THE MATSYA PURANAM
CHAPTERS 1-128

TRANSLATED BY
A TALUQDAR OF OUDH,

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THE
MATSYA PURANAM

TRANSLATED BY

A TALUQDAR OF OUDH.

PUBLISHED BY

SUDHÎNDRA NÂTHA VASU

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To The Hon'ble Sir James Scorgie Meston,

K.C.S.I., LL.D., V.D.,

LIEUTENANT-GOVERNOR OF THE UNITED PROVINCES OF
AGRA AND OUDH.

IS RESPECTFULLY DEDICATED THIS TRANSLATION OF THE SACRED MATSYA PURANAM
WITH HIS HONOUR'S KIND PERMISSION
AS A TOKEN OF THE TRANSLATOR'S SINCERE ADMIRATION OF HIS HONOUR
WHO BY HIS UNRIVALLED SYMPATHY
FOR THE PEOPLE OF THESE PROVINCES
WHOM PROVIDENCE HAS CALLED HIM TO RULE
HAS ACQUIRED THEIR EVERLASTING GRATITUDE AND AFFECTION
AND WHOSE BENEFICIAL ADMINISTRATION
THEY WILL ALWAYS COMMEMORATE
BY THE FOLLOWING SONG--

इयं सौधे लग्ना जनहृदयमग्नाद्रुमदलैः,
समंतादाकीर्णाकलितरुचिपूर्णा सुसरणिः ॥
अये ज्येम्स म्यस्टन् त्वदिह गमनानन्दगिरिता,
गलन्ती शोभानां सरिदिव वहन्ती विलयते ॥

FOREWORD.

Modern Sanskrit scholars have not bestowed that amount of attention on the study of the Purâṇas which they have done on that of the Vedas. This neglect of the study of the Purâṇas proceeds from more causes than one. Every one of the Purâṇas is a real *Encyclopedia Indica* and so a very comprehensive knowledge of the whole range of Sanskrit literature is necessary to understand them. There are very few scholars who possess such a knowledge.

The present translation of the Matsya Purâṇa has been done by an esteemed Talukdâr of Oudh—well known for his scholarly attainments in Sanskrit and English.

The introduction has been written by Pandit Lalit Mohan Kar, who obtained the diploma of *Kâvyatirtha* from the Sanskrit College, the degree of M. A. in Sanskrit and Pali from the University of Calcutta and is professor of Sanskrit in the Ripon College.

Most of the appendices are from the pen of my brother, Rai Bahadur Śrîśa Chandra Vidyârṇava, whose profound knowledge of Sanskrit has enabled him to rightly interpret many difficult passages in this Purâṇa. It is hoped that the notes and appendices may be of use to scholars interested in the study of the Purâṇas.

The greater part of the present volume is taken up with a description of Vratas or fasts, followed by feasts and gifts to the Brâhmaṇas. They are of interest only to the Hindu public. To the non-Hindus they are of very slight importance.

According to its own statement in Chapter 53, this Purâṇa is 16th, in the order of precedence. This is according to the northern rescension, where the Brahma Purâṇa stands first. According to the southern rescension, the Matsya Purâṇa heads the list, showing thereby that this is *par excellence* the Purâṇa of the southern people. It probably owes its origin to the south.

To complete the dynastic records of the kings of the Kali age, the matter has been somewhat anticipated, and Chapters 271, 272 and 273 have been inserted in this volume. This part is complete in itself, and its second part, which will appear in future, will not break the continuity of the book.

EDITOR.

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INTRODUCTION.

The date of the Mahâbhârata War.

The present war between the European Powers, the royal representatives of which, in many cases, stand to each other in the relation of cousins, brings forth, in the brightest colours to the Indian mind, the long past glories of another great field where cousins had met to measure, their swords. The date of that war is still an open question like many other great events of the Indian tradition. Many, indeed, there have been who deny it the name of an historical event and like to look upon it, as merely a part of the fairy tales which the Sanskrit Puranas, in their opinion, abound with. The details of that war are so familiar to every one of us that we have never questioned its occurence, but as to its probable date we are merely content with believing it to be very very ancient. Many European scholars, in their over-eagerness to prove Indian civilization to be of a late growth, have assigned to the war a date not far beyond the birth of the Christian era. Leaving this tug of war regarding Indian dates to take care of itself, let us try to find out what internal evidence the Purâṇâs can supply us to prove our case.

Custom, it is said, becomes law, when it is recognised by the state; and tradition, we may say on the same analogy, is accepted as history when borne out by evidence recognisable by critical and scientific intellects. Thanks to the indefatiguable labours of scholars like Mr. Pargiter, who started on a study of the Purâṇâs with some faith in the realities of their accounts—with the requisite amount of *Śraddhâ* which the Vedântins enjoin—we are in a position to take the Mahabhârata War from a realistic point of view.

Of late Babu Râmaprâṇâ Gupta, in the Âsvin issue of the Pravasi of the last year (Vol XV. Pt. I, 6th issue, pp. 740 *et seq*), has made an attempt to fix the date of the Mahâbhârata War, and has referred to two different theories, *viz.*: (1) the 6th century B. C., founded on astronomical observations and (2) 2450 B. C., based on the Râjatarngini. He holds a third view, namely, that the War took place a thousand and a half years before Christ, and says that many great scholars, Indian and European, have accepted the same view.

Note.—Here I beg leave to point out an oversight of Babu Râmaprâṇâ Gupta. He says, at p. 741 [first column, towards the bottom] (of which I give the translation): It is written in the 34th Sloka, Chap. 24, Part IV, of the Viṣṇu that Parikṣit was annointed King 1200

years after the commencement of Kali, etc. And he finds it difficult to reconcile this passage with what follows in the Viṣṇu.

But evidently this interpretation is faulty. The verse of the Viṣṇu in question is :—

ते तु पारीक्षिते काले मघास्वासन् द्विजोत्तम।
तदा प्रवृत्तश्च कलिः द्वादशाब्दशतात्मकः॥

Viṣṇu IV, 24. 34.

The meaning of the second line is :—

"At that time (the time of Parikṣit) began the *Kaliyuga*, which comprises of 1,200 (divine) years." Cp. the lines following in the Viṣṇu.

What Babu Râmaprâṇâ says, appears like an alternative theory, and may mislead readers. This arises, probably, out of the worthless vernacular translations, published by Indian press, bristling with mistakes, although purposed to have been done by the great Pandits.

Let us examine this view a little.

This theory has been built upon the interval of time that elapsed between the birth of Parikṣit and the inauguration of Mahâpadma Nanda. The words of the different Puranas are quoted below :—

(1) Brahmâṇda—

महानन्दाभिषेकांतं जन्म यावत् परीक्षितः।
एतद्वर्षसहस्रन्तु ज्ञेयं पंचाशदुत्तरम्॥

III—LXXIV.—227.

(2) Viṣṇu—

यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम्।
एतद्वर्षसहस्रन्तु ज्ञेयं पञ्चदशोत्तरम्॥

IV—XXIV.—32.

(3) Bhâgavata—

आरभ्य भवतो जन्म यावन्नन्दाभिषेचनम्।
एतद्वर्षसहस्रन्तु शतं पञ्चदशोत्तरम्॥

XII, II.—26.

(4) Vâyu—

महादेवाभिषेकात्तु जन्म यावत् परीक्षितः।
एतद्वर्षसहस्रन्तु ज्ञेयं पञ्चाशदुत्तरम्॥

Vol. II, Chap. XXXVII—409.

All the Purâṇâs have given the names of the Dynasties which ruled in India during this period. They are the Bârhadratha, the Pradyota and the Sisunâga, which last was overthrown by Mahâpadma Nanda. The Matsya, the Vâyu, and the Brahmâṇḍa mention the respective reigns of each king, while the others give only the names and the sum total of the different reigns.

According to the first set of Purâṇâs, the kings and the duration of their rules (as suggested by a critical perusal of the different Purâṇas and their different versions) are as follows :—

I.—22 Bârhadrathas :—

(1) Somâdhi	...	58 years.
(2) Srutaśravas	...	67 „
(3) Ayutâyus	...	36 „
(4) Niramitra	...	40 „
(5) Sukṣatra	...	56 „
(6) Bṛhatkarman	...	23 „
(7) Senajit	...	50 „
(8) Srutanjaya	...	40 „
(9) Vibhu	...	28 „
(10) Suchi	...	58 „
(11) Kṣema	...	28 „
(12) Suvratas	...	[illegible] „
(13) Sunêtra I	...	35 „
(14) Nirvṛti	...	58 „
(15) Suśramasya	...	38 „
(16) Dṛḍhasena	...	48 „
(17) Mahinêtra or (Sumati)	...	33 „
(18) Suchala	...	32 „
(19) Sunêtra II	...	40 „
(20) Satyajit	...	83 „
(21) Visvajit	...	35 „
(22) Ripuñjaya	...	50 „
Total	...	1,000 years.*

Regarding this list, it is to be noticed, that wherever a parallel reading has been given by Mr. Pargiter, there has been no difference in the name, except in the three following instances :—

(1) Sunêtra I and Dharmanêtra, where the readings regarding the latter are rather confused, and hence less deserving of acceptance.

(2) Mahinêtra and Sumati, where there would be no difference if the king be regarded as having two names, their period of rule being the same.

(3) Trinêtra and Suśramasya, where it appears as if both had an equal claim to be accepted as the correct name. But if both were to be accepted, the list would not be of 22 kings, but of 23; but this is impossible as the list is confined to 22 and 22 only.† Now, which name to reject ?

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* पूर्णं वर्षसहस्रंवै तेषाम् राज्यं भविष्यति ।

Brahmâṇḍa—CXXIV, 121.

† द्वाविंशश्च नृपा ह्येते भवितारो बृहद्रथाः ।—

—Brahmâṇḍa—
III, cxxiv—121

The line devoted to Trinêtra reads as follows :—

अष्टाविंशत् समा राज्यं त्रिनेत्रो भोक्ष्यते ततः ।

which, compared with the line celebrating Sunêtra (II).

चत्वारिंशत् समा राज्यं सुनेत्रो भोक्ष्यते ततः ।

presents a striking similarity (excepting of course in the number of years). This led me to suppose that it would be a repetition of the same thing if we accepted both these lines, and so I preferred to adopt the line for Suśramasya. I find that I am, most fortunately, backed by other readings of the Matsya which actually have Sunêtra for Trinêtra, and the line for Suśramasya can, therefore, be safely accepted for the one for Trinêtra.

It may be here remarked that long reigns, and almost absurdly long ones, are occasionally met with in Indian chronologies. But it is to be remembered that the names are of memorable kings, and often the reigns of predecessors and successors of minor importance and less worthy of a separate remembrance, have been added on to those of these remarkable ones. To give a familiar instance, can anybody, excepting a specialist, remember with correctness the two shorter periods of rule of George IV and William IV, while the long and memorable reigns of George III and of Victoria the Good, are remembered so exactly? If people were to write history after the lapse of a dozen centuries, these two shorter periods would be engulfed in either of the longer ones in the traditions of this long period.

II.—5 Pradyotas:—

(1)	Pradyota	23	years.
(2)	Poulaka	24	„
(3)	Viśâkhâyûpa	50	„
(4)	Ajaka	21	„
(5)	Nandivardhana (the Pradyota)...	20	„
	Total ...	138	years.

As there are no two opinions regarding the names, the reigns or the total period of these kings, the traditions regarding them seem to have been very well preserved.

III.—10 Sisunâgas:—

Sisunâga	50	years.
Kâkavarṇa	36	„
Kṣemadharma	36	„
Kṣatrauja	40	„
Vimbisâra	28	„
Ajâtasatru	27	„
Darsaka	25	„
Udâyin	33	„
Nandivardhana (the Saisunâga)	42	„
Mahânandin	43	„
Total ...	360	„

This is exactly the total number of years as given by Matsya Purâṇâ

The Viṣṇu gives 362 years as the total period of the Sisunâgas, but does not give the reigns against each king. So it is not verifiable. The above reigns have been taken from the maximum periods given in the Purâṇas, and this must be the correct reckoning, as it tallies exactly with the total periods given even by those Purâṇas which do not give the details. How to account for these 2 years of the Viṣṇu ?

But a very strange result is obtained by adding together these different totals. They give the grand total of (1,000+138+360=) 1,498 years, or, according to the Viṣṇu (1,000+138+362=) 1,500 years, while they declare, as already observed, that the period between Parikṣit's birth and Mahâpadma Nanda's inauguration covered 1015, 1050 or 1115 years.

This discrepancy was observed when working at the Matsya Purâṇa.

The totalised interval thus coming far above the three different totals, as given by the different Purâṇas, the only possible explanation lay in this.—When there are three divergent readings in the Purâṇas, depending, no doubt, on slight variations in the texts, could not there be a fourth and certainly more reasonable reading to say that the period was 1500 years ?

Very happily this reading has been actually found, as given by Mr. Pargiter, at p. 58 of his Dynasties of the Kali Age.

This clears up all doubts regarding the interval between Parikṣit and Mahâpadma Nanda. It was a period of 1500 years.

If a comparative estimate be desired between the totals, as given by the different Purâṇas (viz., 1,015, 1050 and 1115 years), and the sum total found out by calculation of the details, the scale must turn in favour of the latter, as a corruption, or at least a variation, depends on the mutation of two or three letters of the alphabet, as is evident from there being those different versions of the total period, while the details are more definite.

It is worthy of note here that this contradiction had struck Śridhara Svâmî, the worthy commentator of the Bhâgavata, whose critical spirit is noticeable in another portion of his commentary, viz., where he discusses the length of the Jambûdvipa. In his commentary on the 26th verse of the 2nd chapter of the 12th skandha, he remarks :—

"In fact, the interval between Parikṣit and Nanda is less than one and a half thousand years by two years.*

* "वस्तुतस्तु परीक्षिन्नन्दयोरन्तरं द्वाभ्यां न्यूनं वर्षाणां सार्द्ध-सहस्रं भवति ।"

The 2 years added to 360 by the Viṣṇu seems to have proceeded from the desire of making the sum total of the durations of the three dynasties (viz., 1,000+138+360) come exactly to 1,500 years.

Now, Parikṣit was a posthumous son of Abhimanyu, who died in the War, so that many months did not elapse between the War and his birth, which preceded Mahâpadma Nanda's inauguration by 1,500 years.

Mahâpadma Nanda ascended the throne in 422 B. C., as we come to know from Indian History. So from a retrospective calculation we arrive at 1922 B. C. as the date of the Great War fought on the field of the Kurus.

The astronomical data supplied by some of the Purâṇas seem to go against this date. The Viṣṇu and the Bhâgavata state that the Great Bear was in the Maghâ in Parikṣit's time When it will go to Pûrvâṣâḍhâ, it will be the time of Nanda, and the Kali age will begin to attain maturity. (There is no mention of the speed of the seven Ṛiṣis).

The Vâyu adds the seven Ṛiṣis dwell in a Nakṣatra for a century.

So, as Pûrvâṣâḍhâ is the 10th from Maghâ the interval between the days of Parikṣit and Nanda comes to ten centuries.

The Bramhâṇḍa corroborates this. But the Matsya says: 'The seven Ṛiṣis were then (on a line) with the towering, blazing Agni'*; and that being the presiding deity of the Kṛittikâ, we conclude that in Parikṣit's time the seven Ṛiṣis (the Ursa Major or the Great Bear) were in the constellation Kṛittikâ. From Kṛittikâ to Pûrvâṣâḍha are 19 Nakṣatras; and so, from Parikṣit to Mahâpadma Nanda, there elapsed a period of 1900 years.

The statement in the other Purâṇas may be easily explained. In their anxiety to be consistent with the statement of 1015, 1050, or 1115 years—(and regardless of the totalised number of years)—they fixed on the tenth star from Pûrvâṣâdhâ (about which there are no two opinions), by backward calculation.

As the Matsya claims a superior place among the Purâṇas, the data it gives, verified by calculations which the other Purâṇas supply as well, and corroborated by backward and forward references, are throughout consistent, and hence the date arrived at from them are well worth accepting.

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* "सप्तर्षयस्तदा प्रांशु प्रदीप्तेनाग्निना समम् ।"

Matsya—CCLIII XX—Sloka.

We are thus in a position to say that the Kurukṣetra War took place as many years on that side of the birth of the Giver of Peace as the present war has occurred on this side of it.

ALLAHABAD :
13th June, 1916.

Lalit Mohan Kar.

THE MATSYA PURANAM

श्री गणेशाय नमः ॥

SALUTATION TO ŚRĪ GAṆEŚA.

ॐ नमो भगवते वासुदेवाय ॥

SALUTATION TO THE ADORABLE VÂSUDEVA.

Note.—The sacred word "Oṃ" is formed by the letters *a*, *u*, *m*. Of these, *a* represents Viṣṇu, *u*, Śiva, *m*, Brahmâ. Praṇava is, therefore, the symbol of the sacred Trinity.

CHAPTER I.

May the lotus feet of Bhava, who shook the *diggajas* at the time of His dance, disperse all obstacles.—1.

Note.—Bhava is a name of the God Śiva. Tâṇḍava is a particular kind of dance of which Śiva is very fond. *Diggajas*: It is laid down in the paurâṇic allegory that the universe lies balanced on the tusks of ten elephants—each elephant supporting a quarter.

May the words of Lord Viṣṇu, embodied in the Vedas and uttered by His Matsya-avatâra, in which incarnation, at the time of His sallying forth from the region of the pâtâla, the blow of His tail caused the seven seas to intermingle with the high heavens and then to fall down, spattering the sphere of the earth, steal away all your evil! .—2.

Note.—Brahmâṇḍa, *literally*, means the Egg of the Creator, and the word, as it stands, applies to all the regions—both upper and lower. In the above Śloka Brahmâṇḍa is coupled with the word Urddha, which means upper. Here the complete word is Urddha Brahmâṇḍa which means the upper regions. Matsyâvatâra is the incarnation of Lord Viṣṇu, in the form of a fish. The Merciful mainfests Himself in different forms, whenever He finds it necessary—(1) To educate the world in the performance of its manifold duties which, in spite of their being incorporated in the works of Divine revelation, very often remain incomprehensible; (2) To save the world from wilful neglect of duty.

Compare.—

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थान मधर्मस्य तदात्मानं सृजाम्यहम् ॥"
"धर्म संस्थापनार्थाय सम्भवामि युगे युगे ॥"

(3) "Old order changeth yielding place to new,
God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

To deal with the doubts that are very often raised on the theory of incarnation, it would be necessary to make copious references to Vedânta, Upaniṣads, and Nyâya, and to add exhaustive commentaries on those dogmatical aphorisms which would swell the bulk of the Purâṇa. I will therefore confine myself to very brief notes on most important items. The necessity of Matsyâvatâra will later on become clear by going through this Purâṇa. Śruti means the Vedas, that are regarded by the Hindus to be the words of Divine revelation.

Matsyapurâṇa which is the dispeller of all ignorance, should be read after saluting Nârâyaṇa, Nara, Narottama, Devi Sarasvati.—3.

Note.—Nârâyaṇa, Narottama, etc., are all analogous expressions, and apply to the Supreme Being, who is omnific, omnipotent, omnipresent and omniscient. Words cannot describe Him or His glory.

Compare.—

"असितगिरि समं स्यात्कज्जलं सिंधुपात्रे, सुरतरुवरशाखा लेखनी पत्रमुर्वी ॥
लिखति यदि गृहीत्वा शारदा सर्वकालं तदपि तव गुणानामीश पारं न याति ॥"

I salute Lord Brahmâ who, though unborn, manifests Himself for the sake of creation, and is known under different epithets, *viz.*—Nârâyaṇa, Triguṇa —4.

Note.—Triguṇas are Satva, Rajas and Tamas. Mâyâ is the resultant of Triguṇas. When Mâyâ combines with any particle of Omnipresent Parabrahma, that particle is known as Brahmâ. Triveda means the three Vedas, *viz.*—Rig, Yajuṣ and Sâman. The metre which is prosodical, but cannot be chanted, is called Rik, and Rig-Veda is full of such metres. The metre which is neither prosodical nor can be chanted, is called Yajuṣ and, Yajurveda is full of such metres. The metres that can be chanted are known as Sâma, and therefore the Veda containing such metres is called Sâma-Veda. Strictly speaking, therefore, there are only *three* Vedas. The sage Vaśiṣṭha collected several metres of the above-mentioned *three* Vedas dealing with Âyurveda and Śântikarma, etc., and compiled the Atharva-Veda, which now forms the *fourth* Veda. The Vedas are the works of Divine revelation, and are held very sacred by the Hindus. Lord Brahmâ is the chief revealer of the sacred Vedas. Now, with the above verse ends the introductory verses, after which the subject matter of the Purâṇa commences. Before proceeding further, something must be said about maṅgalâcharaṇa. Maṅgala is of three kinds, *viz.*—(1) Namaskârâtmak—maṅgala is that in which there is salutation to some Deity as in "Śree Gaṇeśâynamâḥ," and "Om Namo Bhagavate Vâsudevâya, which occur in the very beginning of the Purâṇ.a (2) Vastunirdeśâtmakamaṅgala is that in which there is some clue to the subject matter of the work, following it. (3) Âśirvâdâtamkamaṅgala is that in which some Deity is invoked to shower Its blessings on somebody.

The couplet "Prachaṇḍ Tanḍavâtope, etc., contains a prayer to Lord Śiva which shows that later on there will be something about the annihilation of the universe. Śiva is Sanhârkartâ. The "stanza Pâtâlidyutpattishwo, &c., contains a prayer to Lord Viṣṇu which shows that there will also be a description of the Sthiti. Viṣṇu is Śântikartâ. The above two stanzas are both Vastunirdeśâtmaka and Aśirvadâtmaka. The couplet, "ajopi" &c., contains salutations to Lord Śvayambhû, *i.e.*, Brahmâ which shows that the Purâṇa contains a history of creation also. Bramhâ is Sriṣṭikartâ. This couplet is Namaskârâtmaka as well as Vastu Nirdeśatmaka.

Gaṇeśa. The Lord of Śiva's attendants. It is laid down in Śiva Purâṇa that God Śiva was in the habit of going into His abode, even when His consort, the Goddess

Pârvati, would be having her bath. The Goddess did not like this, and in order to keep Śiva out at the time of Her bath she once upon a time made a figure of sand clay and put life into it. Afterwards, the goddess located Him at the door of the house, directing Him not to let any one enter. A little while after, Lord Śiva turned up, but the figure at the door drove Him away. Śiva got very angry and sent His attendants to subdue Him, but they were repulsed. Then the Lord sent a large army under the Devâs to subdue Him. They were also on the point of being routed. When Śiva Himself appeared on the scene and overpowering Him by His large army, cut His head with His trident. The head was carried away by the nymphs. Afterwards, the sage Nârada appeared and related all this to Pârvati, who got very much vexed and determined to destroy everyone; which caused a great consternation, and all the Devâs began to pray. The Goddess was pleased with their prayer and devotion, and said that she would not give effect to Her determination, provided Her son was recalled to life and allowed the first place in all the ceremonies; which they all promised to do. But when a search for the head was made it was not found. They found the head of an elephant with only one tusk lying somewhere at a distance which they put on the body and then infused life into it. Gâṇêśa thus came to have the head of an elephant on His shoulders. Afterwards, He was given the first place in all ceremonies and was made the Lord of Śiva's attendants. Owing to His having the first place in all ceremonies, He is always saluted at the beginning of Maṅgalâcharaṇa in each work.

We understand from the Maṅgalâcharaṇa that Matsya Purâṇa mainly deals with the history of —

(1) The creation of the Universe by Brahma, the Creator !

(2) The annihilation of the Universe by Śiva, the destroyer !

(3) The preservation of the Universe from total annihilation by Viṣṇu the saviour.

Brahmâ, Viṣṇu and Śiva are the different manifestations of the one and the same Supreme Being.

Once upon a time, the inhabitants of Naimiṣâraṇya, at the close of a long sacrifice, began to relate to one another pious, charming stories from different Purâṇas. The great sage, Sûta, was present in that assembly. Śaunaka and other sages who were also there on that occasion, after complimenting Sûta on his deep lore, said :—

"O sinless one, we wish to hear again the very same nectar-like stories of the Purâṇas which have been recited to us by you."—5-6.

Note.—Namiṣâraṇya is modern Nîmkhâr-Misrikh in the Sîtapur district, Oudh.

"Tell us please, how Brahmâ created the Universe, and for what reason Viṣṇu adopted the form of a fish. We are also anxious to know why Śiva took the goblet of human skull, why He is called Pûrâri, and how Bhava, the cause of our prosperity, came to be known as Bhairava? O, Sûta! be gracious enough to relate all this exhaustively, for we never feel satiated with listening to your sweet narrations, as one is not with nectar."—7-8.

Note.—'Bhava' means the giver of prosperity. This is a synonym of God Śiva.

'Bhairava' means terrific or one who causes fear. This term applies to a form of God Śiva.

Kapâlî *literally* means one who carries a human skull. This expression also applies to Siva.

'Vṛiṣabhadhvaja' means one who has a bull for his conveyance. Siva rides the bull; therefore, this term denotes Siva.

Sûta said:—"Hear, now, O, Brâhmaṇas, the sacred Matsyapurâṇa which was revealed by Lord Viṣṇu in the form of a fish."—9.

Note.—Now follows the narration of the Purâṇa.

In ancient times (Vaivasvata) Manu, the Merciful, the first king of the Solar dynasty, after making over his kingdom to his son, devoted himself to rigid asceticism. On a summit of the Malaya mountain, the devout austerities of that resolute hero, who was adorned with spiritual knowledge, and whose equilibrium of mind was just the same in adversity as in prosperity, were crowned with the attainment of transcendent yoga (that is, union with the Deity.)—10-11.

Note.—'Ravinandan' means the Son of the Sun.

Vaivasvata Manu was the offspring of the God Sun from Sajñâ the daughter of Lord Kuvera. He was the founder of the Solar race of Kṣatriyas.

Note.—Malaya is a range of mountains in Southern India abounding in sandal trees. It is to the west of Malabar.

Samaduḥkhasukhavîra means the hero who is neither overwhelmed by misfortunes nor is carried away by prosperity, but remains firm under all circumstances. Such a bent of mind is not common. Only those few who resign themselves to His will and concentrate their minds on the sacred object of their devotion, can remain so firm-minded. Devotion to God alone leads to such a bliss.

It points out to the soul the pitfalls of life and the mundane unrealities. It takes away the shroud of illusion and places the soul on the pinnacle of celestial glory where eternal peace and contentment reign. Bhakti or Yoga begets such knowledge.

The King Vaivasvata Manu, inspite of his worldly glories, was, not negligent of the life after death. Like many ancient kings, the first item of his duty was to acquire this jñâna, and he became Râja-Riṣi. It is therefore no wonder that a Râja-Riṣi, like the King Vaivasvata Manu should have been so firm.

After a period of a million of years of continued asceticism, Lord Brahmâ became pleased towards him, and told him to ask for a boon.—12.

Note.—Kamalâsana is another name of God Brahmâ. It literally means, one who has a lotus to sit upon. It is laid down in the paurâṇic allegory that at the time of creation, a lotus with Brahmâ sitting on it, springs from the navel of Viṣṇu.

Having been thus addressed (by Brahmâ), the king, after saluting Him, said: "Lord! I have only one boon to beg of you, which is above all other boons. May I have power sufficient for the protection of the whole creation, moveable and immoveable, when the hour of Pralaya will come."—13-14.

Note.—'Pitâmaha' means paternal grand-father.

Brahmâ is the Creator of the Universe; He is therefore called Pitâmaha.

Note.—Pralaya is chiefly of two kinds, *viz.*—(1) Khaṇḍa pralaya, in which there is a partial dissolution, and (2) Mahâ pralaya in which there is a total dissolution.

In this Purâṇa, there is a mention of Khaṇḍapralaya. Mark the boon sought by the illustrious sovereign of the Solar race. This shows how selfless, highly virtuous and righteous the kings in ancient times were.

Lord Brahmâ, the Soul of the Universe, after granting the prayer of the king (in the following words, "Be it so"), disappeared then and there, and the Devas profusely showered a rain of flowers from the ethereal regions.—15.

Note.—Puṣpavṛiṣṭi. The Devas showered flowers on the king to express Their unbounded pleasure and appreciation of his highest righteousness.

One day, in his hermitage, when the king was making a libation of water to the manes of his deceased ancestors, a carp (a small fish) fell into his hands along with the water.—16.

Note.—Tarpaṇa is a libation of water to the manes of the deceased ancestors which a Hindu is in duty bound to perform regularly.

[Consult 'The Daily Practice of the Hindus' by Rai Bahadur Sris Chandra Vidyârṇava.]

Papâta, *i.e.*, fell from the king's vessel out of which he was pouring out water for libation.

Śaphari is a very small variety of fish called carp. It is very tiny and always restless. Eastern poets very often employ it in their similes, in their description of the movements of beautiful eyes.

On seeing that tiny fish, the merciful king, out of compassion, wanted to preserve it and put it into his water jar. That tiny fish, in course of a day and night, grew into the form of a large fish, measuring sixteen fingers in length, and (feeling uncomfortable inside the water jar where it was placed by the king), cried for deliverance.—17-18.

The king took it out of the water jar and put it in a large pitcher but there also, in course of a night, it grew three hands in length. "I am at your mercy, come to my succour." The king, again hearing these cries of the fish took it out of the pitcher and deposited it in a well. Later on, the well also proved insufficient. The king then accommodated it in a tank.—19-20.

Note.—Sahasrakiraṇâtmaja, the Son of the Sun, *i.e.*, king Vaivasvata Manu. Sahasrakiraṇa means the Sun.

In the tank, again, the fish grew a *yojana* (eight miles) in length, and again appealed to the king, in a plaintive tone, to help it out of the tank. Then the king put the fish in the Ganges and, finding that it increased there too, he placed it in the ocean. The fish went on increasing and increasing in bulk, until it very nearly filled the vast expanse of the great ocean. The king, seeing this, was awe-stricken and said, "Are you the chief of the Asuras? Or are you Vâsudeva; who else has such an extraordinary power to assume such a tremendously big form extending to sixteen hundred miles?"—22-25.

Note.—'Asura' mens a demon. 'Iśwara' literally means master.

I have come to know you, O, Keśava! You are puzzling me in the form of a fish. I bow down to You, O, Hriṣikeśa, Jagannâtha, Jagaddhâma." [These are all different names of God.]—26.

Being thus addressed, Bhagavânâ Janârdana, in the form of a fish, complimented him, and said: "O Spotless One, I have been truly known by you. In a few days time, O King, the Universe shall be deluged with water, along with the mountains and forests. The Devas have made this boat to rescue the creation from such a calamity, placing in it *svedajas, anḍajas, udbhijas* and *jarâyujas.* O, King! you take charge of this boat and help the distressed at the time of the impending danger. When you find the boat in danger of being blown away by the strong gusts of wind, tie it to my horn. By rescuing the afflicted from such an awful misfortune, you will be rendering a great paternal service to the creation. And, O, blessed sovereign! You shall reign for one *Manvantara*, from the beginning of the *Kritayuga*, and shall be venerated by the Devas."—27-33.

Note.—'Svedaja,' 'literally' means, born of sweat; therefore insects clinging to one's person, such as bugs, lice, &c.; 'anḍaja,' animals born of an egg; Udbhija, things that sprout; 'Jarâyuja,' born of womb, *i.e.*, Mammals.

Note.—Kritayuga is the same as Satyayuga, the age of truth. Manvantara is a period of 6,48,00,000 years.

Here ends the first Chapter dealing with the conversation between Manu and Viṣṇu.

CHAPTER II.

Sûta, continuing his narration, said, that, on hearing such words of the Lord, the king begged Him to reveal to him in how many years the time of destruction was likely to come. The king also entreated the Lord to point out to him the means of saving the creation from such a distress, and to let him know when he would again be fortunate enough to meet Him face to face.—1-2.

The fish replied that from that day there would be no rain for a hundred years, and the universe would be overtaken by a dire famine. After that, all the inferior beings of the universe would be scorched to death by the seven ordinary rays of the sun which shall become seven times more powerful.—3-4.

Note.—The seven rays of the sun, are:—

(१) सुषुम्णा, (२) हरिकेश, (३) विश्वकर्मा, (४) विश्वव्यचा, (५) सम्यग्वसु, (६) उदग्वसुः (७) सुराड्—

In addition to all that, the subteranean fire would shoot out, Śeṣa, from his abode in the lower regions, would send forth venomous flames

from his thousand mouths, and a furious fire would emerge from the third eye of Siva.—5.

Note.—It is said in the paurâṇic allegory that the universe rests on the head of a thousand-hooded serpent which is more popularly known as Śeṣa.

The fire emitting from the third eye of Śiva. He has a third eye in the forehead which always remains shut. The Lord opens that third eye only on occasions of anger, and necessarily at the time of destruction. As soon as the third eye is opened, all objects falling within its range are reduced to ashes, as it sends forth a big flash of fire.

Thus the three worlds would be crumbled to ashes by the combined fury of all those various fires. The sky, with all the stars and planets, would also be destroyed by the heat thus originated.—6-7.

Then the seven destructive clouds, *viz.*—Saṃvarta, Bhimanâda, Droṇa, Chaṇḍa, Balâhaka, Vidyut patâka and Sóṇâ, would spring up from the vapours arising out of such a heat, and would rain in torrents till all the seas become united into one great mass. In fact the whole earth would be covered with one vast expanse of water, then get hold of that yonder boat and put the seed of creation and the sacred Vedas in it. After that, fasten the boat to my horn by means of this rope that I give you, and then the contents of the barge will be saved by my glory." O, Pious One! when everything will be destroyed, your good-self, the moon, the sun, myself, Brahmâ, the sacred river Narmadâ, the great sage Mârkandeya, the sacred Vedas, the Purâṇas, the God Śiva, the various sciences, will alone be saved, and the reign of king Chakṣusa Manu shall terminate with the coming partial dissolution.—8-14.

At the beginning of the re-creation of the Universe which would follow the period of destruction, I shall propagate the Vedic knowledge." So saying, He suddenly vanished away.—15.

The king, till the time of dissolution, of which intimation was given to him by Lord Vâsudeva, engaged himself in the practice of Yoga.—16.

At the commencement of dissolution, the Lord appeared again in the form of horned fish. At the same time, Śeṣa, the Serpent King, appeared before the King Vaivasvata Manu in the shape of a rope, and the king, through his Yogic power, collected together all living beings and put them in the boat. And, after fastening the boat to the horn of the fish, by means of the rope, the king saluted the Lord and got into it.—17-19.

Sûta said, "O sages! hear the history of creation, &c., which you have asked me to narrate. I shall now proceed to relate it in the words of the Lord which were addressed to the King Vaivasvata Manu."—20-21.

Manu entreated the Lord to relate to him, how the dissolution and the creation of the universe took place, how the generations of mankind came into being, the meaning of Manvantara, the biographies

of eminent men, the expanse of the universe, the ways of charity, the path of duty, the precepts of Śrâddha, the divisions of Varṇa and Âśrama, the ways of sacrificial rites, the greatness of the Devas, etc.—22-24.

Note.—Śrâddha is an act of devotion to the pitṛis and manes which every Hindu has to perform by means of certain prescribed rites, after which food, etc., is distributed to the Brâhmaṇas.

'Varṇa' means tribe, caste, 'Âśrama' the four kinds of religious order, *viz.*, (1) Bramhacharyya or the student life, (2) Grahasta or the householder's life, (3) Vanaprastha or the anchorite's life, (4) Sanyaśa or hermit's life.

Matsya said that during the period of Great Dissolution the universe was enveloped in darkness and was in a state of trance, as it were, inconceivable, still, and undefinable. In that state of unimaginable and indescribable trance, appeared Lord Svayaṃbhu, who is also known as Nârayaṇa, owing to His omnipresence in Sthûla-śarira, made His appearance to create the universe.—25-27.

Note.—'Sthûla Śarira, is corporeal body, *i.e.*, what is visible to the naked eye.

Svayambhu, with the desire of creating the universe, first created water and planted the seed of creation in it. The seed of creation, *i.e.*, chaitanya (consciousness) by coming into contact with water, produced a vast egg (*i.e.*, the egg of Brahmâ), of golden hue, which, after one thousand years, became ten thousand times more luminous than the sun. After that, Svayambhu merged Himself into that tremendous Brahmâṇḍa, and owing, to His omnipresence in it He came to be known as Viṣṇu. —28-30.

He (Svayambhu) then created the Sun by His glory, which owing to its first place in the creation, is known as Âditya.—31.

After dividing the huge Brahmâṇḍa into two parts, He (Svayambhu) made the Heaven and Earth, Âkâśa and the quarters. The upper portion of the divided Brahmâṇḍa formed the heaven, the lower one the earth. The direction in which the Sun was located was termed, purva *i.e.*, East, the direction on the right handside of Brahmâ was named dakṣina, *i.e.*, South, the direction to His left hand side was styled uttara, *i.e.*, North, and the one falling at His back came to be known as paśchima, *i.e.*, West.—32.

Note.—Purva means first, and the direction was so named, because proditya the first object of creation happened to be located that side.

Paśchima means behind. This direction was named so, because it fell to the back of the Creator, who was standing faced to the East.

Dakhśina means right. This direction fell to the right of Brahmâ.

Uttara means subsequent.

Afterwards, the principal mountains, like the Meru, clouds,

lightning, embryo, rivers, pitṛis, Manu and the seven oceans, full of various gems, were created.—33-34.

Note.—'Pitarah' means manes of the dead, Forethers. The seven oceans are

क्षीरोदः, लवणोदः, दध्युदः, घृतोदः, सुरोदः, इक्षुदः, स्वादुदः

The above is the ancient division of oceans.

Brahmâ created the Brâhmaṇas and, owing to His desire of calling the Universe into being, He is also known as Prajâpati. Mârtaṇḍa came into being by the glory of the Creator.—35.

Note.—Bhûdeva means the mundane Gods, *i.e.*, the Brâhmans. They were so named because they were inspired with Divine knowledge.

Prajâpati means the father of progeny, *i.e.*, the Creator.

The Sun, owing to its flashing out of the Brahmâṇḍa at the time of its breaking, *i.e.*, being divided into two parts, is known by the name of Mârtaṇḍa, and the image of the Creator, Brahmâ, the four-headed Deity, who is full of the element of Rajoguṇa came to be called as Mahât-man.—36.

Note.—Rajoguṇa is the constituent quality of all the material substances.

The Creator Brahmâ has four mouths that are visible, and that is why He is called so.

Mahâtman in the phraseology of Sânkhya, means Mahâtsatva, *i.e.*, the attribute of buddhi and when this attribute has more of rajoguṇa then it is called Brahmâ.

The same Common Cause of the Universe who created all the Devas, Demons, and mankind is known by the name of Brahmâ, who is full of Rajoguṇa and who is also styled Mahat-satva (or Brahmâ).—37.

Here ends the second Chapter dealing with the destruction of Brahmaṇḍa.

CHAPTER III.

The king asked the Lord, how Brahmâ created the universe and the reason of His having four heads.—1.

The Lord Fish replied that first of all Brahmâ practised devout austerities, whereby were revealed the sacred Vedas, together with their complements and supplements and the metres. The oldest of all Śâstras was first recollected by Brahmâ—the eternal Brahman—in words, with its ten million elaborations. After that, Brahmâ revealed the sacred Vedas and the sciences of Mîmânsa, Nyâya, &c., together with the eightfold proof. Inspired with the Vedic knowledge, Brahmâ became conscious of His supreme potentiality and through His desire created the ten sages, who are known as the Mânasa sons of the Creator, *viz.*, Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Prachetâ, Bhṛigu, Vasiṣṭha and Nârada.

In addition to the fore-mentioned ten sages, the following came into existence from the various limbs of His body, without having any mother: from His right thumb appeared Prajâpati Dakṣa, from

His breast Dharma, from His heart Cupid, from His brows Anger, from His lips Greed, from His intellect Delusion, from His egoism Arrogance, from His throat Glee, from His eyes Death, from His hands the sage Bharata. These are the nine sons O King and the tenth was a girl, called Añgajâ.—2-12.

Note—'Angaja' means originating from the body.

At this, the king Vaivasvata Manu said :—

"Lord ! I have understood that intellect begot Delusion and egoism begot arrogance, but what is intellect?"—13.

The Lord replied that the presence of the three attributes, *viz.*—Satva, Rajas, Tamas, in equipoise, form the Prakṛiti. The same Prakṛiti is also known as Pradhâna, Avyakta and Mâyâ. The Creation springs from this very Prakṛiti and ultimately disappears into it. By a disturbance in these attributes, the same one form manifested itself into three, as Brahmâ, Viṣṇu and Maheśwara. Similarly, the presence of the three attributes in unequal parts begets Mahâtatva, which is also known as intellect. Egoism sprang from the Mahatatva, and the five organs of perception and other five organs of action, originated from Egoism. —14-18.

These are :—The ears, the skin, the eyes, the tongue, the nose, the anus, the male and the female organs of generation, the hands, the feet, the speech.—19.

Note—The first five are the organs of perception, and the last five are the organs of action.

The five organs of perception produced words, touch, form, flavour, and smell ; and the five organs of action brought forth emission, happiness, taking, walking and speech.—20.

The mind is reckoned to be the eleventh organ, as it helps the faculties of intellect and action in their respective operations. The minute molecules of all the organs form the substratum for the individual soul that lies enshrined in it, and it is for this reason that the frame within which lies the asylum of the individual soul is known by the name of subtle body. The individual soul by coming in contact with this atomic body is called corporeal The mind, propelled by desire to create, starts the work of creation. The subtle element of sound brought ether into being. Sound is the only attribute of ether.—21-23.

Note.—Lord Brahmâ first of all wished to create and then He threw His mind in the achievement of the work of His desire. Helped by His mind, He proceeded with the work of creation.

By a concussion in ether, came forth wind, possessing the qualities of sound and tangibility, and the subtle element of tangibility

produced brilliancy, which caused water attributed with sound, tangibility and form.—24-25.

The earth was produced by the potency of the subtle element of liquidity inherent in water, and it has the attributes akin to water and also of the subtle element of fragrance. The Mahâtatva, which is formed by the five subtle and primary elements, is called the Vijñânmaya-koṣa by the Vedântins; *buddhi, i.e.* intellect, is another name for the same. The man possessed of this twenty-fifth element enjoys and suffers.—26-27.

Note.—Twenty-fifth (element), *i.e.* (consciousness). God has laid down certain laws for mankind to follow. Any action against the established laws leads to wrong which always causes pain. We have been given the faculty to distinguish between right and wrong, and it is our own fault if we choose the latter. A man always reaps the fruits of his actions. He suffers if he deviates from the right path and does wrong, and enjoys as long as he continues to follow the right track and does good.

The body therefore comprises the twenty-six elements, and the individual soul, which is subordinate to the wishes of the Lord, closes the list of the elements that make up the human body.—28.

Lord Brahmâ created the Universe by the help of the above enumerated elements; and Sânkhya, which is one of the six systems of Hindu philosophy, is so called by Kapila, etc., because it enumerates these elements.—29.

Lord Brahmâ, after creating His mânasa putras, was not quite satisfied with the work of His creation. He set about devising some plan which would carry on the work of creation and would relieve Him of the task. With this view, He began to invoke Gâyatri. After some time the goddess Gâyatri, known under different names, *viz.*—Satarûpâ, Sâvitrî, Sarasvatî, Brahmâṇi, &c.,—appeared in the form of a girl from the half portion of Brahmâs body who at the first sight mistakenly took Her for His daughter. Afterwards, the Creator, seeing that form of exquisite beauty, was fired with love and repeatedly uttered, "What an enchanting form!"—30-33.

At this, the Mânasa putras of Brahmâ, *i.e.*, Vasiṣṭha, &c., taking Sâvitrî for their sister, began to express their feelings of seething indignation and contempt at the attitude of Their Father (Lord Brahmâ), but He was so much absorbed in love that He did not heed anything in the least. —34.

Brahmâ continued uttering, "Oh! what an enchanting form! oh! what an enchanting form!" in His love for the goddess Sâvitrî, and the latter, after saluting Him, began to circumambulate Him in reverence. Brahmâ fixed his gaze on Sâvitrî and could not distract Himself

from Her. As she was circumambulating Him, He felt shy of turning His head each time to Her direction, as His Mânasa putras were standing close by. He therefore created four heads, each pointed to a direction, in order that He may see Sâvitrî undisturbed, without having to turn His head each time in course of Her circumambulations. Seeing Brahmâ in such a condition, Satarûpâ went to heaven with the Mânas sons of the Creator, and as she was travelling towards heaven, Brahmâ put on a fifth head right on top which afterwards He covered with His long matted hair. This is how Brahmâ came to have five heads. After this, Brahmâ lost his powers that He had acquired by practising acesticism, owing to His not controlling His mind and falling into the snares of Cupid. Then Brahmâ dispersed His sons, after directing them to carry on the work of Creation.—35-41.

The sons of Brahmâ, in obedience to His instructions, set themselves to complete the work of creation, and afterwards they took leave of Brahmâ with salutations.—42.

Brahmâ, fired with passion in Her company, married Satarûpâ and began to pass His days in enjoyment inside a lotus. He enjoyed the company of Sâvitrî for hundred years, and after a long time Manu was born to them.--43-44.

Manu, thus born, was Svayambhu Manu, who, owing to his close affinity to Brahmâ, is also called Âdipuruṣa (the first man). The progeny of Svayambhu Manu multiplied considerably and the Vairâjas are among them.—45-46.

Svârochiṣa, &c., the seven Manus, and another set of seven Manus, Auttami, &c., altogether the fourteen Manus, belong to the family of Svayambhu Manu. "O, King Vaivasvatâ Manu," said the Lord, "You are the seventh of the last set of Manus."—47.

Here ends the third Chapter dealing with primary creation.

CHAPTER IV.

The king said, "O, Merciful! I feel awfully grieved to hear that Lord Brahmâ married Añgajâ. Pray, tell me why he was not regarded as having committed a fearful sin by having done so. Remove my doubts, O, Master of the Universe! by graciously explaining to me why the offspring of Brahmâ were allowed to intermarry in their paternal circle without any regard for close-knit kinship." The Lord Fish replied: "O King! such doubts only arise in the case of mankind, for men have

atomic bodies and beget children in a different way, while the primeval creation is celestial in which Rajoguṇa predominates. The Devas not have supersensuous bodies and they beget progeny in quite different ways The celestial forms come into being in other ways, and it is very difficult for men having sensuous bodies to understand this great secret. Only supernatural intellect causes celestial creation; therefore those alone can understand its great secret who themselves are possessed with such an intellect; just as a serpent alone can trace the footprints of another serpent, and aerial tracks can only be discerned by birds and other beings that fly in the air. O, King! the question of any prescribed order on prohibition does not arise in the deeds of the Devas. Only Their desire is taken into consideration in whatever they do. Other beings reap the fruits of their karma (doings) which the Devas do not. No doubts should therefore be raised regarding the doings of the Devas, nor should the beings having sensuous bodies think of doing the same deed."—1-6.

Besides this, as Lord, Brahmâ is the governor of the Vedas, so is the goddess Gayatrî of the Brahmaṇs (the sacred text, *i.e.*, the Vedas). She is the better-half of the Lord, and that is why she appeared from His body. Brahmâ and Gâyatri are inseparables. Sometimes only one of the two puts on appearance and sometimes both do the same, but all the same both are always together. They never remain apart. As sunshine or light never lives devoid of its shadow, similarly Brahmâ never lives apart from Gâyatrî. Brahmâ is the master of the Vedas and Sâvitrî (another name for Gâyatri), is the governess of the same; Brahmâ is therefore also the master of the latter, and consequently He committed no sin by marrying Her*.—7-10.

"In spite of all this, Lord Brahmâ felt ashamed for not being able to suppress His passion in presence of His mânasa sons. He therefore got much vexed with the God of love and cursed Him after the departure of His (mânasa) sons."—11.

"The object with which you made me the target of your arrows will ere long lead you to be reduced to ashes by Śiva, when you similarly behave with Him,' was the curse that Brahmâ pronounced on Cupid."—12.

"Hearing this curse of Brahmâ, the God of love shuddered with fear and cried out in great dismay, 'O, Lord! You created me with

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* Professor Wilson writes :—

"The Matsya Purana has a little allegory of its own, on the subject of Brahma's intercourse with Satarupâ; for it explains the former to mean the Vedas, and the latter, the Sâvitri or holy prayer, which is their chief text; and in their co-habitation there is, therefore, no evil.';

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the object of captivating the minds of men and women and kindling amorous feelings within them. You never instructed me to make any exception in Your case. I only carried out Your mandate and have committed no sin for which I may be subjected to such a dreadful curse. --13.

Therefore, be pleased with me and by Your clemency save me from the effects of Your curse and grant me the boon of assuming form again." —13-16.

"Hearing such entreaties of Cupid, Lord Brahmâ melted with compassion, and said: 'In the reign of King Vaivasvata, Râma the destroyer of many Râkṣasas and my compeer in power and prowess, will be born in the family of King Yadu. When Râma, the valiant prince, will fix Dwârikâ as His headquarters, You will be born as a son of His brother, the God Kṛiṣṇa."—17-18.

Note—Râma here means Balarâma, the brother of Kṛiṣṇa, and not the king of Ayodhyâ.

"'In that body (as the son of Kṛiṣṇa), you will have a series of enjoyments and afterwards you will be born as a son of Vatsa in the family of King Bharata. After this, you will live till the time of dissolution that will close the reign of Vidyâdharas, and then you will again come back to me.'"—19-20.

Note—Vidyâdhara is a class of demi-gods.

"The God of love took leave of Brahmâ and departed with mingled feelings of joy and sadness—joy on account of the hope given by the Lord and sadness for fear of sufferings, as the effect of His curse." —21.

After hearing this, the King Vaivasvata Manu again addressed the Lord thus: "Lord! Be gracious enough to satisfy my curiosity by telling me who was King Yadu, in whose family the God of Love took His birth, how Lord Siva reduced Cupid to ashes, who was King Bharata and how the work of creation continued onwards."—22-23.

The Fish-god replied: "King! Gâyatrî that appeared from the body of Brahmâ possessed of infinite forms and organs begot the following seven children:—Svayambhu Manu, Rati (the wife of Cupid. It also means desire of something). Tapas, Manas (mind), Dik Ṣambhrama (delusion), and Mahattatva."—24-25.

"The Mânasa sons of Brahmâ—Marîchi, &c.—who were born first, began to pass their days in the terrestrial globe in the practice of asceticism. The Creator, marking the indifference of His Mânasa sons with regard to the work of creation, produced Vâmadeva, the wielder of the trident and also Sanatkumar, the first even of the first borns."—26-27.

"From the mouth of Lord Vâmadeva came forth the Brâhmaṇas, from His arms the Kṣatriyas, from His thighs the Vaiśyas, and from His feet the Śûdras."—28.

"Afterwards came forth lightning, thunderbolt, clouds, rainbow, metres of various kinds, several varieties of medicines, eightyfour crores of Devâs, known as Sâdhya, and who have three eyes and are immortals, without any fear of getting old."—29-30.

"Lord Brahmâ, finding Śiva creating such a race of Immortals, said that it was advisable to create only such beings as would reap the fruit of their own karmas. Śiva, on hearing this, instantly stopped His propaganda."—31-32.

Note.—Sthâṇu, literally, the trunk of a tree. It means that Śiva instantly stopped the work of creation and became fixed like the trunk of a tree. In other words, He did not carry on the work of creation after Brahmâ offored Him His suggestions. From that day He is also known as Sthâṇu.

"Afterwards, Svayambhu Manu became the husband of Ananti, whom he obtained after great penances. "By this alliance, Svayambhu Manu was blessed with two sons, *viz.*—Priyavrata and Uttânapâda, and of these, the latter was married to Sûnṛitâ the daughter of Dharma."--33-34.

"Uttânapâda became the father of the following four children, *viz*:—Apasyati, Apasyanta, Kirtimâna, and Dhruva (Pole Star)."—35.

"In the bygone ages, Dhruva practised severe penances for a period of three thousand years and obtained from Brahmâ an abode in the eternal celestial regions. The Saptariṣis, acknowledging him as their chief clustered themselves round him."—36-37.

Note.—The seven Ṛiṣis (sages), *i.e.*, the Mânasa sons of Brahmâ. It means the constellation known as Ursa Major (the seven stars of which are said to be the seven sages, *i.e.*, the Mânasa sons of Brahmâ).

"Dhruva begot a son, Śista, from Dhanyâ, the daughter of Svayambhu Manu, and Śista had five children, *viz.*—Kṛipa, Ripuñjaya, Vṛita, Vṛika, and Vṛikatejasa, from Suchchhâyâ, the daughter of Agni. Ripuñjaya became the father of Chakṣu from Vîriṇi, the grand-daughter of Brahmâ. Chakṣu became the father of Châkṣusa Manu from the daughter of Vîriṇi, and Châkṣusa Manu begot on the princess Nadvalâ ten valiant and enterprising sons, *viz.*—Urû, Purû, Śatadyumna, Satyavâka, Havi, Agnisṭut, Atirâtra, Sudyumna, Aparâjita, and Abhimanyu,."—38-42.

"Urû had the following six sons, *viz.*—Agni, Suman, Khyâti, Ṛitu, Aṅgirâ, and Gayâ, from his consort, Âgneyî.—43.

"Aṃgirâ became the father of Vêna, from Sunîthâ, the daughter of Pitṛi. The sages rubbed Vêna to death, owing to his tyranny, and, as

they were rubbing him, King Pṛithu appeared from his hand. The great King Pṛithu was the father of Antardhâna and Havirdhâna."—44.

"Mâricha was the son of Antardhâna from Śikhaṇḍinî, and Havirdhâna had six sons, *viz.*—Prâchînvarhiṣa, Sânga, Yama, Śukra, Vala and Śubha, from Dhiṣṇâ, the daughter of Agni."—45.

"Prâchînvarhiṣa begot many children belonging to the Havirdhan clan. He had ten stalwart sons, well versed in archery, who are known as Prachetas, from Savarṇâ, the daughter of Samudra. They all devoted themselves to asceticism, and the trees that they grew to form a small jungle where they could practise their austerities, in process of time developed into a thick forest of vast latitudes which was ultimately burnt down by the fire at the commands of Indra (the God of Rain)."—46-48.

"The ten Prachetas had Mâriṣ, the daughter of Chandramâ, for their wife, from whom they begot the Prajâpati Dakṣa."—49.

"After giving birth to Prajâpati Dakṣa the daughter of the moon brought forth the trees, the herbs, and the river Chandravatî."—50.

"Now hear the tale of the multiplication of the eighty crores of Dakṣa's sons."—51.

"Dakṣa became the progenitor of a most queer race. Among his children some were bipeds, some had more feet, some had long ears and some broad ones, some had features resembling those of the horse, the bear, the lion, the dog, the boar, or the camel. On seing such a vast multitude of his progeny, Dakṣa created a large number of women." —52-53.

"Out of the girls he created, he gave ten to Dharma, thirteen to Kaśyapa, and twentyseven to the moon that form a certain galaxy of stars. These very same daughters of Dakṣa produced the further race of Devâs, Râkṣasas, mankind and the other beings inhabiting the extensive universe."—54-55.

CHAPTER V.

The sages, after hearing this, requested the Sage Sûta to relate to them how Devas, Dânavas, Gandharvas, serpents and Râkṣasas were born. —1.

Sûta said that in the days gone by, the work of creation was originated by desire, perception and touch. Later on, Dakṣa started the work of creation by the conjunction of men and women.—2.

"Hear, O sages! I shall now relate to you how Dakṣa introduced a new system of creation at the injunction of Brahmâ."—3.

Dakṣa begot thousands of issues from his wife, Pânchajanî, when he saw that the Devas, the Riṣis, and the serpents, etc., created from the mind of the Creator, had not the same faculty to help the growth of creation.—4.

Nârada, on seeing the progress of Dakṣa in the field of creation, said :—5.

" O, ye Riṣis, who are sons of Dakṣa! first reconnoitre the extent of the universe and then set yourselves to the work of creation." – 6.

" On hearing the above words of the Sage Nârada, the sons of Dakṣa started to survey the length and breadth of the universe, and ultimately lost themselves, as the rivers do when they fall into the ocean. They have not returned unto this day."—7.

The lost sons of Dakṣa were known by the name of Haryaśva, and the former giving them up for lost, created one thousand Brâhmaṇas known as Śaval.—8.

On finding the Śavals carrying on the work of creation, the Sage Nârada went to them and said :—" First examine the extent of the universe and try to reclaim your lost brothers, then carry on the work of creation."—9-10.

"Taking to the words of the sage, they started to reclaim their lost brothers, but met with the same fate; and it is for this reason that no one dares to repeat the same experiment unto this day."—11.

On losing the latter batch of his sons, Dakṣa begot sixty daughters from Pânchajanî, the daughter of Viraṇi. Out of those girls, he gave ten to Dharma, thirteen to Kaśyapa, twentyseven to Chandramâ and four to Ariṣtanemi. He also gave two to the son of Bhṛigu, another two to Kriśâśva, and two to Aṅgirâ. Their names will be related hereafter.—12-14.

Marutvatî, Vasu, Yâmî, Lambâ, Bhânu, Arundhatî, Saṅkalpâ, Muhûrtâ, Sâdhyâ, Viśvâ, who were given to Dharma, were the mothers of the Devas.—15-16.

Visvadeva was born of Visvâ, Sâdhyaguṇa from Sâdhyâ, Marutvantagaṇ from Marutvatî, Vâsava from Vasu, Bhânava from Bhânu, Muhûrtaka from Muhûrtâ, Ghoṣa from Lambâ, Nagrîthî from Yâmî, the dweller in pâtâla from Arundhatî, Saṅkalpa from Saṅkalpâ.—17-19.

The most powerful of the Devas that pervade the universe are known by the name of Vasus, who are eight in number, *viz.* :—Âpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyûṣa and Prabhâsa.—20-21.

The four sons of Âpa are Sânta, Danda, Sâmva, and Maṇivakra. They became the protectors of sacrifical rites.—22.

Dhruva became the father of Kâla, Sôm of Varchâ, Dhara of Dravina and Havyavâha. Dravina and Havyavâha were born of Kalyâṇî, and Manoharâ, the daughter of Hari, was the mother of Prâṇa, Ramaṇa, Śisra.—23-24.

Anila became the father of the two powerful sons, *viz.*:—Manojava and Avijñatgati from Śivâ.—25.

Anala perchance cast his seed in a heap of reeds, whence sprang up Kumâra, Sâkha, Viśâkha and Naigameya. They were fostered by the Pleiades, and that is why they are known as Kârtikêya, and the great Riṣi Devala was begotten by Pratyûsa.—26-27.

Note.—Kṛittika, the third of the 27 lunar mansions or asterisms, consisting of six stars. The six stars are represented as nymphs acting as nurses to Kartikêya, the God of war.

Prabhâsa begot the renowned architect and builder—the great Visvakarmâ—to make mansions, pleasure gardens, statues, ornaments, tanks, wells, etc.—28.

Vâmadevas, *i.e.*, Rudras, the creators of the Immortals, are eleven in number; *viz.*: Ajaikapâda, Ahirbudhnya, Virûpâkṣa, Raivata, Hara, Bahurûpa, Tryamvaka, Sâvitra, Jayanta, Pinâkî, Aparâjita. The eleven Rudras were created by the mind of Brahmâ each holding a trident in his hand. An account of their having created a race of Immortals, numbering 84 crores, has been given before. The Rudras pervade and protect the universe and have begotten many children from the womb of Surabhî.—29-32.

Here ends the fifth Chapter, dealing with the progenies of Vasus and Rudras.

CHAPTER VI.

Sûta, addressing the sages who were listening to his narrations with wrapt attention at Naimiśâraṇya, said:—"O, sages! I shall now enumerate to you the names of Kaśyapa's sons that he had from his 13 wives. Aditi, Diti, Danu, Ariṣtâ, Sursâ, Surabhî, Vinatâ, Tâmrâ, Krodhavaśâ, Irâ, Kadru, Viśva and Muni were the thirteen wives of Kaśyapa.—1-2.

Devas called Tuṣita who flourished in the reign of Châkṣuṣa Manu, came to be known as Âdityas (Suns), owing to their having been born as the sons of Devas called glorious Kaśyapa from his wife, Aditi, during the reign of King Vaivasvata Manu. They were twelve in number, *viz.*, Indra, Dhâtâ, Bhaga, Tvaṣṭâ, Mitra, Varuṇa, Yama, Vivasvâna, Savitâ, Puṣâ, Anśumâna, and Viṣṇu. These were the 12 Âdityas—the centre of rays.—3-5.

The Devapraharaṇas the sons of Kṛiśâsva Ṛiṣi, and the twelve Âdityas appear at the beginning of every Manvantara and Kalpa and vanish at their termination. Diti, the second wife of Kaśyapa, gave birth to two sons,

viz., Hiraṇyakaśipu and Hiraṇyâkṣa. Hiraṇyakaśipu had four sons, *viz.*, Prahlâda, Anuhlâda, Saṃhlâda and Hlâda. Prahlâda had the following sons :—Ayushmâna, Shivi, Bâṣkala, and Virochana. Bali was the son of Birochana, and the former had one hundred sons, the oldest of whom was Bâṇa.—6-10.

The notable brothers of Bâṇa were :—Dhritaraṣtra, Sûrya, Chandra, Chandraṃsutâpana, Nikumbhanâbha, Gurbakṣa, Kukṣibhîma, and Vibhîṣaṇa.—11.

These were the most notable of Bana's brothers. Bana had one thousand arms, and each arm was bedecked with a different kind of weapon. Vâṇa was an ardent devotee of Lord Śiva, and had won over the latter by his deep devotions. In fact, he was such an earnest devotee that he had almost unified himself with the Lord. His realm was guarded by Śiva Himself, the wielder of the trident.—12-13.

Ulûka, Śakuni, Bhûta-saṃtâpana, and Mahânâbha were the sons of Hiraṇyâkṣa. The four sons of Hiraṇyâkṣa begot an invincible band of demons, numbering 77 crores, who had mighty limbs, various kinds of faces, and were most hardy.—14-15.

Danu, the third wife of Kaśyapa, brought forth one hundred mighty demons, the principal one of whom was Viprachitti.—16.

Dvimûrdhâ, Śakuni, Śankuśirodhara, Ayomukha, Śambara, Kapiśa, Vâmana, Marîchi, Meghavâna, Irâ, Garbhaśirâ, Vidrâbaṇa, Ketu, Ketuvîrya, Śathrida, Indrajit, Saptajit, Vajranâbha, Ekachakra, Mahâbâhu, Vajrâkṣa, Târaka, Asilomâ, Pulomâ, Vindu, Bâṇa, Svarbhâṇu, Vriṣaparvâ were chiefly the noteworthy brothers of Viprachit.—17-20.

Svarbhâṇu gave birth to a daughter, named Prabhâ, Pulomâ gave birth to Śachî, Mâyâ to Updânavi, Mandodarî and Kuhû, Vriṣaparvân to Śarmiṣṭhâ, Sundâri and Chandrâ, and Vaiśvânara to Pulomâ and Kâlikâ.—21-22.

Pulomâ and Kalikâ were married to the demon King, Mârîchi, who begot another formidable batch of Rakṣasas, numbering 60 thousand from them.—23.

The Paulomas and the Kâlikêyas, *i.e.*, the demon progeny of Pulomâ and Kâlikâ, after being made invulnerable even against the Devas, began to live in Hiraṇyapura. Lord Viṣṇu killed the Paulomas and Kâlikêyas, who had become most haughty after they were made invulnerable by Brahmâ. Only Viprachit survived, and he produced another race of thirteen demons, known as Saihiṃkêya from the womb of Siṃhikâ the sister of Hiraṇyakaśipu.—24-25.

Note.—The Paulomas and the Kâlikêyas were only made invulnerable by Brahmâ, and only the minor Gods could not kill them, but Lord Viṣṇu is the Supreme God.

Vyaṃsa, Kalpa, Nala, Vâtâpi, Ilvala, Namuchi, Svasripa, Ajana, Naraka, Kâlanâbha, Sarmâṇa, Kâlavîrya, Potaraṇa were among the Saihiṃkêya class of demons. Saṃhlâda, the son of Hiraṇyakaśipu, produced the race of Nivâtkavacha demons.—26-28.

Note.—Potaraṇa, the thirteenth demon of the Saihimkaîya class, is not mentioned in the text, but the number thirteen is laid down in the text. To complete the list, therefore, I have included the name of Potaraṇâ, on the authority of Hari Vaṃsapurâṇa.

This class of Nivâta-kavacha demons that was made invulnerable to the Devas, demons and serpents, was ultimately destroyed by Arjuṇa—a hero of Mahâbhârata—by the grace of Śiva.—29.

Kaśyapa had the following six daughters, from his wife, Tâmrâ :— Śukî, Śenî, Bhâsî, Sugrîvî, Gridhṛikâ, Śuchi.—30.

Śukî became the mother of Śuka and Ulûka, Śeni of Śyena, Bhâsî of Kurara, Gṛidhî of Gridhra and Kapôta, Śuchi of Haṃsa, Sârasa and Vaka, &c.—32.

Note.—Śûka=Parrot. Ulûka=Owl. Śyena=Hawk. Kurara=Osprey. Gṛidhra=Vulture. Kapôta=Pigeon. Haṃsa=Swan. Sârasa=Crane. Vaka=Duck.

Sugrîvî gave birth to goat, horse, ram, camel, mule, &c.

From his wife Vinitâ, Kaśyapa begot Garuḍa, the lord of birds, the Aruṇa, and a daughter, named Saudâminî (Lightning).—33-34.

Saṃpâti and Jatâyuh were the sons of Aruṇa, and Vabhru and Śighragha were the sons of Saṃpâti.—35.

Jatâyuh was the father of Karṇikâra, Śatagâmî, Sârasâ, Rajjuvâla and Bheruṇḍa —36.

The above-mentioned sons of Jatâyuh became the ancestors of different species of birds, and Surasâ, one of the wives of Kaśyapa, became the mother of serpents.—37.

Kadrû—a wife of Kaśyapa—gave birth to several thousand-hooded serpents, the principal ones of whom are :—Śeṣa, Vâsuki, Karkoṭa, Śaṅkha, Airâvata, Kaṃbala, Dhanañjaya, Mahânila, Padma, Asvatara (mule), Takṣaka, Elâpattra, Mahâpadma, Dhritarâṣṭra, Balâhaka, Śankhapâla, Mahâsankha, Puśpadaṅṣṭra, Śubhânanâ, Śaṅkuromâ, Bahula, Vâmana Pâṇina, Kapila, Durmukha, and Patañjali.—38-41.

The above-named sons of Kadru and Kaśyapa were the fore-fathers of different classes of serpents, most of whom were consumed in the great sacrifice of Jañmejaya.—42.

Note.—Jañmejaya was the son of King Parikṣita. The latter was bitten by a serpent and died in consequence. Jañmejaya, therefore, to avenge his father's death, performed a great sacrifice to consume all the serpents in which a large number of them was destroyed.

From his wife, Krodhvaśâ, Kaśyapa had a race of Krodhavaśâ demons, numbering a million who were ultimately killed by Bhimasena—a hero of Mahâbhârata.—43.

Surabhi, one of the wives of Kaśyapa, gave birth to the attendants of Rudras, cows, buffaloes, &c.—44.

Note.—**Rudras are a group of Gods, eleven in number, supposed to be the manifestations of Śiva, who is said to be the head of the group.**

Muni and Ariṣṭâ, other two wives of Kaśyapâ, gave birth to the class of Munis and Apsarâs and the race of Kinnaras and Gandharvas, respectively.—45.

From Irâ, Kaśyapa begot reeds, trees, creepers, &c., and from his wife Viśvâ, he produced a race of numerous Yakṣas and demons.—46.

Diti—a wife of Kaśyapa—gave birth to 49 maruts (Gods of wind), who were the beloved of the Devas.

Here ends the sixth Chapter dealing with the progeny of Kasyapa.

CHAPTER VII.

The Ṛiṣis said:—How did Diti again beget the Maruts and how did the latter become the friends of the Devas?—1.

Sûta said:—In the days gone by, when Lord Viṣṇu destroyed the offspring of Diti in the great war between the Devas and Asuras, Diti repaired to Syamantapañchaka—a holy place—on the banks of the Sarasvati, and devoted herself to the worship of her husband and practised severe penances for a considerable length of time.—2-3.

Note.—**A true Hindu wife always regards her husband as her supreme Lord. She has the same devotion for her as one has for God. Her salvation lies through her husband.**

After a little more than a century, Diti, the mother of demons, who had practised hard penances like a Riṣi and had become emaciated and aged owing to her living on phalâhâra and regularly keeping up Chândrâyaṇa and other fasts, asked Vasiṣṭha and other sages.—4-5.

Note.—**Phalâhâra. The Hindus in course of their fasts do not take cooked food. They only take light things and particularly fruits.** ***Phalâhâra*** **literally means a repast of fruits.**

Chândrâyaṇa is a particular fast, the chief feature of which is that one has to regulate his morsels of ***phalâhâra*** **to the phases of the moon,** ***i.e.***, **on the new-moon-day he has to take only one morsel which he goes on increasing one by one each day, for a fortnight, when the fast terminates.**

"Sages! Tell me some such *vrata* that would free me from the crushing grief of my son's destruction and make me feel happy in this world as well as in the next."—6.

Note.—*Vrata* means fast. Any self-imposed religious observance, Restriction, Vow, Precept, Penance.

In this world as well as in the next: The Hindus believe in the transmigration of soul. According to this idea, there is a life after death until the soul becomes totally unified with Brahma, which is Nirvâṇa or final rest. The next world here, therefore, refers to the re-birth after transmigration of soul.

The sage Vasiṣṭha advised Diti to observe the Madana-Dvâdaśî fast, by keeping which Diti became the mother of the Maruts and was liberated from her pangs of grief.—7.

The Ṛiṣis said:—"O, Pious Sage, Sûta! we are very anxious to know something of the Madana-Dvâdaśî fast, by the observance of which Diti begot forty-nine sons again (after her progeny was destroyed by Viṣṇu)."—8.

Sûta said:—"Hear, O Ṛiṣis! what the Sage Vasiṣṭha said to Diti about the fast in question. I shall repeat to you the same in detail." —9.

"The fast begins in the month of Chaitra, on the 12th day of the bright fortnight. One who observes this fast should place a jar of gold, silver, copper, brass or earth—according to his means—on an earthen platform, after filling it with different fruits, pieces of sugar-cane, and white rice. Before placing the jar on the platform, it should also be painted with white sandal and covered with two pieces of white cloth. After this, a small plate of copper containing some fruits, gold and raw sugar should be placed on the top of the jar. Above it should be placed a plantain leaf, bearing an image of Cupid, and to the left of it should be placed the image of Rati made of sugar. After this, the worship of Cupid and Rati should be performed in the following manner:—The images should first be bathed with incense and water, then white flowers, rice, and sesamum should be offered. Afterwards, the Aṅgapûjâ (body worship) should follow, as indicated below:—After pronouncing *Oṃ Kâmâya*, worship the feet. After pronouncing *Oṃ Saubhâgyadâya*, worship the legs. After pronouncing *Oṃ Smarâya*, worship the thighs. After pronouncing *Oṃ Manmathâya*, worship the waist. After pronouncing *Oṃ Svaschodarâya*, worship the stomach. After pronouncing *Oṃ Anaṅgâya*, worship the breast. After pronouncing *Oṃ Padmamukhâya*, worship the mouth. After pronouncing *Oṃ Panchaśarâya*, worship the hands. After pronouncing *Oṃ Sarvâtmane*, worship the head. On the completion of this worship, sandal and incense should be offered, and then prayers should be sung accompained by music. In case there be no one to sing prayers and play on the music, then the glories of Kâma and Keśava

should be narrated and listened to. On the following morning, the jar should be given to a Brâhmaṇa.—10-18.

Note.—In the text, only *Kâmâya, Saubhâgyadâya*, &c., are given. But all those expressions should be prefixed by (Oṃ) and suffixed by (Namah), before being pronounced at the time of worship. Kâmâya, thus prefixed and suffixed, becomes, '*Oṃ Kamâya namaḥ*, which means "I salute Kâma, the God of love. Similarly all the expressions are simply meant to convey the salutations of the worshipper to the Lord of love—expressive of the former's devotion and reverence to the latter. All the expressions are only adjectival that ultimately apply to Cupid, *viz.*—Kama-God of Love, Cupid.

Anaṅga, literally, means without a body. Cupid was destroyed by Śiva and became bodiless. He is therefore known as anaṅga also.

Saubhâgyada, literally, means the giver of good luck, and here applies to the God of Love who brings good luck.

Smara literally, means remembrance. Because Cupid appears and begins to exercise His influence merely by thinking of Him, the term itself has become a name of Cupid.

Padmamukha literally, means the mouth of a lotus or (ii) one who has a face as beautiful as a lotus. This expression is often employed by Indian poets to describe a beautiful face. As the face of Cupid is as aromatic, as delicate, as soft and as healthy-looking as a lotus, He is known by this name also.

Pañchaśara literally, means one who holds five arrows. Cupid is armed with the following five arrows :—

अरविंदमशोकं च चूतं च नवमल्लिका । नीलोत्पलं च पंचैते पंचबाणस्य सायकाः ॥

The same five arrows are also differently named as :—

सन्मोहनोन्मादनौ च शोषणस्तापनस्तथा । स्तम्भनश्चेति कामस्य पंचबाणाः प्रकीर्तिताः ॥

He is therefore known as Pañchaśara also.

Sarvâtman means the whole soul and applies to Cupid.

After making over the jar to a deserving Brâhmaṇa, the worshipper should feast a number of Brâhmaṇas with devotion, and afterwards he should have his own meal devoid of salt. Then, the invited Brâhmaṇas should be dismissed with presents, and the following prayer should be uttered before giving them presents :—19.

"O, Lord Janârdana, in the form of Cupid! Who bring bliss to every soul, be pleased with thy devotee."—20.

The same routine of worship should be observed each month, on the twelvth day of the bright fortnight, and continued on for a whole year. The worshipper should observe a fast on the 13th day of the bright fortnight and worship Viṣṇu. On the 12th day of every bright fortnight, he should live only on fruits and sleep on the floor. At the beginning of the 13th month, he is to finally complete his cycle of fasts by performing worship as mentioned before, and on its completion he should worship the golden image of Cupid. Afterwards, white sesamum, mixed with clarified butter, should be poured into fire and at the time of each sacrificial offering the various names of Cupid, already

mentioned, prefixed with *oṃ* and suffixed with *Svâhâ*, should be pronounced. At the close of the sacrifice, the worshipper should also worship the officiating priest and his consort, and then dismiss all his Brâhmaṇa guests after feasting, garlanding, and giving them presents of clarified butter, cows, decently-arranged beds, clothes, ornaments, sugarcane. The golden image of Cupid should be given to the officiating priest along with other presents mentioned above, according to the means of the worshipper.—21-26.

One who observes the Madana Dvâdaśi fast in this way, becomes liberated from evils and begets worthy children and, finally, passes away in peace, for Viṣṇu and Smara are the same.—27-28.

Note.—Liberated from all evils or sins, or vices. In other words Madan-dvâdaśi fast, by exercising its influence on the body and mind, improves the man both physically and morally. Later on, by being blessed with children, he passes away in peace and attains rest; for he feels that his worthy children would discharge their duties unto God, their deceased ancestors, and mankind. It is for the fulfilment of these duties that a Hindu is always so anxious to beget *worthy* sons.

The worship of Kâma fulfils the desires of the worshipper. Hearing the advantages of the Madana Dvâdaśi fast, Diti observed it devoutly.—29.

Kaśyapa chanced to meet his wife Diti, and through his powers (of asceticism) made her young again. On being questioned by Kaśyapa, Diti said that she wanted to be mother of such a progeny as would kill Lord Indra and conquer all the Devas. Kaśyapa promised to beget such a child from her womb when the sage Âpastamba performed a putreṣṭi sacrifice. The sage Âpstamba eventually began to perform the sacrifice.—30-34.

Note.—Putreṣṭi is a special sacrifice which is performed to beget an offspring.

At the time of performing the sacrifice, the sage Âpastamba began to recite *Indra Śatrurbhavasva Svâha*, at which the Devas became pleased and the demons were overpowerd with grief.—35.

Note.—Indra Śatrurvardha sva and *Svâhâ Indra Śatrurvardha sva Svâhâ* mean the same thing, but, strictly speaking, the latter expression was applied by the sage Âpastamba. It has been put in a modified form to suit the metre. It is a compound word, and can be expounded in two ways, *viz.*, (the enemy of Indra) and (Indra is whose enemy). Âpastamba, through a coincidence, began to pronounce the expression with such accent and emphasis as would admit the latter way of expounding the compound word which entirely reversed the object of Diti and, consequently, the Devas were pleased and the demons were overtaken with grief. It is therefore said:—

At the conclusion of the sacrifice, Kaśyapa performed the purificatory ceremonies to facilitate conception, and began to counsel his wife how a pregnant woman should live.—36.

He advised Diti to remain in that hermitage for a century and not to take any meals in the morning and evening. Continuing his advice he said that a pregnant woman should not often go and sit at the root of a tree, nor should she sit on a broom-stick or a pestle. She should not enter or plunge herself in deep waters, and should also avoid living in a solitary house, sitting upon an ant-hill, and also depression of mind. She should not write by her nails, charcoal or ashes, on the floor, and should avoid much sleeping and labour. She should also abstain from sitting in a place covered with coal, chaff, and bones, as well as from quarreling and yawning. She should not keep her hair unkempt, nor her person unclean, nor should she sleep with her head towards the north. She should never doff her garments, and should not allow her mind to be afflicted or her feet to remain wet. She should avoid much laughing and the use of inauspicious words. She should serve her preceptor, do pious deeds, and bathe in lukewarm medicated water. She should take great care of herself in every way, should wear fine ornaments, worship Vâstu (household deity), keep herself pleased, and devotedly serve her husband. She should give alms to the poor and worship Gauri (the wife of Śiva) on the 3rd day of a bright fortnight. A woman and, particularly one who is in the family way, if she follow such a course, begets amiable, valiant, and long-lived children; otherwise there is always a danger of miscarriage. "Therefore O beloved! follow the directions just explained to you. May you be blessed. I am now going to practise penances".—37-48.

After this, Kaśyapa vanished then and there, and Diti followed the instructions of her lord to the letter.—49.

Indra came to know all this, and became fearfully alarmed. In his consternation, he left His kingdom of Heaven and going to Diti began to serve her. He, putting on a bright appearance, patiently and craftily began to pry into the daily life of Diti, in the hope that she might give Him an opportunity of causing an abortion, by some way neglecting or omiting to follow closely the precautions suggested by her husband. —50-51.

Diti, not knowing the foul intentions of Indra, did not entertain any suspicion, and she went on following the injunctions of her husband very closely, till there remained only three days to complete the century. She was so much surcharged with joy that she failed to observe the precautions, and one day she did not wash her feet, kept her hair unkempt and went to sleep like that.—52-53.

In her recklessness, she slept in course of the day, with her head towards the north. All those irregularities afforded a good opportunity to Indra to enter into her womb in His subtle body; and by His weapon divided the child in the womb into seven parts. To His great surprise and dismay each part developed into a child. They all began to cry in the womb, then Indra divided each one into seven parts. Indra thus divided the child in the womb into fortynine parts, but each part became a child, and they all began to cry. On seeing this, He was awfully astonished, and asked them not to cry.—54—58.

Note.—Mârodiṣṭa= "do not weep or cry," said Indra to the crying children in the womb; and that is why they were named "Marut" afterwards.

Indra came to know, through His Yogic powers, that it was on account of Diti's observance of the Dvâdaśi fast and worship of Kâma that His weapon could not destroy her child in the womb. His own thoughts began to oppress Him. He said to Himself that, instead of one, they multiplied into forty-nine. Devas could not destroy them. It would be safer to make them Devas.—59-61.

After this, Indra appeared before Diti and besought her to forgive Him for His base action. He said that He did that, because statesmanship dictates that a wise man should always endeavour to put an end to his enemies. They would, from that day forward, be known as the "Marut" and would rank among the Devas and would be entitled to a share in the sacrificial offerings, like other Devas.—62-63.

In this way, Indra, after making the "Maruts" into Devas and, taking Diti with Him in His vimâna, returned to Heaven.—64.

Note.—Vimâna: the conveyance of the Devas, something like the flying machine of the present times.

Since then, the Maruts are classed among the Devas. They receive their share of sacrificial offerings, and after leaving the demons their kith and kin, they have closely identified themselves with the Devas.—65.

Here ends the seventh Chapter dealing with Madana Dvâdaśi Vrata.

CHAPTER VIII.

The Ṛiṣis said:—O Sûta! We have heard with concentrated attention what you have been pleased to relate to us; now we feel desirous to know the lives of the kings that flourished at each order of creation.—1.

The Sage Sûta said:—At the time when King Pṛithu was anointed and made lord of the world, Chandramâ was made the king of medicinal herbs, sacrifices, fasts, penances, stars, planets, Brâhmaṇas, trees, thickets, creepers; Varuṇa of waters; Kuvera of wealth and (other) kings; the Sun of the twelve Âdityas; Agni of Vasus; Dakṣa of Prajâpatis;

Indra of gods; Prahlâda of demons; Yama of pitṛis; Śiva of demons and Yakṣas; the Himâlayas of the mountains; the Ocean of the waters; Chitraratha of Gandharvâs and Kûmaras; Vâsuki of powerful serpents; Takṣaka of other snakes; Airâvata of the Diggajas and other elephants; the peacock of birds, Uchaiśravâ of horses; the lion of the animals living in jungles; the bull of the cows; the trees of the herbs.—2-8.

Similarly, Lord Brahmâ made the Devas Sudharma, Śankhapada, Ketumâna, Hiraṇyaromâ, the kings of East, South, West and North respectively: and They protect the universe by destroying its enemies, unto this day.—9-10.

The various kings named above, collected together and took part in the coronation of king Pṛithu, and recognised him as the sovereign of the world. King Pṛithu reigned till the end of Châkṣuṣa Manvantara, when he was succeeded by King Vaivasvata Manu of the solar dynasty.—11-12.

Here ends the eighth Chapter dealing with the coronation of Kings.

CHAPTER IX.

The Sage Sûta said: "After hearing that, King Manu again requested the Fish God to narrate to him the career of the Manus who flourished in bygone ages".—1.

The Fish God said: "O King! listen. I shall relate to you briefly the lives of the Manus of yore, and shall give you a short history of Manvantaras and their times.—2.

"O Son of Mârtaṇḍa, hear attentively. In the bygone ages, at the close of the reign of Svâyambhuva Manu there was a group of Devas, known as Yâmas. In all Manvantaras, classes, such as Marichi, &c., are recorded to have appeared. Svâyambhuva Manu had ten sons, *viz.*:—Agnighra, Agnivâhu, Riphpha, Savala, Jyotiśmâna, Dyutimâna, Havya, Medhâ, Mêdhâtithi, Vasu. They having established a code of law and morality departed to felicity. This has been narrated as the Svâyambhuva Manvantara.—3-6.

The Svârochiśa-manvantara followed it. There were of Svârochiśa Manu four sons, *viz.*, Nabha, Nâbhasya, Prasṛiti, Bhâvana. Of this Manvantara, the following are recorded as seven Riṣis: *viz.*, Datta, Niśchaya, Vânastamba, Prâṇa, Kaśyapa, Aurva, and Brihaspati." The seven Devas of this Manvantara were sons of Vasiṣṭha, known as Tuṣita, Hastîndra, Sukrita, Mûrti, Apa, Jyoti, and Ayasmaya.—7-10.

In the third or Auttamîya Manvantara, Manu named Auttamî had ten sons, *viz.*, "Iśa, Ûrja, Tarja, Śuchi, Śukra, Madhu, Mâdhava, Nabhasya, Nabhâ, and Saha" (who was most illustrious). The group of Devas in this

Manvantara was known by the name of hâvana. The following were the seven Riṣis in this Manvantara who were also known by the name of Ûrja :—Kaukuruṇḍi, Dâlbhya, Śankha, Pravahaṇa, Śiva, Sita, Sasmita.—11-14.

In the fourth Manvantara, which was called Tâmasa, the seven Riṣis were :—Kavi, Pṛithu, Agni, Akapi, Kapi, Jalpa, and Dhîmâna ; and the group of Devas were known by the name of Sâdhya ".—15-16.

The King Tâmasa Manu had ten sons, *viz.* :—Akalmaṣa, Dhanvî, Tapomûla, Tapodhana, Taporati, Tapasya, Tapodyuti, Parantapa, Tapobhogi and Tapoyogi.—17-18.

In the [fifth] Raivat Manvantara, Devabâhu, Subâhu, Parjanya, Somapa, Hiraṇya-Româ, Saptâśva were the seven Riṣis ; and Abhûtarajas was the group of Devâs. Aruṇa, Tatvadarśi, Vittavân, Havyapa, Kapi, Yukta, Nirutsuka, Satva, Nirmoha and Prakâśaka were the ten pious and illustrious sons of Raivataka Manu.—19—22.

In the sixth or Châkṣuṣa Manvantara, Bhṛigu, Sudhâma, Virajâ, Sahiśṇu, Nâda, Vivasvâna and Atinâma were the seven Riṣis. The group of five Devâs was, Lekhâs, Ribhûs, Ribhâs, Bârimûlas and Divaukasas in this Manvantara. Châkṣuṣa Manu had ten sons, such as Uru, &c., as has been already mentioned by me in the genealogy of "Svâyambhuva Manu in chapter IV".--23-25.

After the Châkṣuṣa Manvantara, as narrated by me, shall occur the seventh Manvantara, which is called Vaivasvata.--26

In the Vaivasvata Manvantara, Atri, Vasiṣṭha, Gautama, Kaśyapa, Bharadwâja, the powerful Yogî, Viśwâmitra, Jamdagni, are the seven Riṣis. The seven Riṣîs, after establishing a code of law and morality depart to felicity. Sâdhyâs, Viśâs, Rudrâs, Maruts, Vasus, Aśvanikumârâs, Âdityâs are the classes of Devâs in Vaivasvata Manvantara. The King Vaivasvata Manu had ten renowned sons, *viz.*—Ikṣvâku, &c. In every Manvantara there are seven Riṣis who, after establishing a code of law and morality, depart to felicity.—27-31.

Now I shall explain to you something about the Sâvarṇya Manvantara. Aśvathâmâ, Śaradvâna, Kauśika, Gâlava, Satânanda, Kâśyapa, Râma, are the seven Riṣis in this Manvantara. Dhriti, Varîyâna, Yavasa, Suvarṇa, Vriṣṭi, Chariṣṇu, Idya, Sumati, Vasu, Sukra are the ten valiant sons of the Manu Sâvarṇi".—32-33

Rauchaya, &c., shall be another six Manus after Sâvarṇi.

From Prajâpati Ruchi there shall be Rauchya Manu, from Prajâpati Bhûtya there shall be Bhautya Manu and from Brahmâ there shall be Merusâvarṇya, Ṛita, Ṛitadhâmâ, Visvakeṣna Manus.

"I have explained to you something about the past and future Manus, O, King! Similarly, commencing from the age of Devâs, in the 994th age, the afore-mentioned fourteen Manus rule in succession. In their time, they play their part in the creation of the moveable and immoveable objects, and afterwards attain final rest with Brahmâ, at the end of the age. They (the Manus), after 1,000 ages, shall be absorbed in Brahmâ and be joined to Viṣṇu".—34.

Here ends the ninth Chapter dealing with Manvantaras.

CHAPTER X.

The sages said that in ancient times the kings came to be called Pàrthiva, on account of their sway all over the land; but how did the earth come to be known as Prithvi? O Sûta! tell us also why the earth came to be called "Gau"?".—1-2.

Sûta said that Prajâpati Añga, in the family of Sváyambhuva Manu, was born who was married to the vile daughter of Mṛityu, named Sunithâ the shrew, who gave birth to Vêna. King Vêna was valiant, but oppressive and sinful. The sages, seeing the sinful deeds of the king, who used to forcibly seize the wealth and the women of others, approached him with the object of bringing about law and order by giving him good advice.—3-5. But when the king did not listen to the good advice of the sages, they killed him by their curse. After that being afraid of anarchy, the sinless Brâhmaṇas began to churn the dead body of the king from which first came out the races of Mlechhâs.—6-7.

Note.—Mlechhas has been defined by Baudhâyana as meaning "Non-Aryan, a foreigner, sinner, outcast, barbarian."

Black as soot the barbarian race that came out of Vênu was the outcome of the evil qualities of his mother; and from the portion of the good qualities of his pious father, appeared from the right hand of the dead king, a most brilliant figure, wearing an armour, studded with precious stones, and armed with bow and arrow in one hand and holding a club in the other. The illustrious figure thus produced, after so much difficulty, was named Pṛithu. King Pṛithu was anointed by the Brâhmaṇas, but even then he practised severe austerities.—8-10.

Lord Viṣṇu, greatly moved by the profound devotion of the King Pṛithu, showered His blessings upon him. The king, after being thus blessed by the Lord, became most powerful and illustrious. On seeing the earth devoid of Vedic rites, he was filled with righteous indignation, and prepared himself to destroy it with his never-failing arrow. The earth, trembling with fear, assumed the form of a cow and took to flight.—11-12.

Note.—This expresses a beautiful allegory. The righteous king saw that the people had given up the practice of the Vedic rites and were drifting towards sin by leaps and bounds. Yathâ Râjâ tathâ Prajâ —no wonder, therefore, that the people should have become so much demoralised during the sway of his predecessor—the wicked Vêna. Pṛithu, the pious, could not possibly tolerate such a chaos, and in his rage he made up his mind to destroy the sinners, when suddenly a thought flashed through his mind that law and order could be evolved even without resorting to such an extreme measure. The land appeared to him like a cow that could give sweet milk, if properly milked. He therefore applied himself to uplift the degenerated and to take good care of the new generation.

Cf.—

राजन् दुधुक्षसि यदि क्षितिधेनुमेतां
तेनाद्य वत्समिव लोकममुं पुषाण ।
तस्मिंश्च सम्यगनिशं परितुष्यमाणे
नानाफलैः फलति कल्पलतेव भूमिः ॥

Besides this, the cow is the most important of all animals in India. She plays a great part in the agricultural prosperity of the country by bringing forth oxen. She nourishes the nation with her sweet milk and ghee. She is a very docile and harmless creature. Her hide supplies shoes to the people. She takes motherly care of the nation, and that is why she is held so sacred by the Aryans who are the original inhabitants of Bhâratavarṣa. Even now a man, to seek forgiveness or shelter, puts in a blade of grass in his mouth and addresses a real Aryan, "I am your cow, forgive me or save me." The moment such a man approaches a true Aryan, he is rendered all possible assistance at every risk and stake by the Aryan.

Similarly, when that thought crossed the mind of *Pṛithu*, he compared the land to the cow, and then he could not destroy it.

Thirdly, it is the poetic way of saying that, when the earth became so terribly afraid of the power of the king, it appealed for mercy by appearing before him and telling him that it was his cow.

Fourthly, the sinners, trembling with fear, craved the forgiveness of the sovereign by calling themselves his cow and promising to turn over a new leaf—which will be clear further on.

The earth went on running, and the king continued the chase. After getting overpowered, she stopped and craved forgiveness and asked what to do.—13.

Note.—The allegory is continued. The king is portrayed as chasing the race of sinners who, to save their lives, are depicted to be running away and calling themselves cows, so that the king may not shoot his arrow at them. The sinners in their consternation have no courage to face their righteous sovereign, until they are deadbeat and can proceed no further. The sovereign would not let them run away, for he is anxious to reclaim and uplift them. He would therefore simply put his arrow on his bow to guard them from evils and also to stop them from running away to any out-of-the-way place.

A cow, when she runs away like this from her master, is similarly chased by the latter with a stick in hand. The master does not mean to kill the cow with his stick. He carries it with him for his own safety as well as for hers. He also uses his stick in directing

the footsteps of the animal. The bow and the arrow were similarly carried by the king in his pursuit of the earth that was running away from him in the form of a cow.

At this, the king addressed the earth and asked her to quickly minister to the needs of all beings, whether moving or fixed. The land promised to obey the behests of the king. Then the king, after making Svâyambhuva Manu as the calf, milked the earth in the form of the cow with his own hands. The earth then produced the different kinds of grain, which support mankind; after which the sages, using the moon as the calf and Bṛihaspati as the milk-man, milked the (earth) cow and extracted the milk of virtue in the pot of the Vedas. Then the Devâs, after making the God Indra the calf and the God Mitra as the milkman, milked the (earth) cow. They drew out the milk of elixir-vitæ in the pot of gold. The Pitṛis also milked the same thing in the pot of silver.—14-18.—14-18.

Note.—The allegory goes on. The quality and richness of the milk depend on the care and feeding of the cow. The earth is a cow that will give any kind of milk, provided due care is taken of it, and people milking it know how to do it.

Then Antaka, after making the God of death the calf, milked the (earth) cow and took out Svadhâ from it. Similarly, the Nâgas, after making Takṣaka the calf and Dhritarâṣtra as the milkman, got out poison in a gourd, and the Asurâs, making Virochana the calf and Dvimûrdhâ as milkman, pressed out Mâyâ into a pot of iron. The Yakṣas pressed out in an earthen pot the knowledge of making themselves invisible after making Kuvêra the calf.—19-22.

Note.—Vaiśravaṇa is same as Kuvera, the God of wealth.

The Pretâs and Râkṣasas, making Sumâli the calf and Raupya the milkman, drew out the stream of blood. The Gandharvas and Apsaras made Chaitrarath the calf and Vararuchi the milkman and got out on a lotus-leaf various kinds of fragrance, and the mountains obtained several kinds of precious gems and medicinal herbs which they extracted in the foot of hill ranges, after making the Mount Himâlaya the calf and the Mount Sumeru the milkman. The trees also in their turn took out the power of regerminating even after being lopped, in a leaf of Palâsa (Butea frondosa), after making Shâla (Shorea robusta) the milkman and the figtree the calf. In the same way, every one who milked the earth got the "fruit" he wished for.

In the reign of King Pṛithu, people were long lived, wealthy, had peacful relations with their neighbours. None was wicked, poor or sick. In the glorious reign of Pṛithu, there was no phenomenon foreboding evil that would have caused consternation to his subjects. Every one passed his days in perfect peace and contentment, without getting overcome by grief or pain. Pṛithu, the Great, by the power of his bow,

made many a part of his extensive Empire habitable and culturable. During the time of that valiant monarch, there was no need of a fortress, it was not necessary for the people to arm themselves, the science of political economy was not in vogue. It was simply lying unhonoured. All the people performed their duties and prescribed rites. "I have explained to you, O King! how they milked the earth and got out of it what they wished, from which it must be understood that, at the time of performing sacrificial rites, the thing that each got out of the earth should be offered to him." The learned also call the land Prithvi because it was milked by the old King Pṛithu, the righteous.—23-35.

Note.—It is called Gô, because it appeared in the form of a cow when Pṛithu took up his bow and arrow to destroy it.

Here ends the tenth Chapter dealing with the story of Venâ.

CHAPTER XI.

The sages said, "O Sûta! be pleased to relate to us the history of the solar and the lunar races."

Sûta said that in the days gone by Kaśyapa begot from his wife, Âditi, a progeny named the Sun, and the latter had three wives, *viz*:—Saṃjñâ, Râjñî and Prabhâ. Râjñî, the daughter of Raivata, brought forth Revata, Prabhâ gave birth to Prabhâta and Saṃjñâ, the daughter of Viśvakarmâ, became the mother of King (Vaivasvata) Manu.—2-3.

Saṃjñâ also gave birth to Yama and a girl called, Yamunâ, who were twins. When Saṃjñâ could not bear the power of the Sun, she produced from her body a lady known as Chhâyâ (shadow). Seeing Chhâyâ standing face to face, Saṃjñâ directed her to serve her master and also to take motherly care of her progeny. On Chhâyâ's agreeing to carry out her injunctions, Saṃjñâ went away somewhere.—4-7.

The Sun mistaking Chhâyâ for Saṃjña begot from her Sâvarṇî Manu so called because he is of the *same* Varna as Vaivasvata Manu and Śani, and also the two girls, named Tapati and Viṣti. When Chhâyâ herself became the mother of these children, she began to devote more attention to her own offspring than to the progeny of Saṃjñâ. Manu did not mind this, but Yama took it seriously, and one day he lifted his right leg to kick Chhâyâ. Chhâyâ also, getting in a fit of rage, cursed Yama, and said that his leg would be eaten by worms and would always discharge pus and blood. —8-12.

Hearing such a dreadful curse, Yama went to his father and told him that he had been cursed for no fault of his by his mother. In a childish freak, he lifted up his foot at her, at which in spite of the

entreaties of Manu, she pronounced that curse upon him. Yama, continuing, said that such an attitude of Chhâyâ showed that she was not their mother. The Sun said, what could he do. Who does not get into trouble by committing an act of folly? What to say of others, even the omnipotent Lord Śiva had to reap the fruits of His actions. But, in spite of all that, he would give him a cock that would destroy all the worms of his foot and would also remove the blood and pus flowing from it.—13-17.

On getting no redress from his father, Yama went to Gokarṇa tîrtha, and began to practise severe penances by merely living on fruits, leaves and air. After practising penances for one hundred thousand years, Lord Śiva appeared and asked him to seek a boon.—18-19.

Yama asked the Lord for the power of protecting the world, the Kingdom of Pitṛis, and the faculty of distinguishing virtue from vice. The Lord granted him the boon he asked for, and then disappeared.—20 21.

The Sun, causing fear to Chhâyâ, discovered that Saṃjñâ, after leaving her behind, had gone to live with her father. At this, he got very angry and went to Kuvera, and asked him to send Saṃjñâ back along with him. Hearing the above words of the Sun, Viśvakarmâ said that Saṃjñâ, not being able to bear his power, ran away in the form of a mare after leaving Chhâyâ behind. On reaching home, she was very severely taken to task for running away like that, and was denied admittance into the house.—22-25.

Note.—Vadavârûpa means in the form of a mare—which implies that she ran at a great speed from the house of her Lord, the Sun, so that she might not be overtaken by him in the way.

Consequently, she repaired to Maru deśa, where she was roaming about in the form of a mare.—26.

Note.—This implies that even in Maru deśa, Saṃjñâ was running about here and there at a tremendous pace, in order to find out for herself a good shelter where she could hide herself.

Viśvakarmâ, continuing his speech, said that, under the circumstances, he would like to diminish his power, provided the Sun would willingly accord him permission to do so. He suggested that he would reduce his power by means of a special instrument, after which he would become agreeably strong to every one; to which the Sun agreed, and Viśvakarmâ by his instrument, Bhrami, sliced away some portions of the Sun's unbearable power. Viśvakarmâ then made a quoit (Chakra) for Viṣṇu, a trident for Śiva and a Vajra (thunderbolt) for Indra to destroy the Daityas and Dânavas out of the particles of power that he took away from

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the Sun. The Sun after that, became fairly agreeable; but as he did not allow any power to be reduced from his feet, they continued to be very dazzling.—27-30.

Note.—The feet of the Sun mean the rays.

Nobody could stand the dazzle of his feet, and consequently let no one ever make the feet of the Sun in his image, for the purpose of worship even. One who makes the feet of the Sun in his image, goes to hell and suffers from leprosy. Let, therefore, no one, who is anxions for his own welfare, make the feet of the Sun, even in pictures or temples.—31-33.

The sun, after thus getting his power modified by Viśvakarmâ, went out in the form of a horse and enjoyed himself in the company of Saṃjñâ, who, not recognising him and taking him for another person, became terrified, but was helpless; she consequently ejected the semen virile through her nostrils, out of which Aśvinikumâras, called otherwise Nâsatyas and Dasras, were born. They are called Nâsatyas, because they were born from the nose (nâsa), and Dasras, because they were born as Sons. Afterwards, Saṃjñâ recognised her Lord and became pleased, and went with her Lord in a vimâna to heaven.—34-37.

Note.—'Aśvarupeṇa' means in the form of a horse—which implies that the Sun being overpowered with passion ran with the speed of a horse to enjoy himself in the company of Saṃjñâ.

'Manasâkṣobham'=was agitated in mind, because she could not recognise her Lord at the first sight. She met the Sun after a long time, and quite *unexpectedly*, and then there was a great difference in his features, as his power was moderated by Viśvakarmâ. The Sun of course recognised Saṃjñâ, and mixed with her in the usual way. Saṃjñâ, being overpowered, became helpless, but was very much agitated in mind.

Sâvarṇya Manu is still living and practising penances unto this day on Mount Meru, and Śani, by means of his asceticism, brought about domestic concord (between the sons of Chhâya and Saṃjña). Yamunâ and Tapatî became rivers, and Viṣti obtained dark blue colour and was located in time (Hell).—38-39.

Vaivasvata Manu had ten powerful sons, the eldest of whom was Ila, who was born by the performance of putreṣṭi sacrifice. His brothers were:—Ikṣwâku, Kuśanâbha, Ariṣta, Dhriṣta, Nariṣyanta, Karuṣa, Śâryâti, Priṣadhra and Nâbhâga, who were all very valiant and illustrious. Manu, after anointing his son Ila and putting the reins of the Government into his hands, went to practise asceticism in the forest called Mahendravana.—40-42.

After sometime, Ila started on an expedition of conquest and visited several countries. Following the horse, he happened to enter Śaravaṇa,

the pleasure-garden of Śiva which was blooming with various kinds of trees, creepers and perenial foliage.—43-44

Note.—'Digjaya' means conquest.

'Aśwâkristaḥ' means led by the horse. The ancient practice of conquest was that the sovereign wishing to conquer the world used to let loose a horse and follow it with his army. The monarchs through whose dominions the horse passed would either let it pass on without resistance, which implied their accepting the master of it as their sovereign lord, or would capture and tie it up. In the latter case there used to be a fight between the master of the horse and the monarch tying the animal. If the sovereign led by his horse returned to his kingdom after thus subduing the monarchs offering resistance or being acknowledged as their sovereign lord, then he used to perform the Râjasûya sacrifice, in which all the monarchs were invited to take part; at the conclusion of which the sovereign performing the sacrifice used to be declared and accepted as the sovereign lord of all the kings present.

At that time, Śiva and Pârvatî were enjoying themselves in their Śaravaṇa, and they had willed it that any male being, coming within a radius of ten yojanas of their forest, would be transformed into a female being.—45-46.

The King Ila entering the Śaravaṇa, without knowing the will of Śiva and Pârvati, was instantly transformed into a woman, and his horse was also transformed into a mare. The king, thus deprived of manhood, was very much amazed to find himself in the form of a woman. He was named Ilâ and had breasts like women. His thighs became stouter and his face became like the moon—which made him look more enchanting in that female form. Who would not be enamoured by the glances of such a beautiful form? His arms were long, his black tresses of hair were kissing his feet, there were no hair on his body, his teeth were well-shaped, and his voice was exquisitely sonorous.—47-50.

His complexion was a happy admixture of dark and white, his strut was graceful like that of haṃsa (crane) and elephant, his brows were like the bow and his nails were fine and red.—51.

Ilâ, of such unsurpassing beauty, began to roam about in that forest, and was thinking as to who and where were her father, brother and mother. She also thought as to who and where was her lord and how long would she have to remain in the world. As she was lost in that reverie, the son of the moon appeared before her. On seeing Ilâ, of matchless beauty, Budha—the son of the moon—was fired with passion and began to devise plans for marrying her.—52-54.

One day Budha, with a mace, a water-pot and a book in his hand, and accompanied by a train of Brahmachâris, each holding a bamboo mace and wearing ear-rings, set out in quest of kuśa and sacrificial

fuel. He passed close to that forest where Ilâ was roaming. Seeing Ilâ, Budha stopped behind a tree, at a distance from the forest, and from there beckoned Ilâ to come to him.—55-57.

Note.—Brahmachâri means a student. In olden days, students were made to lead the life of perfect celebacy. They carried a bamboo mace and wore ear-rings.

Budha was careful enough not to get within the forbidden limits of the pleasure-garden, for fear of being transformed into a woman.

When Ilâ approached Budha, the latter said, "Dear! This is not the proper time for you to roam about in the forest. Why did you come away leaving me at home and neglecting the arrangements of agnihotra? Come, come, why are you looking perplexed? This is the time when you should have put the house in order by washing the floor and decorating it with flowers. It is now dusk, and not the time for you to be sauntering about here."—58-60.

Hearing those words of Budha, Ilâ said, "Lord! I know not why I forgot to do what you have just said. I am really in a peculiar fit of forgetfulness at present, so much so that I am not able to recognise either myself or yourself. Tell me where you live, O Pious one!"—61.

Budha replied that her name was Ilâ and that he was Kâmuka, who, owing to his versatile genius and deep lore, was known as Budha (a learned scholar). He was born in an illustrious family. His father was the lord of Brâhmaṇas. Hearing those words of Budha, Ilâ accompanied him to his residence. She was overjoyed to see the house of Budha, with its golden pillars studded with precious stones and erected through divine magic; and greatly admired the character, the appearance, the riches and the family of her husband. Ilâ, for a long time, thus enjoyed herself in the house of Budha that looked to her like the house of Indra.—62-66.

Here ends the eleventh Chapter called meeting with Budha.

CHAPTER XII.

Sûta said that sometime after Ikṣwaku, &c., the brothers of Ila, set out in quest of him. In their wanderings they chanced to pass by the Śaravaṇa, where they came across the mare, on which was the saddle, glittering with jewels. On seeing the mare with that jewelled saddle, they all recognised it to be Chandraprabhâ, the famous charger of the Monarch Ila. They were highly astonished to find the charger transformed into a mare, and questioned the priest Maitrâ-Varuṇa (Vasiṣṭha) about it. The sage began to explain to them the mystery, through his powers of Yoga. The sage Vasiṣṭha said that Śiva and Pârvatî had determined that

any one entering the limits of their pleasure-garden would instantly be transformed into a female figure. Unfortunately, both the king and the horse happened to do so and they were transformed accordingly. The brothers of the transformed monarch then besought the great sage to devise some means by which Ila could be restored to manhood.—1-7.

Vasiṣṭha said that, by devoutly worshipping Śiva, the monarch could be restored to manhood. Hearing that, the brothers of Ila (Sons of Manu) repaired to the abode of Śiva; where they pleased Him by their devotion. The God then said that He could not go against His determination, but that if Ikṣwâku performed the aśvamedha sacrifice, then Ilâ would become a Kimpuruṣa (Mongolian type ?), though it would be impossible for him to assume his previous (Aryan ?) form. After that, the brothers of Ila performed the aśvamedha sacrifice, and the latter became a Kimpuruṣa.—8-11.

On becoming a Kimpuruṣa, Ila used to remain in the form of a man for one month and the next month he used to become a woman again. Ila, in the form of Ilâ, conceived in the house of Budha, and gave birth to a notable son. Budha, after the birth of that son, went to heaven.—12-13.

That region where this happened, came to be known as Ilâvṛitavarṣa (Mongolia ?), and Ila in that way appeared at the inception of the Solar and the Lunar races, in other words, Purûravâ, the son of Budha, from Ilâ, was the founder of the lunar race, and Ikṣvâku of the solar clan.—14-15.

Ila, after becoming Kimpuruṣa, came to be known as Sudyumna. Sudyumna became the father of Utkal, Gaya, Haritâśva. Utkal became the king of Utkala, Gaya of Gayâ, Haritâśva of Pûrvakuru country. Purûravâ became the monarch of Pratiṣthâna and Ikṣvâku of Madhyadeśa.—16-19.

Note.—Utkala is modern Orissa. Pratiṣthâna, the country situated opposite to Allahabad, the modern Jhusi. Madhyadeśa, the country lying between the Himâlaya and Vindhya mountains. Kuru, about the site of modern Delhi.

Nâriṣyanta was the father of Śucha, Nâbhâga of Ambarîṣa,* Dhṛiṣṭa of 3 sons, named Dhṛitaketu, Chitranâtha and Raṇadhriṣṭra, Śaryâti of Ânarta and of a good girl, named Dârikâ.—20-21.

Rochamâna was the son of Ânarta. He was very valiant, and was the sovereign of Ânarta country which had Kuśasthali for its capital.—22.

Note.—Ânartadeśa is the same as Dwârikâ; Kushasthali is the country situated in the defiles of the Vindhya.

Rochamâna was the father of Reva, who became the father of a hundred children, the eldest of whom was Raivata, also named

* Professor H. H. Wilson considered it "not improbably, a gratuitous perversion" of a passage in the Harivaṃśa (See his translation of Viṣṇu Purâṇa Vol. III p. 239; Second Edition.)

Kakudmi. He had also a daughter, named Revatî, who was the wife of Balarâma. Karuṣa begot innumerable progeny, who were known by the name of Kâruṣa. Priṣadhra became śudra by the curse of his preceptor for killing a cow.—23-24.

Riṣis! now listen, I am going to relate to you the family of Ikṣvâku :—

Of the hundred sons of Ikṣvâku, Vikukṣi was the eldest whose fifteen sons reigned in the country to the north of Mount Meru, and one hundred and fourteen to the south of it. The eldest of the Kings who reigned south of of Meru was Kakutsu, whose son was Suyodhana, the father of Pṛithu. The latter was the father of Viśvaga, Viśvaga of Indu and Indu of Yuvanâśva.

Śrâvasta, the son of Yuvanâśva was the founder of the town of Śrâvasti, in the country of Gauḍa.—25-30.

Note.—Śrâvastî, a town in northern Kośala, where Lava reigned. It is also called Śrâvatî in Raghuvaṃsa. It is identified with Sahet Mahet, north of Ayodhyâ. Gouḍa =Gour in Northern Bengal.

Śrâvasta was the father of Bṛihadaśva, and the latter of Kuvalâśva, who was also called Dhundhumâra, on account of his having killed [a demon named] Dhundhu. The valiant Dhundhumâra had three sons, *viz.*—Driḍhâśva, Daṇḍa and Kapilâśva.—31-32.

Driḍhâśva was the father of Pramôda, the latter of Haryaśva, Haryaśva of Nikumbha and Nikumbha of Saṃhatâśva.—33.

Saṃhatâśva had two sons, Akritâśva and Raṇâśva. Raṇâśva was the father of Yuvanâśva, and the latter of Mândhâtâ.—34.

Mândhâtâ's sons were.—Purukutsa, Dharmasena, Muchakunda and Śatrujit.—35.

Purukutsa who had a son, named Vasuda, was the lord of Narmadâ. Vasuda became the father of Sambhûti, and the latter of Tridhanvâ. Tridhanvâ was the father of Trayâruṇa, the latter of Satyavrata and Satyaratha was the son of Satyavrata. Satyaratha was the father of Hariśchandra, the latter of Rôhita ; Rôhita of Vrika and Vrika of Bâhu. Sagara was the son of Bâhu, and Prabhâ and Bhânumatî were the two wives of Sagara the pious.—36-39.

Both the queens of Sagara, desirous of [begetting] sons, propitiated the sage, Aûrva Agni, who became pleased and said that he would bless one to beget sixty thousand sons and the other he would bless to beget only one son, who would continue the line of the Solar race. They were welcome to make a choice for themselves. Prabhâ wished to be the mother of sixty thousand sons.—39-41.

Bhânumati begot a son, named Asamañjasa, and Prabhâ of the family of Yadu, became the mother of sixty thousand sons.—42.

Once upon a time, the sixty thousand sons of Prabhâ were reduced to ashes by the Sage Kapila—an incarnation of Viṣṇu—while they were digging the earth in search of the Aśvamedha horse. The wife of Asamañjasa gave birth to Aṃśu. Dilipa was the son of Aṃśu, and Bhagîratha, who brought the mother Ganges to the earth after practising great penances, was the son of Dilîpa.—43-44.

The queen of Bhagîratha gave birth to Nâbhâga. and the latter was the father of Ambarîṣa. Ambarîṣa became the father of Sindhudvîpa. Sindhudvîpa was the father of Ayutâyu, the latter of Rituparṇa. Kalmaṣâpâda was the son of Rituparṇa and the father of Sarvakarmâ. Sarvakarmâ was the father of Anaraṇya, and the latter of Nighna. Nighna became the father of Anamitra and Raghu.—45-47.

Anamitra went to the forest to practise penances, and Raghu became the father of Dilîpa, and the latter of Aja.—48.

Dîrghabâhu was the son of Aja, Ajapâla of Dîrghabâhu and Daśaratha of Ajapâla. Daśaratha became the father of four sons, who were the incarnations of Nârâyaṇa, and Râma, who killed Râvaṇa, was the eldest, and whose bioghraphy was written by the great poet Vâlmîki. Râma was the father of Lava and Kuśa.—49-51.

Kuśa was the father of Atithi whose son was Niṣadha, the latter was father of Nala, and Nala was the father of Nabhâ. Puṇḍarîka was the son of Nabhâ and father of Kṣêmadhanvâ. Kṣêmadhanvâ was the father of Devânîka. Devânika was the father Ahînagu, and the latter of Sahasrâśva. Chandrâvalôka was the son of Sahasrâśva and father of Târâpiḍa. Chandragiri was the son of Târâpiḍa and father of Bhânuchandra. The latter was the father of Śrutâyu, who was killed in the great war of Bhârata. In the family of Kâśyapa there were two Nalas, *viz.*—one, the son of Vîrasena and the other of Niṣâdha.

Sûta said: "I have related to you the names of the chief kings of in the dynasty of Vaivasvata and of Ikṣvâku race."—57.

Here ends the twelfth Chapter, describing the Solar race.

CHAPTER XIII.

Manu said: "Lord! I am very eager to hear something about the important family of the Pitṛis of the Sun and the Moon."—(1).

The God Fish replied that, out of the seven groups of the Pitṛis residing in Heaven, the Pitṛis belonging to three particular groups are

without form, (that is composed of intellectual, not elemental, substance), while the Pitṛis of the remaining four groups have form (*i.e.*, corporeal). The formless ones are the Pitṛis of Prajâpati Vairâja.—(2-3).

The celebrated Vairâja devas, disturbed in their yoga practices having attained to ancient regions, worship there.—(4).

These Brahmavâdins are re-born at the end of Brahma's day, and by their previous practice of yoga, they acquire the memory of their past lives and the knowledge of Sânkhya Yoga, which begets in them supernatural faculties and enables them to attain to Nirvâṇa. It is therefore very fruitful to feed the yogîs at the time of performing a funeral ceremony in honour of the departed spirits.—(5-6).

Menâ, the queen of Himâlayas was the mânas a daughter of the Pitṛis. She was the mother of Menakâ and Krauñcha of whom the latter was the elder. The continent, surrounded by the ghṛita ocean and adorned with the range of Krauñcha hills, came to be known as Krauñcha continent. Menâ also became the mother of the following three daughters:—Umâ, Ekaparṇâ, and Aparṇâ, who were devoted to the practices of yoga and rigorous penances. Himâlaya gave Umâ to Śiva, Ekaparṇâ to Sita, and Aparṇâ to Jaigîṣavya. All these were given to performances of great penances.—(7-9).

The Ṛiṣis said: "O Sage Sûta! tell us why Satî, the daughter of Dakṣa, consumed herself, and how again she took birth as the daughter of Himâlaya. "Also tell us in detail, O Sûta, what Dakṣa, the son of Brahma, told her, the mother of Lokas, at the time of her consuming her body."—(10-11).

Sûta said that when Dakṣa invited all the Devas to take part in the great sacrifice that he performed, Satî asked him the reason of his having excluded her husband, Śiva. Dakṣa answered that Śiva was not invited, because he was not considered worthy, since he always remained besmeared with the ashes of the funeral pyre and armed with his trident. He, being the destroyer of the universe also, it would have been utterly inauspicious to invite Śiva on the occasion of that big sacrifice. Hearing those words of Dakṣa, Satî was enraged, and said she would give up the body begotten of him. Satî continuing, added that, in the course of the performance of his sacrifice, Dakṣa would be killed by Her Lord—Mahâdeva—and he would again have to take birth as the son of the ten Pitṛis. After that, Satî produced a blazing fire by Her yogic power in the sacrificial pool, and began to consume Herself into it, seeing which all the Devas, Asuras, Kinnaras and Gandharvâs present there,

asked what was it due to? Dakṣa became very sad and saluting, said.—12-17.

"Devi! Thou art the mother of the universe and the giver of happiness to all. Only through sheer kindness thou tookest birth as my daughter. None of the moveables and immoveables can thrive in the universe without thee, be pleased, do not forsake me, O pious one!"—18-19.

Hearing the above words of Dakṣa, Satî said. "I shall accomplish what I wish. Hear! you should practise penances after your sacrifice is destroyed by Śiva, and then you will be born of the ten Prajâpatis; you shall then have sixty daughters, and I shall give you yoga after becoming pleased with your austerities."—20-22.

Dakṣa then asked the Devî to tell him in which sacred places he would find her abode and under what epithets he should worship her in course of his penances.—23.

Satî replied that she was to be found at every time, in every region, in every being. There was nothing in the universe in which she was not to be found. She was ominpresent. Even then she would name the particular places where penances should be practised to obtain his desires early.—24-25.

She was known under the following different names, at the following different places, where by practising penances one would attain the fruits of his austerities early:—

Viśâlâkṣî in Kâśî; Lingadhâriṇî in Naimiṣâraṇya; Lalitâ in Prayâga; Kâmâkṣî in the Gandhamâdana hills; Kumudâ at the Mânasa lake; Viśvakâyâ in Ambara; Gômatî in Gômanta; Kâmachariṇî at the Mandar hills; Madôtkaṭâ in the Chaitraratha forest; Jayantî in Hastinâpura; Gaurî in Kânyakubja; Rambhâ on the Mount Malaya; Kîrtiwatî in Ekâmbhaka; Viśvâ in Viśveśvara; Purûhutâ in Puṣkara; Mârgadâyinî in Kedâr; Nandâ in the Himâlayas; Bhadrakarṇikâ in Gokarṇa; Bhavâni in Sthâneśvara; Bilvapatrikâ in Bilval; Mâdhavî in Śrisaila; Bhadrâ in Bhadreśvara; Jayâ in Varâhakṣetra; Kamalâ in Kamalâlaya; Rudrâṇî in Rudrâkôti; Kâli in Kalanjar hills; Kapilâ in Mahâlinga; Mukuṭeśvarî in Markôṭa; Mahâdevî on the banks of the Śâlagrâmî river; Jalapriyâ in Śivalinga; Kumârî in Mayâpurî; Lalitâ in Santâna; Utpalâkṣî in Sahasrâkṣa; Mahôtpalâ in Kamalâkṣa; Mangalâ in Gangâtîrtha; Vimalâ in Puruṣôttama; Amôghâkṣî on the banks of the Vipâśâ river; Pâṭalâ in Puṇḍvardhana; Nârayaṇî in Supârśva; Bhadrasundarî in Vikûṭa; Vipulâ in Vipula; Kalyâṇî in Malayâchala; Kôtavî in Kôti tîrtha; Sugandhâ in Mâdhavavana; Trisandhyâ in Gôdâśrama; Ratipriyâ

in Gangôtrî; Śivânandâ in Śivakuṇḍa; Nandinî on the banks of the Devikâ river; Rukmiṇî in Dwârikâ; Râdhâ in Vrindâvaṇa; Devakî in Mathura; Parameśvarî in Pâtâla; Sîtâ in Chitrakûta; Vinduvâsinî in Vindhyâchala; Ekavîrâ in Sahyâdri; Chandrikâ in Hariśchandra; Ramaṇa in Râma tirtha; Mrigâvatî on the banks of the river yamunâ; Mahâlakṣmî in Karavîra; Umâdevî in Vinâyaka; Arogâ in Vaidyanâtha; Maheśvarî in Mahâkâla; Abhayâ in Ûṣṇatîrtha; Amṛitâ in the caves of Vindhyachala; Mândavi in Mâṇḍvaya; Svâhâ in Mâheśvara; Prachaṇḍâ in Châgalâṇḍa; Chaṇḍikâ in Amarakantaka; Varârôhâ in Someśvara; Puṣkarâvatî in Prabhâsa; Devamâtâ on the banks of Pârâvâra of the Sarasvatî river; Mahâbhâgâ in Mahâlaya; Pingalêśvarî in Payôṣṇî; Sinhikâ in Krita Śaucha; Yaśaskarî in Kârtikêya; Lolâ in Utpalâvarta; Subhadrâ at the confluence of the Ganges and the Sone; Mâtâ in Siddhapura; Lakṣmîrangaṇâ in Bharatâśrama; Viśvamukhî in Jâlandhara; Târâ in Kiṣkindhâ; Puṣṭi in Devadâruvana; Mêdhâ in Kâshmîr; Bhîmâ in Himâlaya; Puṣṭi in Viśveśvar; Śudhi in Kapâlamôchana; Mâtâ in Kâyâvarôhaṇa; Dhvani in Śankhôdhâr; Dhṛiti in Piṇḍâraka; Kâlâ on the banks of the river Chandrabhâgâ; Śivakâriṇî on the Achôdaka tank; Amṛitâ in Veṇâ; Urvaśî in Badarinârâyaṇa; Auṣadhî in Uttarakuru; Kuśodaka in Kuśadvîpa; Manmathâ in Hemkûṭa; Satyavâdinî in Mukuṭa; Vandanîyâ in Aśvatha; Nidhi in the town of Kuvera; Gâyatri in the Vedas; Pârvatî in Kailâśa; Indrâṇî in Devaloka; Sarasvatî in the mouth of Brahmâ; Prabhâ in the disc of the Sun; Vaiṣṇavî in the Mâtrikṣetra; Arundhatî among the Pativratâs; Tilôttamâ among women; and Brahmakalâ in the mind; and Śakti in all bodies.—26-53.

Note.—Malayâchala, one of the seven principal chains of mountains in India. It is most probably to be identified with the southern portion of the ghâts running from the south of Mysore, and forming the eastern boundary of Travancore.

Hastinâpura=Delhi. Kânyakubja=Kanauj. Puṣkara=Ajmer. Sômêśvara=In Kathiawar. Devadâru-vana=In Almora near Yôgeśvara. Uttara-kuru=Tibet. Mâdhava-vana=In Muttra. Karavîra=Karur. Mâhakâla=In Ujjain. Mândavya=In Mâṇḍvi. Kapâla-Môchan=In Gaya. Hemkûṭa=Between Meru and Himalaya. Ambara=Amber in Jaipur. Gôkarṇa=In Almora. Bilvabala=In Almora. Rûdrakôti=In Koṭeśvar (Almora). Sâlgrâmi-nadî=Gandakî river.

"The above are the hundred and eight chief names, under which I am usually known. I have also enumerated to you the names of the principal holy places which I have for my abode. One who hears or reads the names mentioned above or bathes in the tîrthas and then worships me there, is liberated from all sins and goes to Śivaloka, where he remains for one Kalpa. One who resides in the sacred places mentioned above, attains Nirvâṇa. One who recites the hundred and eight

names before Śiva, on Tritîyâ and Aṣṭamî, is blessed with many children. One who repeats these names at the time of giving away a cow in charity, or on the occasion of performing a funeral ceremony in honour of the departed spirits, or at the time of worship, goes to Brahmâ." After uttering these words, the goddess Satî consumed herself.—54-59.

Again, after sometime, Dakṣa was born as the son of Prachetâ, and Pârvatî after being born as the daughter of Himâlaya, became the better-half of Śiva. Arundhatî, after worshipping Pârvatî, the daughter of Menâ, obtained the highest yoga. By worshipping the same Pârvatî, Pururavâ became Râjarṣi, Yayâti begot progeny and Paraśurâma obtained wealth. Similarly, many Devas, Daityas, Brâhmaṇas, Kṣatriyas, Vaiśyas and Śûdras obtained supernatural faculties. Wherever there is a book containing the names of Pârvatî which is worshipped along with the Gods, no calamity befalls there.—60-64.

Here ends the thirteenth Chapter dealing with the genealogy of the Pitṛis and the 108 *names of Gauri.*

CHAPTER XIV.

Sûta said: The group of Marichinandana Pitṛis, whom the Devas, constantly meditate upon, live in Somapatha regions. Those known as Agnisvâtta pitris (because they performed great sacrifices to fire, *i.e.*, Agni), reside there where these sacrificers dwell, and the river Achchhodâ is their Mânasa daughter. In days of yore, the stream Achchhodâ was brought into existence by Pitṛis. Achchhodâ practised penance for one thousand years.—1-3.

After which, the young and handsome Pitṛis, wearing beautiful garlands and having sweet scents on their person, appeared before Achchhodâ to grant her a boon. She was overcome with passion and expressed the desire of marrying Amâvasu Pitṛi, on account of which sinful desire she lost the power she had obtained from practising asceticism.—4-6.

She used to live in heaven, owing to her supernatural powers; but the moment she had such a base desire she fell to the earth. The date on which she expressed such a desire and Amâvasu Pitṛi did not give way to passion, came to be known as Amâvâsyâ Tithi. Amâvâsyâ is, consequently, very dear to the Pitṛis, and offerings made to them on that Tithi are very heartily accepted by them.—7-8.

NOTE:—See H. H. Wilson's translation of the Viṣṇu Purâṇa, Vol. II, p. 801 for other etymologies of *Amâvâsyâ*.

Achchhodâ, after losing the powers acquired by penances, became ashamed and crest-fallen. She cast her head down and besought the Pitṛis for her salvation.—9.

The Pitṛis, seeing her weeping, pondered over the destiny and the work of the future Devas, and addressed her very gently :—10

" In heaven, a celestial being has to reap the fruit of his deeds, in the same celestial form. Celestial beings instantly reap the harvest of their actions, only the beings residing on the earth reap the fruits of some of their actions in other forms after death. Daughter ! on account of your ignoble wish, you will be born from the womb of a fish in the 28th Dwâpara, and will become the daughter of Vasu. After that, you will return to your region. In an island covered with a number of jujube trees (Badarikâśrama) you will beget, through Parâśara, a son, named Bâdarâyaṇa, who will be a particle of Viṣṇu and will divide the Veda into several parts. You will beget two sons, Chitrâṅgada and Vichîtravîrya, by becoming the queen of king Śântanu a portion of sea, and having begotten these two Kṣetraja sons to that wise one, you will again return to the region of the Pitṛis, in the form of Prauṣṭha aṣṭakâ. You will be known as Satyavatî on earth, and as Aṣtakâ in Pitṛilôka. You will be the giver of longevity, of health and fruits of all desires. After some time, you will become the holy and celebrated Achchhodâ river in the world ".—11-20.

NOTE—Dwâpara is the third age of the world.

After addressing her thus, the Pitṛis vanished, and Achchhodâ also began to reap the harvest of her actions, as told by the Pitṛis.—21.

Here ends the fourteenth Chapter describing the dynasty of Agniṣvâtta Pitris and birth of the river Achchhodâ.

CHAPTER XV.

Sûta said : " In heaven, there are other illustrious regions called Vibharâjas where dwell the pious Barhiṣada pitṛis so named because their Vimânas are carried by peacocks (barhi) and where people making offerings to the manes of their deceased ancestors go and find happiness. These Pitṛis are venerated by the Devas, Asuras, Apsarâs, Gandharvas, Râkṣasas and Yakṣas. The Barhiṣada Pitṛis, possessed of great Yogic powers, are the sons of the sage Pulastya. They are the givers of safety and freedom from fear to their devotees. These very Barhiṣada Pitṛis had a mânasa daughter, named Pîvarî. She was well versed in, and mother of, Yoga and practised severe penances for a long time, when Lord Viṣṇu pleased with her devotion appeared before her and directed her to ask for a boon ; she

prayed for a husband who would be beautiful, possessed of Yogic powers and able to curb his passions. The Lord, in granting her that boon, said : "Thou shalt be the wife of Śuka the teacher of Yoga, the son of Vyâsa. And thou shalt be blessed with a daughter, named Kritvî, who will be well versed in Yoga and will be married to the manly Rajah of Panchâla. Kritvî, after practising Yoga, will also be known as Gô, and she will beget a son, named Brahmadatta.—1-10.

"Thou shalt also become the mother of Krisna Gaura Prabhu, and Śambhu, who will be great Mahâtmâs and will ultimately depart to felicity. Thou shalt also attain Mokṣa, after giving birth to such illustrious sons."—11.

Note.—Mahâtmâ-magnanimous.

Sûta said : "The group of Mânasa Pitṛis, who are most handsome and virtuous and known as Sumûrtimantas (Vasiṣtha's sons,) reside in the region called Jyotirobhâsas where stars and planets light up their surroundings by their rays. This region is a high one where people making offerings to the manes of their deceased ancestors go and have various enjoyments. Even the Śûdras performing śrâddha go to that region in a vimâna ; what to say of a Brâhmaṇa who performs śrâddha devoutly. Gô was the mânasa daughter of those Pitṛis, and was married to Śukra and who enhanced the reputation of Sâdhyâs.—12-15.

"In the Solar world, there are regions called Marîchigarbhas, where Haviṣmâna Pitṛis, the sons of Aṃgirâ, reside. Kṣatriyas performing Śrâddha in a holy place go to the same region, and that is why Haviṣmâna Pitṛis are worshipped by Kṣatriyas. Yaśodá was the mânasa daughter of Haviṣmâna Pitṛis. She was married to King Aṃśumâna and was the daughter-in-law of Pañchajanâ, mother of Dilîpa, and grandmother of Bhagîratha.—16-19.

"There are other regions known as Kâmadughas, where reside the pious Pitṛis, called Susvada as well as Âjyapâ in the region of Prajâpati Kardarma. They are the sons of Pulaha and are worshipped by the Vaiśyas. The worshippers of these Pitṛis, by performing śrâddha, go to the same region where they see the manes of their deceased ancestors, mother, father, sister, friends, relations, etc." Virajâ was the mânasa daughter of Âjyapâ Pitṛis and was the queen of King Nahuṣa and the mother of Yayâti. She was afterwards known as Ekaṣtakâ in Brahmaloka.—20-24.

Something has been said about the three groups of pitṛis who are worshipped by men and have forms, now follows the description of the fourth set of Pitṛis.—25.

There is a mânasa region in the upper Brahmâṇḍa which is the abode of Sômapa Pitṛis. They are eternal, the very incarnation of Dharma, and are as venerable as Brahmâ. They are born of Swadhâ, and having attained Brahmahood, by their power of yoga, they carried on the work of past creations and now rest in Mânasa regions. Narmadâ, which flows in the southern part, is the mânasa daughter of the Sômapa Pitṛis that purifies the people by her sacred waters.—26-28.

The Manus have sprung from these Pitṛis, and their progeny perform śrâddha even when there is an absence of Dharma in the world. It was they who at the beginning of the Creation started the system of śrâddha, after acquiring yoga and begetting children.—29-30.

The Pitṛis mentioned above, like vessels of silver or of any metal having some admixture of silver. By performing śrâddha in such vessels and by giving them away to a deserving priest one makes them feel very happy.—31.

Offerings should be made to the Pitṛis in the name of Agnîṣoma, and Yama. Where fire is not available, then they should be made in water or in the hand of a Brâhmaṇa.It is excellent to make offerings in the ear of a goat or a horse ; and, similarly, it is very nice to perform śrâddha near the place where cows are kept or near a good stream of water. Pitṛis live in heaven, and offerings should also be made to them by facing towards the south.—32-33.

At the time of making offerings, one should put his sacred thread on his right shoulder and offer, water, sesamum, kuśa grass, flesh, Pâṭhîna, cow's milk, sweet things, the flesh of rhinoceros, honey, śyâmâka, rice, barley, wild rice, kidney-bean, sugarcane, white flowers, clarified butter. 34-35.

Note.—Pâṭhîna is a kind of fish. Madhu-sweets, honey, nectar of flowers, wine, water, sômajuice, milk, vernal season. Śyâmâka is a kind of corn.

The things mentioned already are appreciable to the Pitṛis and should be offerred to them; the things not liked by them and which should be discarded at the time of śrâddha are enumerated now, *viz.*—Masûr, hemp, ripe black mustard, mâṣa, safflower, lotus, wood-apple, sunflower, the white thorn-apple, the fruit of Nîma tree, the fruit of Adhatoda vasika, the milk of she-goat, kodrava, split chick pea, liquorice, linseed, should never be offered in śrâddha to the Pitṛis by one who wishes to win their favour. One who pleases the Pitṛis by devotion, is blessed by them in return.—36-39.

Pitṛis, when they are pleased, give robust health, heaven, and children to their devotees. The worship of Pitṛis is more important than that of the Gods. The Pitṛis should be satisfied first. They are soon

pleased and are devoid of anger. They are harmless and of steady affection. They are of peaceful soul, lovers of purity, always soft speaking, and givers of happiness and prosperity to their devotees. The Sun is their Lord. I have narrated to you the family of Pitṛis by listening to which one gains life and virtue; therefore everyone should read and listen to it.—40-43.

Here ends the fifteenth Chapter describing the birth and dynasties of the Pitṛis.

The following important note on Pitṛis is reproduced from Wilson's Viṣṇu Purâṇa edited by Fitzedward Hall.

We may here take the opportunity of inquiring who are meant by the Pitṛis: and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiṇḍikaraṇa, has been duly performed. The Pitṛis collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Váyu, Matsya, and Padma Puráṇas, and Hari Vaṃśa, profess to give an account of the original Pitṛis. The account is much the same, and, for the most part, in the same words, in all. They agree in distinguishing the Pitṛis into seven classes; three of which are without form *Amúrtayaḥ* or composed of intellectual, not elementary, substance, and assuming what forms they please; and four are corporeal *Samúrtayaḥ*. When they come to the enumeration of the particular classes, they somewhat differ; and the accounts, in all the works, are singularly imperfect. According to a legend given by the Váyu and the Hari Vaṃśa, the first Pitṛis were the sons of the gods. The gods, having offended Brahmá, by neglecting to worship him, were cursed, by him, to become fools; but, upon their repentance, he directed them to apply to their sons, for instruction. Being taught, accordingly, the rites of expiation and penance, by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitṛis.

ते पुत्रानब्रुवन्प्रीता लब्धसंज्ञा दिवौकसः ।
यूयं वै पितरोऽस्माकं यैर्वयं प्रतिबोधिताः ॥

So the Matsya has.

मन्वन्तरेषु जायन्ते पितरो देवसूनवः ।

'The Pitṛis are born, in the Manwantaras, as the sons of the gods.' The Hari Vamśa makes the sons assume the character of fathers; addressing them, 'Depart, children:'

गम्यतां पुत्रका एवं पुत्रैरुक्ताश्च ते तथा ।

Again, the Váyu Puráná declares the seven orders of Pitṛis to have been, originally, the first gods, the Vairájas, whom Brahmá, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods:

लोकाः सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः ।
ते वैराजा इति ख्याता देवानां दिवि देवताः ॥
आदिदेवा इति ख्याता महासत्त्वा महौजसः ।
तेषां सप्त समाख्याता गणास्ते लोकपूजिताः ।
अमूर्तयस्त्रयस्तेषां चत्वारस्तु समूर्तयः ॥

Again, in the same work, we have the incorporeal Pitṛis called Vairájas, from being the sons of the Prajápati Virája:

अमूर्तयः पितृगणाः पुत्रास्ते वै प्रजापतेः ।
विराजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः ॥

The Matsya agrees with this latter statement, and adds, that the gods worship them:

अमूर्तयः पितृगणा विराजस्य प्रजापतेः ।
यजन्ति यान्देवगणा वैराजा इति विश्रुताः ॥

The Hari Vaṃśa has the same statement, but more precisely distinguishes the Vairájas as one class only of the incorporeal Pitṛis. The commentator states the same, calling the three incorporeal Pitṛis, Vairájas, Agnishwáttas, and Barhishads; and the four corporeal orders, Sukálas Angirasas, Suswadhas, and Somapas. The Vairájas are described as the fathers of Mená, the mother of Umá. Their abode is variously termed the Sántánika, Sanátana, and Soma loka. As the posterity of Viràja, they are the Somasads of Manu. The other classes of Pitṛis the three Puránas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity. They are the following:—

Agnishwáttas—sons of Maríchi, and Pitṛis of the gods (Manu, Matsya, Padma): living in Soma-loka, and parents of Achchhodá (Matsya, Padma, Hari Vaṃśa). The Váyu makes them residents of Viraja-loka, sons of Pulastya, Pitris of the demigods and demons, and parents of Pivarí; omitting the next order of Pitṛis, to whom these circumstances more accurately refer. The commentator on the Hari Vaṃśa derives the name from Agnishu 'in or by oblations to fire,' and Âtta 'obtained,' 'invoked.'

Barhishads—sons of Atri, and Pitris of the demons (Manu): sons of Pulastya, Pitris of the demons, residents in Vaibhraja fathers of Pívarí (Matsya, Padma, Hari Vaṃśa).

These three are the formless or incorporeal Pitṛis.

Somapas,—descendants of Bhṛigu, or sons of Kavi by Swadhá, the daughter of Agni; and Pitris of the Brahmans (Manu and Váyu Purána). The Padma calls them Ushmapas. The Hari Vaṃśa calls the Somapas—to whom it ascribes the same descent as the Váyu,—the Pitṛis of the Śúdras; and the Sukálas, the Pitṛis of the Brahmanas.

Havishmats—in the solar sphere, sons of Angiras, and Pitṛis of the Kshattriyas.

Âjyapas—sons of Kardama, Pitris of the Vaiśyas, in the Kámaduha-loka (Manu, &c.); but the lawgiver calls them the sons of Pulastya. The Pitṛis of the Vaiśyas are called Kávyas, in the Nandi Upapurána; and, in the Hari Vamśa and its comment, they are termed Suswadhas, sons of Kardama, descended from Pulaha.

Sukálins—sons of Vasiṣṭha, and Pitṛis of the Śúdras (Manu and Váyu Purána). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitṛis:

अमूर्तिमन्तः पितरो वसिष्ठस्य सुकालिनः ।
नाम्ना तु मानसाः सर्वे सव ते धर्ममूर्तयः ॥

It may be suspected that the passage is corrupt. The Hari Vaṃśa makes the Sukálas sons of Vasiṣṭha, the Pitṛis of the Brahmans; and gives the title of Somapas to the Pitṛis of the Sudras. In general, this work follows the Váyu, but with omissions and transpositions, as if it had carelessly mutilated its orignal.

The *Matsya-purâná*, by evident corruption, gives the Sukálins—as it calls them—the synonym Mánasas.

Besides these Pitṛis or progenitors, other heavenly beings are, sometimes, made to adopt a similar character. Thus, Manu says: "The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great-grandfathers, Adityas; agreeably to a text of the Vedas:" that is, these divine beings are to be meditated upon, along with, and as not distinct from, progenitors. Hemádri quotes the Nandi Upapurána for a different practice, and directs Vishnu to be identified with the father; Brahmá, with the grandfather; and Siva, with the great-grandfather. This, however, is Saiva innovation. The Vaishnavas direct Aniruddha to be regarded as one's-self; and Pradyumna, Sankarshana, and Vásudeva, as the three ancestors. Again, they are identified with Varuna, Prájápatya, and Agni; or, again, with months, seasons, and years. Nirnaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, in the most essential particulars, they are derived.

CHAPTER XVI.

Sûta said, after hearing that, King Manu again enquired from the Lord Keśava, about the periods for the performance of śrâddhas, the different kinds of śrâddhas, the twice-born worthy of being fed on that occasion and those who ought to be discarded from the feast, the time of the day when śrâddha should be performed, the vessels that should be used in performing the ceremony, the ways of performing the rite and the mode of giving satisfaction to the Pitṛis.—1-3.

The Lord replied that śrâddha should be performed daily and the Pitṛis should be satisfied by offering any of the following things:—Grain, water, milk, roots, fruits.—4.

The śraddhas are of three kinds, *viz.*:—Nitya (Daily), Naimittika (Occasional), Kâmya (Optional). In performing Nitya śrâddha, no oblation (arghya), invocation or Viśvadeva worship is necessary. Naimittika śrâddha is that which is performed on the fourth and the eighth day of each half-month and on the days of the full and the new moon (pârvaṇa days). Pârvaṇas are of three different kinds, hear it O Lord of the world. First, it should be noted what class of people ought to be invited to the feast of Naimittika (Pârvana) śrâddha. One who is acquainted with the doctrine of the five mystic fires (Pañchâgni) a Snâtaka Brahmachârî, one who is well versed in the Vedas with their six aṅgas, the Śrotriya Brâhmaṇa, the son of such a Śrotriya Brâhmaṇa, one highly proficient in the rules of Vidhi (or Laws), one who is thoroughly acquainted with the sacred hymns, the minister, one who belongs to a wellknown family, one who has a sound knowledge of the Purâṇas, one who knows the dharma, a regular reader of the Vedas, and performer of japa, a devotee of Śiva, Pitṛi, Sun, Viṣṇu, and Brahmâ, a Yogi, one who is peaceful, one who can control his passions, one who is virtuous, especially a daughter's son, a

friend, a preceptor, a typical sanyâsi, or the head of the Vaiśyas, a maternal uncle, a member of the community (kinsman), a Ṛitvija priest, a teacher, a Soma-sacrificer, a grammarian, a knower of the Mimaṇsa doctrine about Sacrifices, one who performs Vedic sacrifices, one who knows the Sâmaveda and how to chant it, one who is so learned, respectable or eminent that his very presence may be considered to elevate and purify the people who sit to feast with him in the same row, the chanter of the Sâmaveda, a Brahmachâri, a professor of Vedas, one who knows Brahma, are the sort of people worthy of being invited to the śrâddha feast. Where such people are feasted, the śrâddha is real and earnest.—5-13.

Note.—**Dwija means twice-born. Everyone is born as a Śûdra and becomes twice-born on being invested with the sacred thread.**

Now it should be noted what class of people are to be discarded from such a feast.

The fallen, the cursed, eunuchs, backbiters, those deformed by disease, those having deformed nails, those having yellow teeth, bastards, bastards of widows, horse-tamers, offspring of a younger brother married before an elder brother, those who offer themselves for service, those addicted to drunkenness, mad men, the hard-hearted, cheats, swindlers, the conceited, temple priests, the ungrateful, the atheist, inhabitants of a Mlechha country (Non-aryans), Triśankus, of Barbara, and of Dravavîta, Draviḍa, of Koṅkana, and the Lingis (having prominent sectarian marks), should, under no circumstances, be invited to śrâddha feast.—14-17.

The guests to the Śrâddha feast should be courteously invited the same day or a day previous to the feast. The Pitṛis accompany the invited twice-born, in the form of air, and sit along with them at the time of the feast. The host should go and invite his twice-born guest by touching his right knee and address him thus "thou hast been invited by me, accept my invitation." After thus addressing, he should remind the guest as well as his paternal kinsmen in these words:—"You should be without anger, observe purity and rules of continence the whole of this day, and I the performer of Śrâddha would also observe the same along with you."—18-20.

One who maintains the sacrificial fire, should perform the Śrâddha after offering oblations of water called Tarpana to the Pitṛis, as well as after offering of piṇḍas to them, on every Amâvasyâ.—21.

Srâddha should be performed near a cow-pen or by a pool of water, after plastering the floor, which should be sloping towards the south, with cowdung. One who consecrates and maintains the sacred fire, should

cook rice (charu), and after offering with equal handfuls and saying (" I am offering to the Pitṛis)," should place everything toward the south.—22-23.

Then he should sprinkle with ghee in front of the three *nirvâpa* plates. They should be of the same size, that is four fingers broad, and place on them balls of rice.—24.

Three silver-mounted, smooth ladles, of *acacia catechu*, measuring one hand in length with closed fist, and having the form of the palm of hand at the end, should be made. After putting the sacred thread over the right shoulder, the person performing Śrâddha should put a water goblet, and a vessel of bell-metal, and *mekṣaṇa* (name of a sacrificial vessel), sacrificial wood, Kuśa, sesamum, leaf plates, sandal, new cloth and scent, incense, and sandal paste towards the south. After thus putting together the articles for worship, the worshipper should draw a circle by the urine of cow on the floor plastered with cowdung, and there he should worship the circle with unhusked rice and flowers. The worshipper should then wash the feet of his Brâhmaṇa guests with great respect and courtesy, and after offering them water for rinsing their mouth, should seat them on the kuśa mattings.—25-29.

Two Brâhmaṇas should be fed at the time of offering oblations to Gods and three at the time of Pitṛi worship, or one Brâhmaṇa may be fed on each occasion.—30.

Even the rich man should not feast more than this number on this occasion. Water should first be offered to the Brâhmaṇa invited to take part in the rite of offering oblations to the Devas, and his feet should be washed first.—31.

By the permission of the Brâhmaṇas, the worshipper, according to the rules of his Grihya Sûtras, should take the boiled rice (Charu), in a vessel of bell-metal and offer it to fire, the Moon, and Yama, in the Dakṣinâgni, or Ekâgni if he does not keep all the fires. He should perform Paryukṣaṇa with the sacred thread on the left shoulder, and one who knows all the rites should perform it with the sacred thread thrown on the right shoulder.—32—34.

Note.—Paryukṣaṇa=sprinkling round water silently and without uttering any ritual formulæ.

After that, six balls should be made of the remaining boiled rice and water mixed with sesamum, and offered with the left hand. Then the worshipper should sit on his left knee, with concentrated attention, and draw a line on the sacrificial altar with kuśa blade, and turning his face towards the south he should sprinkle water on the darbha grass with a ladle.

After that, he should offer the balls of rice by putting a kuśa on the line drawn on the altar and by uttering the name and clan of the ancestor. Then he should wipe his hands with the kuśa and thus satisfy the *Lepabhâgîs.* (A paternal ancestor in the 4th, 5th and 6th degree).—35—38.

Then water should again be sprinkled on the darbba grass and the six Pitṛis should be saluted and worshipped with incense, &c.—39.

After thus invoking them by Vedic hymns, one, who is Ekâgni, should offer only one ball of rice with a ladle.—40.

Note.—Ekâgni=one who performs agnihotra.

After satisfying the male ancestors, offerings should be made to the female ancestors by means of the kuśa grass, who should also be invoked and dismissed in the same way.—41.

Then he should take a little out of the balls of rice and offer it to the invited guests, according to precedence, making the first offer to the Brâhmaṇas.—42.

Because the twice-born eat the particles from the rice-balls on the occasion of the Amâvasya feast, it is called Anvâhârya.—43.

First of all, the twice-born invited to the feast, should be given rings of kuśa grass to wear on their ring fingers, and then a portion of the ball of rice should be presented to them, after putting a little water and sesamum in their hand by uttering *Swadhaiṣâmastu.*—44.

Note.—Swadhaiṣâmastu=Here is the food to the manes personified.

At the time of feasting the invited guests, the host should enquire whether they relish the food. He should on no account be in angry mood. He should concentrate his mind on Nârâyana Hari.—45.

After the invited (Brâhmaṇa) guests are satisfied, the host should, on unsanctified earth, place food with water and rice for the acceptance of all classes. This is called Vikira (scattering).—46.

After the invited guests have washed their hands and mouths, the host should place water, flowers and unhuskeed rice in their hands, and ask them to sprinkle it on the balls of rice offered to the Pitṛis, pronouncing *Swastu* (Be comfortable).—47.

The Gods should also be satisfied on the occasion of the performance of Srâddha; for otherwise Śrâddha is not complete. The Brâhmaṇa guests invited, should be circumambulated before being respectfully dismissed. 48.

Facing south, the following boon should be sought from the Pitṛis :

"You may continue to be our donors. The Vedas may exist, and our progeny may prosper. Let our devotion not diminish, we may have ample wealth to give to the needy, we may have plenty of grain, we may be visited by many guests. People may ask for help from us, we may not have to seek anything from others." This is the Anvâhârya Śrâddha, which is also called Pârvaṇa.—49—51.

The Kâmya or the third kind of Srâddha should be performed also in the same manner as the Pârvaṇa Śrâddha described above. It should be performed on Amâvasyâ. The balls of rice should afterwards be given to cows, goats, Brâhmaṇas, or should be thrown into fire or water, or they should be made over to birds.—52—53.

The ball of rice in the middle should be given to the wife of the host (this is the peculiarity in this Śrâddha). It begets progeny. She should eat the ball of rice after pronouncing the following words: "*Âdhatta pitaro garbhamatra santâna vardhanam*" (Pitṛis grant to me progeny that would continue the line of the house). The host should remain standing till the Brâhmaṇas depart. He should then perform the remaining rites.—54.

After the Srâddha rites are over, the host should make an offering to Vaiśvadevas by presenting oblations to fire, and then he should enjoy a hearty repast in company of his friends, concentrating his mind on the Pitṛis.—55.

That day one who performs Śrâddha, as well as those who partake in the Śrâddha feast, should not take their food twice. They should not go out of the village when the Śrâddha is performed. They should neither use any conveyance nor approach their wives.—56.

The Veda should not be read on that day; the worshipper should not quarrel with anyone, nor should he sleep in course of the day. This is how Śrâddha should be performed.—57.

In this way, an Agnihotri should perform Śrâddha in the dark fortnights of the months when the sun is in the sign of Virgo, Aquarius, and Taurus. Whenever the Sapiṇḍi karaṇa Śrâddha is to be performed, there also the above ceremonial should be observed by one who keeps the sacred fire.—58.

Here ends the sixteenth Chapter dealing with the ritual of srâddhas in the case of those who maintain the sacred fire.

NOTE.

The following note on Srâddhas is from Professor Wilson's Viṣṇu Purâna.

The offerings of the Hindus to the Pitṛis partake of the character of those of the

Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III., 203), in words repeated in the Váyu and Matsya Puránas, and Hari Vamśa, to be of more moment than the worship of the gods:

देवकार्यादपि सदा पितृकार्यं विशिष्यते ।

These ceremonies are not to be regarded as merely obsequial; for, independently of the rites addressed to a recently deceased relative,—and, in connexion with him, to remote ancestors, and to the progenitors of all beings,—which are of a strictly obsequial or funeral description, offerings to deceased ancestors, and the Pitris in general, form an essential ceremony, on a great variety of festive and domestic occasions. The Nirnaya Sindhu, in a passage referred to by Mr. Colebrooke (Asiatic Researches, Vol. VII.), specifies the following Sráddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekoddishta, or obsequial offerings on account of a kinsman recently deceased: 3. The Kámya, voluntary; performed for the accomplishment of a special desire, such as for the birth of a son: 4. The Vriddhi; performed on occasions of rejoicing or prosperity: 5. The Sapiṇḍana; offerings to all individual and to general ancestors: 6. The Parvana Śráddha; offerings to the manes, on certain lunar days called Parvanas, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight: 7. The Goshthí for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose: 8. The Śuddhi; one performed to purify a person from some defilement,—an expiatory Śráddha: 9. The Karmánga; one forming part of the initiatory ceremonies, or Saṃskáras, observed at conception, birth, tonsure, &c.: 10. The Daivika; to which the gods are invited: 11. The Yátrá Śráddha; held by a person going a journey: and, 12. The Pushti Śraddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing. Nirnaya Sindhu, p. 172.

CHAPTER XVII.

Sûta said: I shall now relate to you what Lord Viṣṇu said about the general ritual of Śrâddha (applicable to all whether they keep sacred fire or not), that gives prosperity and emancipation.—1.

Summer solstice, winter solstice, the period when the sun is in the equinoctial points, the period when the sun passes from one zodiacal sign into another, the period when any planetary body passes from one zodiacal sign into another, on the Amâvasyâ and the aṣṭaká of the dark fortnight and on the fifteenth day of the moon, the period of the (Ardrâ) sixth, the (Maghâ) tenth and the (Rohini) fourth lunarmansions, the presence of materials and Brâhmaṇas, the time of a *gajachchhâyâ*, the day of full moon on a Monday, the days called Viṣtis and Vaidhritis, the third day of the bright fortnight of the month Vaiśâkha which is the anniversary day of the Satya Yuga, the 9th day of the bright fortnight the month Kartika, the anniversary day of the 'Treta Yuga', the 15th day (full moon) of Mâgha, the anniversary day of the Kali Yuga, the thirteenth day of

the dark fortnight of the month Bhâdra, corresponding to August-September, which is the anniversary day of the Dvapara Yuga, are the periods and occasions when, by performing Śrâddha, one gets bliss and exhaustless merits. So also on the anniversary days of the beginning of a Manvantara, as detailed below.—2-5.

The ninth day of the bright fortnight of the month Âśvin, the twelvth tithi of the month Kârtika, the third lunar day of the month Chaitra, the third lunar tithi of Bhâdra, the Amâvasya of the month Phâlguna, the 11th lunar tithi of the month Pauṣa, the 10th lunar tithi of the month Âṣâḍha, the 7th tithi of the month Mâgha, the 8th of dark fortnight in the month Śrâvana, the full moon days of the months Âsaḍha, the full moon days of of the months Kartika, Phalguna, Chaitra and Jyeṣṭha, these fourteen days are anniversary days of the beginning of fourteen Manvantaras respectively. These are the periods in which, if the Śrâddha is performed, it gives unbounded satisfaction to the Pitṛis and brings exhaustless merit to the worshipper.—6-8.

The seventh day of the month of Mâgha is called Ratha-Saptamî day, named after the Sun's ascending the chariot already mentioned above as the anniversary day of the beginning of a Manvantara.—9.

The Pitṛis say that one who offers them a libation of even water and sesamum on the Ratha-Saptamî day, gets the same benefit as he would by performing Śrâddha regularly for a thousand years.—10.

Śrâddha should be performed on the full moon day, in the month of Vaiśâkha, at the time of an eclipse, on the occasion of the sacred-thread ceremony and Mahâlaya festival, in a holy city (tirtha), near a place where cows are kept, in gardens illuminated with lamps and in villas after plastering the floor with cowdung; and the Brâhmaṇa guests should be invited to the feast the same day or a day previous in the manner mentioned before.—11-12.

The Brâhmaṇas invited to the feast should be well behaved, of good deeds and habits, young and good-looking. Two Brâhmaṇas should be invited at Daiva-Sraddha and three at the Pitriya Śrâddhâ feast, or only one may be invited on each occasion.—13.

A large number need not be invited, even if the host has great resources at his command. First, the Brâhmaṇa invited to Daiva-Śrâddha should be attended. He should be seated and offered barley and flowers. —14.

Two vessels should be placed with kuśa rings, and water should be poured in one, after uttering, "*Om Śannô Devî,*" etc., and barley should

be put in the other, after uttering, "*Om yavo' si.*" etc. Flower and sandal should also be put in the vessels offered to the Vaiśva devas with the mantra, "*Om Viśvedevâ,*" etc., who should be thus invoked and barley should be thrown. After offering flowers and sandal, the host should offer Arghya water to them with the mantra "*Yâdivya*" &c. When the Viśvadeva worship is finished, the Pitṛi worship should be commenced. —15-17.

First, three kuśa should be placed for the Pitṛis to take their seats on, and then kuśa rings should be placed in three vessels in which water should be poured, after reciting, "*Om Śanno Devî.*" etc. Sesamum should be offered by reciting, "*Om Tilo si,*" etc. after which sandal and flowers should be offered. The vessels for the Pitṛis should be made of any of the following materials, *viz*:—Lotus leaves, wood, conch-shell, gold and silver. —18-20.

If a silver vessel may not be available, then the worshipper may give away a little silver; if he cannot afford that, then he may simply look at it or merely mention its name. By devoutly offering even water, out of silver or vessels made of alloyed silver, the worshipper gains everlasting bliss. The silver vessels are the best to be used at the time of offering libation and of piṇḍas and of food to the pitris of water. Silver has come out of the eyes of Śiva, and consequently it is so much appreciated by the Pitṛis; but it should not be employed at the time of Deva worship, for it is inauspicious there.—21-23.

According to his means the worshipper should give away the vessels, and perform Saṅkalpa by taking a kuśa in his hand and by reciting, "*Om Yâ Divya,*" etc. and the name, etc. of his father and gotra.—24.

Then the worshipper should say, "*Pitṛinâvâhaiśyami,*" [I shall now invoke the pitṛis] when the assembled priests [Brâhmaṇas] permit him by saying "*Kuru.*" Afterwards, the worshipper should say, "*Uśantastvâ,*" "*Âyentuvah Pitaraḥ,*" and thus invoke the Pitṛis with these two Ṛig Verses.—25.

After saying, "*Vâ divyâ*" etc., the worshipper should offer *argya*, that is, some water in a pot, along with flowers and sandal, and should put kuśa rings in the dishes and pour on them the offered water out of the pot, and, after saying "*Pitṛibhya sthânamasi,*" should place the pot downwards, to the left of the Pitṛi's seat.—26-27.

Afterwards the homa "Agni Karaṇa" rite should be performed, as explained before, and then the worshipper should fetch the pot of food with both hands and put it in the dishes. At the time of putting the

food in the dishes, kuśa should be held in the hand with serene mind. Several kinds of pulses, vegetables, and other victuals should also be arranged in the dishes. In offering food, curds, milk, clarified butter of cow's milk and sugar should also be put in the dishes. Pitṛis are exceedingly fond of flesh, so Lord Keśava has said.—28-30.

The Pitṛis say that the offering of fish keeps them satisfied for two months, the flesh of deer for three months, mutton for four months, the flesh of birds for five months, goat's flesh for six months, Pârṣat's flesh for seven months, eṇa's flesh for eight months, ham and buffaloe's flesh for ten months, hare and turtle's flesh for eleven months, cow's (flesh? and)* milk and rice cooked in cow's milk for a year, the flesh of Ruru for 15 months, lion's flesh for twelve years, Kâlaśâka (pot herb) and flesh of the rhinoceros for a great number of years, the cow's milk mixed with honey and rice cooked in cow's milk, clarified butter made of cow's milk offered even, in a small measure satisfies the Pitṛis—the Pûrvadevatâs to an extreme degree.—31-36.

Note.—Pârṣat, Ruru, Eṇa=species of deer.

The worshipper should read some of the following:—the Vedic mantras relating to Pitṛimedha, Purâṇas of all kinds, Brahma Sûkta, Viṣṇu Súkta, Surya Sûkta, Rudra Sûkta, Indra Sûkta, Agni Sûkta, Soma Sûkta, Pâvanâni Sûkta, according to one's capacity, as well as Vrihadrathantar Sâma, Jyeṣṭha Sâma, Rauhiṇa Sâma, Śântikâdhyâya, Madhu Brâhmaṇa, Maṇḍala Brâhmaṇa, any other thing that may appeal to the worshipper and the Brâhmaṇas.—37-39.

When the Brâhmaṇas are about to finish their meal, then Vikira rite should be performed for all the classes. The food should be put in one plate and scattered in front of the Brâhmaṇs along with some water.—40-41.

At the time of performing Vikira rite, the following mantras should be read. These mean:—Those beings that have been burnt in the fire,

*Professor H. H. Wilson writes:—

"The expression *gavya* implies all that is derived from a cow; but, in the text it is associated with 'flesh'; and, as the commentator observes some consider the flesh of the cow to be here intended. But this, he adds, relates to other ages. In the Kali or present age, it implies milk and preparations of milk. The Sacrifice of a cow or calf formed part of the ancient Srâddha. It then became typical; or, as a bull was turned loose, instead of being slaughtered, and this is still practised, on some occasions. In Manu, the term *Gavya* is coupled with others, which limit its application:—

संवत्सरं तु गव्येन पयसा पायसेन च ।

'A whole year with the milk of cows, and food made of that milk.'"

(Viṣṇu Purâṇa Vol. III. p. 193.)

those beings that have not been cremated in my faimly, may feel satisfied by the Vikira rite and attain emancipation. Those who have no father or mother, no brother, no clansman to offer them food, may feel satisfied with the food offered in the Vikira rite and attain peace. Those who were not invested with the sacred thread, those women discarded by their kinsmen, may feel satisfied with the food offered in Vikira.—42-44.

When the Brâhmaṇas have finished their meal and are satisfied, then water should be poured out on their hands and on the floor plastered with cowdung. Kuśa should be strewn towards the south, and on them the balls of various eatables should be offered.—45-46.

The balls should be offered after sprinkling water and reciting the name and the gotra of the worshipper as mentioned before in *avanejana* rite, then incense, sandal, &c., should be offered, and then water should be sprinkled again. This sprinkling is called *pratyavanejana.* By putting the left knee down on the floor and by holding water along with kuśa in the left hand, the Pitṛis should be invoked and circumambulated.—47-48.

Similarly, sandal and dîpa should also be offered. After the Brâhmaṇas have washed their hands and mouth, the worshipper should himself rinse his mouth with water and offer water to his guests. —49.

Note.—Dipa = waving a light before the object of worship.

Then flowers, rice (unhusked), sesamum, should be offered to the Brâhmaṇas, after which they should be given some Dakṣiṇâ, according to the means of the worshipper, who should offer it to each Brâhmaṇa by calling out his name and lineage.—50.

Note.—Dakṣiṇâ is money offered to Brâhmaṇâs.

The worshipper should give away cows, land, gold, clothes liked by the Brâhmaṇas, appreciated by the Pitṛis and appealing to the worshipper's own fancy.—51.

There should be no niggardliness in the giving of Dakṣiṇâ, and to please the Pitṛis the worshipper should ask the Brâhmaṇas to do Swadhâ-Vâchana. Water should be put in the hands of the Brâhmaṇas after viśva deva ceremony and the worshipper should receive the blessings of the Brâhmaṇas by facing himself towards the East. He should first say "*Aghôrâh Pitaraḥ Santu,*" ("let the pitris be auspicious"), in reply to which the Brâhmaṇas should say "*Santu*" "(let it be so)".—52-53.

The host should again say, "*Gôtram tathâ Vardhatâmnaḥ,*" to which the Brâhmaṇas should reply, "Vardhatâm (let similarly our clan be increased)", the worshipper should say, "*Dâtârônôbhivardhantâm* (let

the giver of presents increase in our family,") the Brâhmaṇas should say, "Vardhantâm (may they increase)" the worshipper "Etâhsatyâśiṣah santu (let these blessings be true)," the Brâhmaṇas "Santu (may it be so)." After finishing svadhâvâchana like this, the worshipper should perform "uchchhaiṣaṇa" at the time of dismissing his invited guests; and, after, that he should perform "graha bali."—54-55.

Uchcheṣaṇa=Is defined below.
Grahabali=domestic oblation. Offering of the remnants of meal to all creatures, such as animals, supernatural beings and particularly household Deities.

"Uchchheṣaṇa" is to leave some food scattered on the floor, for the acceptance of the attendants of the Pitṛis known as Âstika and Akutila. The Pitṛis themselves started this rite for the satisfaction of their attendants which should be performed by all—those who have children and those who are childless.—56-58.

Afterwards, the worshipper should stand before the Brâhmaṇas, made of kuśa, with a pot of water, and after reciting "Vâjê, Vâjê," etc. should dismiss them with the kuśa end. The worshipper should then move eight steps out of the house, and along with his wife, son and kinsmen should complete the rite of śrâddha.—59-60.

Then he should, after sprinkling water silently round the fire, without uttering any ritual formulae, perform Vaiśvadeva and Nityabali.—61.

Note.—Vaisvadeva=an offering to all the Deities (made by presenting oblations to fire before meals.) Nityabali=daily offering.

After the Vaiśva deva ceremony he may partake of the food with his servants, sons, kith and kin and other guests.—62.

This form of Sâdhâraṇâ śrâddha can be performed even by those, who have not been invested with the sacred thread, those who are in a foreign country and have not their wives with them. The Śûdras may also perform it without reciting any sacred formulae.—63-64.

The third śrâddha is called Âbhyudaikam, which is also known as Vriddhi śrâddha. It is performed on auspicious occasions such as a big sacrifice, marriage, &c.—65.

In Vriddhi śrâddha, offerings are made in the following order:—Mother, grandmother, great-grandmother, father, grandfather, great-grandfather, maternal-grandfather, maternal great-grandfather, maternal-great-great-grandfather, Viśvadeva.—66.

The worshipper should, after circumambulating, turn his face towards the East and should then remove the balls made of curds, uncooked rice, fruits, water, and laden with kuśa and dûrva grass.—67.

The Brâhmaṇas should be offered water (arghya) twice, with the words, '*Sampannam*, (accomplished)' and should be worshipped and offered clothes, gold, &c., by the twice-born.—68.

Barley should be offered in lieu of sesamum; this is also called Nândimukha srâddha, and propitious mantras in performing it should be uttered.—69.

A Śûdra can also perform the ordinary as well as the Vridhi śraddha with uncooked grain, by uttering the formula of namaḥ instead of Vedic mantras.—70.

For thus said the Lord Bhagavân:—Charity is the best thing for a Śûdra, by performing which he gains all his ends.—71.

Here ends the seventeenth chapter describing the Sâdhârana and Abhyudaya Śrâddhas.

CHAPTER XVIII.

Sûta said: I shall now relate to you the Ekoddiṣṭa śrâddha, as explained by the Lord, and will also tell you for what period a son should consider himself defiled after the death of his father. By the death of a kinsman (*Sapiṇḍa*), a Brâhmaṇa remains defiled for ten days, a Kṣatrya for 12 days, a Vaiśya for 15 days, a Śûdra for a month. By the demise of one whose tonsure ceremony was not performed, one remains defiled for 3 nights. Similarly, people of all classes are defiled for a period when there is a child-birth in the house. At the time of a death till the corpse is burnt and the ashes are collected, the person in whose family the death occurs should not be considered contaminated. Commencing from the day of the demise of the person, a lump of food should be offered to the departed spirit, for a period of twelve days. That offering is Pâtheya (that is viaticum) and is consequently most agreeable.—1-5.

In case of offering Piṇḍa to the deceased on the 12th day after his death, the attendants of Yama do not carry the spirit to the city of the God of Death, and during this period the departed spirit sees his sons, wife or any other member of the family, and observes whether they provide it with something for its comfort on its long journey or not. It is for this reason that a pitcher full of water is suspended from a tree, for a period of ten days. Its water soothes the heat of cremation and also refreshes the spirit when it gets weary on the great journey.—6-7.

A Brâhmaṇa on the 11th day after death should feast 11 Brâhmaṇas and Kṣatriyas, &c., should feast an uneven number of Brâhmaṇas. On the

day following the completion of the period of defilement, one should perform the Ekoddiṣṭa Śrâddha in which all the ceremonies previously described, barring invocation and homa ceremony of Viśvadeva, should be performed. In this Śrâddha, only one kuśa ring should be put on, and only one offering of water (arghya) and ball of food (piṇḍa) should be made. After reciting "*Upatiṣṭhatâṃ*," sesamum and a handful of water should be offered.—8-10.

Note.—Upatiṣṭhatâṃ=It is offered to thee.

Svahitaṃ should be recited at the time of performing the Vikira rite, and *Abhiramyatâṃ* should be uttered at the time of dismissing the departed spirit. The rest of the rite should be performed, as explained before. Similarly, Śrâddha should be performed each month, and, on the second day of the completion of the period of defilement, a well-bedecked bed should be given away. At the same time, an image made of gold and well dressed, should also be given away and the Brâhmaṇa as well as his consort should be worshipped, after being well dressed and made to wear good ornaments. A bull should be set free, and a really good cow and a pitcher full of water, along with nice eatables, should also be given away. The pitcher should be filled with sesamum along with water. After a year, the Sapiṇḍî-karaṇa śrâddha should be performed. After the performance of Sapiṇḍi-karaṇa śrâddha the deceased (preta) becomes entitled to receive a share out of the Pârvaṇa śrâddha and become legible for worship at Vriddhi śrâddha, and the householder also becomes entitled to perform Nândimukha śrâddha, &c. Viśvadeva rite is performed in sapiṇḍi-karaṇa śrâddha, and the ancestors and the fresh departed spirits are offered separate seats. Water, mixed with sandal and sesamum, should be put in four different vessels for offering. The vessels meant for the Pitṛis and the departed spirit should be mixed together.—11-18.

Similarly, four balls of food should be offered, and, after reciting *yê samândh samansah*, the balls meant for the departed spirit should be divided into three parts and mixed with the balls of food meant for the Pitṛis. Excepting in Sapiṇḍi-karaṇa śrâddha, there is no separate rite for the deceased in any other ceremony. The departed spirit becomes delighted by the performance of sapiṇḍi-karaṇa, for it then joins the Pitṛis (and ceases to be a preta). The departed spirit joins the *Agniṣvâtta* group of Pitṛis and drinks with them nectar; and it is for this reason that no Piṇḍi-dâna is performed for the departed spirit after the sapiṇḍi-karaṇa. The ball of food (piṇḍa) should only be offered to those who join the group of Pitṛis. After sapiṇḍi-karaṇa, three balls are offered on the occasion of an

eclipse or when the sun or any planetary body passes from one zodiacal sign into another; and on the date of demise only one ball is offered. If on the date of death one leaves the Ekoddiṣṭa śrâddha and performs the Pârvaṇa, he commits a sin equal to that of murder of father, mothers and brother, and goes to hell.—19-25.

The deceased, after living with the Pretas (spirits) for a long time, begins to feel uncomfortable. It is therefore necessary that Ekoddiṣṭa should be performed every year. One who, being devoid of jealousy, gives away a jar full of water along with grain for one full year, for the benefit of the departed spirit, has the same reward as is obtained by performing the Aśvamedha sacrifice.—25-26.

When a śrâddha is performed with uncooked grain, then Agnikaraṇa and Piṇḍadâna should also be performed with the same. By the performance of sapiṇḍi-karaṇa, the deceased soul joins the first three groups of Pitṛis, and then it finds emancipation in process of time. Even after attaining emancipation they get their share of (lepa) śrâddha by the hands being wiped with a kuśa. From the 4th to the 6th generation, the forefathers get their share of śrâddha from the Kuśa wiping (lepa) and not piṇḍas, and three generations, father, grandfather and great grandfather, they are entitled to the ball of food (piṇḍa), the seventh being the giver of the Piṇḍa. These *seven* are known as sapiṇḍas for the sapiṇḍa hood includes these seven counting the performer of the sacrifice.—27-29.

Here ends the eighteenth chapter dealing with the ceremony of sapiṇḍikarana.

CHAPTER XIX.

The Ṛiṣis asked:—How the offerings to the ancestors and the Devas are to be made here by men. They also requested him to explain to them in what way the offerings made in this world reach the Pitṛis in the Pitṛiloka and who is the medium between the Pitṛis and the man who makes offerings. We see that men eat and offerings are made in the fire, how do they then reach the deceased?—1-2.

Sûta said:—It is written in the Veda that the eight Vasus are the Pitṛis, the eleven Rudras are the Pitâmahas, and the twelve Âdityas are the Prapitâmahas. The recitation of name and clan of the Pitṛis by means of the sacred formula with devotion, carries the offerings made to the Pitṛis:—3-4.

Agniṣvatta, &c., are appointed as rulers of deceased ancestors. They transport the offerings made to the ancestors even though they have been

reborn in the meanwhile under another name, clan, place and time. The Pitṛis carry the ball of food offered in the form of nectar if the deceased ancestor has become a Deva through his good karma. If he is reborn as a Daitya, the offering reaches him in the form of worldly enjoyment. If taking birth as a beast, he gets it in the form of grass; those in the body of serpents get it in the form of air; those in form of Yakṣa get it as wine; those in the body of the Râkṣasa get it in the form of flesh; those in the body of dânavas get it in the form of mâyâ (delusion or glamour), those in the form of ghosts get it as blood and water; and those who are born as human beings get it in the form of grain and water and other multifarious objects of enjoyments.—5-9.

The faculty of sensuous enjoyment, beautiful women, delicious victuals and the power of enjoying them, wealth, the power of charity, handsome form, health are the flowers offered in Śrâddha performed with devotion. The attainment of Brahma, good age, sons, wealth, knowledge, heaven, bliss of emancipation are the fruits offered in Śrâddha.—10—11.

The Pitṛis confer kingdoms on their devotees when they are pleased and it is also said that the sons of Kauśika Ṛiṣi attained Nirvâṇa through the glory of the Pitṛis, in their fifth cycle of birth.—12.

Here ends the nineteenth chapter dealing with the ritual of Śrâddha.

CHAPTER XX.

The Ṛiṣis asked the sage Sûta to relate to them how the sons of Kauśika in their fifth cycle of birth, putting an end to their desires, attained emancipation by their power of Yoga.—1.

Sûta said, once upon a time there lived in Kurukṣetra a virtuous Ṛiṣi named Kauśika. He had seven sons. Every one of whom did the deeds as connoted by their respective names. They were:—Svasripa, Krodhana, Hinsra, Piśuna, Kavi, Vâgduṣṭa, Pitṛivartî. They were pupils of Garga.—2-3.

Note.—Svasripa=Moving at pleasure or will. Krodhana=Irascible. Hinsra=Savage. Pisuna=Backbiter. Kavi=Poet. Vâgduṣṭa=Scurrilous. Pitṛivarti=Devotee of the Pitṛis.

After the death of their father the land was visited with a terrible famine when a large number of people were ruined owing to the cessation of rain and many died of starvation. In those days the seven sons of Kauśika used to look after the cow of Garga and were residing in a forest. One day not getting anything to eat they felt fearfully oppressed with the pangs of hunger. In those circumstances they resolved saying

we shall eat the cow to appease our hunger. At that stage the youngest of them all, said to his brothers :—"If this cow must be killed, let us sacrifice her to our pitṛis in Śrâddha for the cow sacrificed with that view would decidedly save us from all sin." "Do so" said the other brothers to Pitṛivarti. The cow was sacrificed and Pitṛivarti performed the Śrâddha with great devotion. Two brothers officiated for the Brâhmaṇas invited to Viśvedeva rite, the rest three similarly officiated for the Brâhmaṇas, invited to take part in the Pitṛi-karma and the seventh one represented the Atithi. In this way they all after performing the śrâddha with due Mantras and Meditating on Pitṛis feasted on the sacrificed cow.—4-9.

Note.—Atithi=guest. According to Manu.

After that they repaired to their preceptor—Garga and delivering the calf to him said "Guru! the cow has been devoured by the lion, this calf was saved, which take back."—10.

In that way the seven ascetics committed fearlessly a cruel act on the strength of the Vedic injunction and ate the cow.—11.

In process of time they were all gathered to their fathers and were re-born in the house of a hunter; but as they performed the śrâddha with great devotion they had a recollection of their previous life through the glory of the Pitṛis They were however born in the family of a hunter on account of their having committed a cruel deed; but as they had a recollection of their previous life, they in a fit of asceticism spurned at all mundane luxuries and put an end to their existence by fasting.—12-14.

Afterwards they were re-born as deer on the Kálañjara hill and through the glory of the Pitṛis maintained their recollection of their previous lives. They then devoted themselves to the Pitṛis and the God Śiva.—15.

They again gave up the ghost by carrying on the penance of fasting; and were re-born in the form of Chakravâka bird on the banks of the Mâna Sarovara lake, under the following names :—Sumanâ, Kumuda, Śudddha, Chhidradarśi, Sunetraka, Sunetra, and Aṁśumân. They were endowed with the attributes connoted by their respective names and did similar deeds.—16-18.

Note.—Sumanâ=Pleasing to the mind. Beautiful. Kumuda=lotus. Śudddha=Pure. Chhidra-darśi=Captious, Critic. Sunetraka=Having good eyes. Sunetra=Having beautiful eyes. Aṁśumân=Illustrious.

Out of those seven, the three fallen from yoga began to roam about hither and thither. One day they came across Vibhrâja the valiant king

of Pâñchâla who was enjoying himself in his pleasure garden and had a large retinue of followers and conveyances.—19-20.

Pitṛavarti the youngest of all the brothers and who had performed the Śrâddha, became desirous of becoming a king; the other two brothers wished to become the courtiers of a king; the remaining four did not cherish any wish and they were consequently born as Brâhmaṇas. One of them (Pitṛivati) was born as Brâhmadatta, the son of King Vibhrâja, two brothers were born as Kaṇḍarika and Subâlaka the sons of the king's minister; and sometime after that, Brahmadatta was anointed and proclaimed as king.—21-24.

Brahmadatta was the most illustrious sovereign of Pâñchâla. He ruled the country with great piety and even-handed justice. He was well-versed in all the śâstras, yoga and understood the languages of all animals.—25.

The cow that was sacrificed and feasted upon by them as the sons of Kauśika was born as Sannati the daughter of Devala and was eventually married to Brahmadatta. Because she had served as an offering of the Pitṛis, she became learned in the Brahma lore, and the king ruled the country to the satisfaction and prosperity of his subjects in conjunction with his noble consort Sanati.—26-27.

On one occasion the king in company of his queen in his pleasure garden saw an ant attempting to please his better-half. Being overpowered with the arrows of Cupid, the ant crawled behind its help-mate and said. "Ah! my love! I have not seen a prettier and sweeter form than thine in any of the three regions. See how delicate thy waist is? Both thy thighs resemble the plantain trunk, thy swelling breasts, thy strut of an elephant, thy golden complexion, thy melodious voice resembling that of the cuckoo, thy enchanting smile, thy eyes like lotus, thy tongue that loves the taste of pure sugar, are indeed matchless. Thou art an ardent devotee of thy husband so much so that thou wilt never breakfast before me, thou wilt always bathe after me, thou art always gloomy during my absence, thou always shiverest when I am in an angry mood, what is the reason of thy turning your face away from me in anger to-day"? Hearing such a speech of the ant his wife said "Do not talk like that; you are false to me. I know all thy tricks, yesterday thou feasted another with the particles of sweet." 28-34.

The ant said "Dear! I mistook her for you as she resembled you so minutely and through this over sight I feasted her with sweets. This is however my first fault which you should forget and forgive. I shall never

repeat such a blunder, I promise this sincerely, be pleased, I fall at your feet."—35-36.

Sûta said that on hearing the flattering words of her lord, the ant dismissed all her rage and offered herself to him.—37.

The King Brahmadatta who knew the language of all creatures by the grace of Viṣṇu, was highly astonished to hear what transpired between the couple.—38.

Here ends the twentieth chapter dealing with the derision of the she-ant.

CHAPTER XXI.

The Ṛiṣis asked :—How did the King Brahmadatta acquire the faculty of understanding the language of all creatures and in what family were the other four cranes born ?—1.

Sûta replied :—They were born in the family of a poor and old Brâhmaṇa in the kingdom of Brahmadatta and they had a recollection of their previous lives. —2.

Dhritimâna, Tattvadarśî, Vidyâchaṇḍa and Tapotsuka were the four sons of the poor Brâhmaṇa—Sudaridra—and they all had the attributes connoted by their respective names.—3.

Note.—Dhritimân=Steadfast. Tattvadarśî=Philosopher. Vidyâchaṇḍa=Very learned. Tapotsuka=eager to practise asceticism.

They all determined to acquire emancipation by practising asceticism. —4.

Sudaridra felt very miserable when he came to know of the resolution of his sons and in a very plaintive tone asked them the reason of their doing so. He tried his best to dissuade his sons from doing that and said that to repair to forest leaving an aged father behind in a helpless condition was no virtue, and what would be their fate for doing that act. Hearing those words of their old and infirm father they said that he should not stand in their way and that God had made ample provision for his subsistence. By reading the following śloka before his king he would get plenty of money and villages.—5-8.

"The seven sons of the Brâhmaṇañ in Kurujâñgala were re-born as the sons of a hunter in Dâsapura, again they were re-born as deer on the Kâlinjar hills and then again as cranes on the banks of the Mânasa lake ; we are those very same who have now attained final beatitude."—9.

Thus addressing their father they departed from him to practise penances in the forest. The father crawled towards the King's palace in order to get some money from him.—10.

Anagha, the son of Vibhrâja the valiant sovereign of Pâñchâla adored the God Viṣṇu with the object of getting an heir. Sometime after, the Lord being pleased with the king's devotion appeared before him and asked him to seek a boon On hearing those words of the Lord, the King sought the following boon.—11-13.

"Sire, grant me a son who may be powerful, illustrious, dutiful, very well versed in all the śâstrâs and yoga, and who may be conversant with the languages of all the creatures." The Lord said "Be it so" and vanished then and there. Consequently his son Brahmadatta was so illustrious. He was sympathetic, valiant, conversant in the languages of all the creatures, the ruler of all the beings.—14-17.

Brahmadatta understanding what transpired between the ant and his helpmate, laughed.—18.

The Queen Sannati seeing his lord laughing apparently without any rhyme or reason asked him the cause of his doing so. She said "Sire, why are you laughing without any reason, will you please explain it to me?" 19-20.

Sûta said that after hearing those words of his consort the king said that the conversation between the ant and his better half made him laugh so much and so suddenly. There was no other reason for his doing so. The queen said that the explanation was not true, and that he laughed at her. She would give up her life. How could a mortal understand the language of lower beings without being a God?—21-23.

"What more disgrace can there be than this." Hearing those words of the queen the king became speechless. In order to please the queen the king observed a penance and began to worship Lord Viṣṇu without tasting any food for a week. The God appeared to him in a dream and said "you will come across an old Brâhmaṇa to-morrow in course of your rambles in the town and you must acquaint yourself with everything from him." Saying that the Lord vanished.—24-26.

In the morning the king in the company of his queen and courtiers came across the old Brâhmaṇa in the suburbs of the town. The Brâhmaṇa recited the same śloka which his sons had taught him at the time of their departure to the forest.—27-28.

The king along with two of his ministers instantly got the recollection of their previous lives on hearing the śloka and the sovereign fainted and fell on the ground. Subâlaka the son of Vabhru and the author of the erotic science and the scholar of all the śâstrâs; Kaṇḍarîka the propagator

of the vedâs; getting a recollection of their previous lives fell on the ground in a swoon.—29-31.

Recovering from their fainting fit, they all three repented of their fate and said "Oh! we have become devoid of Yoga by falling into the snares of desires."—32.

Afterwards they extolled the blessings of śraddha and dismissed the Brâhmaṇa with presents of money and villages.—33.

On the departure of the Brâhmaṇa, the king handed over the reins of the Government to his son Viṣvaksena and afterwards left the empire along with his two ministers. They all seven joined one another at the Manasa lake.—34-35.

Brahmadatta and his brothers the great devotee of the Pitṛis were very pleased, but Sannati was very sad on the idea of her being the cause of her husband's abdication and said "Dear! It is owing to me that you have abandoned your mundane empire."—36-37.

The king said "Darling! Indeed it is through thee that we all have liberated ourselves from the bonds of the world." Thus praising the queen they all after practising yoga attained final beatitude after letting the Jîva-âtma escape from their body through the Brahmarandhra.—38-39.

Note.—**Brahmarandhra an aperture in the crown of the head through which the soul is said to escape on its leaving the body. See the Sacred Books of the Hindus—Vol. XV.—The Yoga Śâstra.**

The Pitṛis on becoming pleased thus bestow on their devotees, long life, knowledge, heaven, emancipation, comfort, and empire.—40.

One who relates, reads or listens to the history of the Pitṛis and king Brahmadatta enjoys pleasures for ages and ages in the Brahmaloka.—41.

Here ends the twenty-first chapter narrating the story of Brahmadatta and the power of Pṛitis.

CHAPTER XXII.

The Ṛiṣis said.—"When does that śrâddha give everlasting benefit? In what parts of the day and at what sacred places should it be performed?"—1.

Sûta said:—Charity performed a little after midday in the third part of the day in Abhijit or Rohini gives everlasting benefit. I shall enumerate to you in a nutshell the chief holy places that are dear to the Pitṛis.—2-3.

Note.—**Abhijit is the name of asterism.**

Gayâ is the principal Pitṛitirtha. Lord Brahmâ Himself resides

there and the Pitṛis anxious for a share in the offerings have sung this story there.—4-5.

It is well to wish for a number of sons, but if even one son goes and performs śrâddha there at Gayâ, or performs the Aśvamedha sacrifice or sets free a black bull, it is more than ample for the satisfaction of the Pitṛis. The sacred Vârâṇasî (Benares) which is the abode of Vimaleśvar the giver of Prosperity and Emancipation, is also dear to the Pitṛis.—6-7.

Prayâga is another Pitṛitîrtha that fulfils the desires of the worshipper. It is the abode of Vateśvar who was located there by Viṣṇu and Lord Keśava always is lost there in His reveries of yoga.—8-9.

Daśâśvamedha, Gangâdvâra, Nandâ, Lalitâ, Mayâpurî, Mitrapada, Kedâra, Gangá-sâgara, are also the sacred places where śráddha should be performed.—10-11.

So is Brahmasara a pool in the Śatadru river and Naimiṣa the trysting place of all the tîrthas, are also very dear to the Pitṛis.—12.

Gangodbheda, in the Gomatî, Varâha-kṣetra which is the abode of Mahadeva and the eighteen handed Śiva, the place where the quoit (chakra) of Viṣṇu fell is Naimiṣâraṇya which is the most sacred of all the tîrthas and where Lord Varâha is worshipped are all sacred places. One who goes there is liberated from all his sins and attains emancipation.—13-16.

Ikṣumatî tîrtha where resides the God Nṛisinha is held very dear to the Pitṛis; it is on the confluence of the Ganges.—17.

Kurukṣetra is another most sacred place where all the Pitṛis are always present.—18.

The river Śarayû venerated by all the Devas is holy and so is the sacred Irâwatî, the rivers Yamunâ, Devikâ, Kâlî, Chandrabhâgâ, Driśadvatî, Veṇumatî, Vetravatî are sacred and dear to the Pitṛis, and śrâddha performed on their banks confers great benefits on the worshipper.—19-20.

Jambûmârga whence the path of the Pitṛis is visible is a Pitṛitîrtha unto this day. The pitṛitîrtha Nîlakuṇḍa, Rudrasarovara, Mânsarovara, Mandâkinî, Achchhodâ, Vipâśa, Sarasvatî are also sacred tîrthas.—21-23.

Pûrvamitrapada, Vaidyanâtha, the river Kṣiprâ, Mahâkâla, Kâlinjara-hill are also very sacred places.—24.

Vanśodbheda, Harodbheda, Gangodbheda, are among the sacred places and so are Bhadreśvara, Viṣṇupada, Narmadâdwara. Offering Piṇḍa there is equivalent to offering it in Gayâ. These are the Pitṛitirthas that wash off all the sins of man.—25-26.

The mere recollection of these sacred places gives great benefit; what to say of those who perform śrâddha there. Oṁkâra, Kâverî, Kapilodaka, the confluence of the river Chaṇḍavegâ, Amarkantaka are also sacred places where by bathing one gets hundred times more benefit than by bathing at Kurukṣetra. Śukratîrtha, Piṇḍârâ, Someśvar are the sacred places that dispel all impediments and it is very pious to perform śrâddha or give charity there. Kâyâvarohaṇa, Charmaṇvati river, Gomatî, Varanâ, auśanas, Bhairavakṣetra, Bhṛigutuṅga, Gauritîrtha, are also holy places. Vainâyaka, Bhadreśvara are the holy places that release one from sins and so also Taptî river is sacred. Mûlatâpî, Payoṣṇî, and her confluence Mahâbodhi, Pâṭalâ, Nâgatîrtha, Avanti, Mahâśâla, river Veṇâ, Mahârudra, Mahâlinga, river Daśârṇâ, Śatarudrâ, Śatahvâ river, Viśvapada, the river Niṅgârvâhikâ, Śoṇa river, Ghâgharâ river, Kâlikâ river, Vitastâ river, Droṇi river, Vâṭa river, Dhârâ, Kṣîra river, are also the places where śrâddha being performed gives great satisfaction to the Pitṛis. Gokarṇa, Gajakarṇa, Puruṣottama, Dwârikâ, Arvuda, Sarasvatî river are among the holy places. The rivers Maṇimatî, Girikarṇikâ, Dhutapâpam, the southern ocean, Meghakara tîrtha which is the abode of Janârdana and Viṣṇu, Mandodari tîrtha, the river Champâ, Sâmalnâtha, Mahâśal river, Chakravâka, Charmakoṭa tîrtha, Janmeśvara, Arjunakṣetra, Tripuratîrtha, Sidheśvara, Śriśaila, Nârasinha, are also the places fit for performing śrâddha for the satisfaction of the Pitṛis. Mahendra, Śrîraṅga are the places where śrâddha should be performed. They are so sacred as to free one from sins merely by going there. The rivers Tungabhadra and Bhîmarathî, Bhimeśvar, Kṛiṣṇâ Veṇâ, the rivers Kâverî, Kuḍmalâ and Godâvarî, Trisandhyâ tîrtha, Traiyamvakâ the abode of Śiva and which is universally venerated, are very holy places. A mere recollection of these holy places dispels all sins and the performance of śrâddha there gives unbounded satisfaction to the Pitṛis. 27-48.

The rivers Śrîparṇî and Tâmraparṇî, Jayâtîrtha, the sacred river Matsya, Śivadhâr tîrtha, Bhadra, the river Pampâ, Râmeśvara, Elâpura, Alampura, Aṅgabhûta, Ânandâkamalâ, Budhâ, Amrâtâkeśvarâ, Ekâmbhâkâ, Govardhanâ, Hariśchandra, Kṛipuchandra, Pṛithudakâ, Sahasrâkṣa, Hiranyâkṣa, the river Kadalî the abode of Râma, Saumitri Saṅgama, Indrakîla Mahânâda, Elakkṣetra, are very sacred places owing to the abode of gods and śrâddha performed there highly satisfies the Pitṛis. The sacred Bâhu river, Siddhavana, Paśupata, the river Pârvatikâ, are the places where the performance of śrâddha is many times more beneficial. Pitṛitîrtha near the Godâvarî river which teems with

myriads of images of Śiva is an exceedingly sacred place. It is also known as Jâmadâgni tirtha. It is there that the river Godâvarî has become ruptured through the fear of Pratika Ṛiṣi. It is both Deva as well as Pitṛi tirtha and is also known under the name of Apsaroyuga. There the performance of śrâddha, Agnihotra and charity is held millions of times more sacred. Sahasraliṅga, Râghaveśvara the river Indraphenâ where Indra had His downfall and where He after destroying the demon Namuchi went to Heaven by the practice of penances, are the places where the performance of śrâddha by men bears everlasting fruit. Puṣkara, Sáligrâma, so also Somapâna, the home of Vaiśwânara are Sacred tîrthas.—49-61.

Sârasvata, Swâmî, the river Malandarâ, Jâlandhara, Mount Lohadaṇḍa, Kauśikî river, the river Chandrikâ, the river Vaidarbhâ, Vairâ, the river Payoṣṇî, Prâṅgmukhâ river, the Kâveri, Chitrakûta, Vindhyâchala, Kubjâbhra, the banks of the Urvaśî river, Saṃsâramochana, Riṇamochana, Aṭṭahâsa Gautameśvara, Vasiṣṭha, Hârita, Brahmâvarta, Kuśâvarta, Haya, Pindâraka, Śaṅkhodhâra, Ghaṇṭeśvara, Vilvakeśvara, Nilkeśvara, Dharaṇîdhara, Râmtîrtha, Aśva, Vedaśira, Aughavati river, Vasuprada, Châglâṇḍa, Badarî, Gaṇa, Jayant, Vijayaśakra tîrtha, Srîpati, Raivata, Śâradâ, Bhadrakâleśvara, Vaikuṇṭha, Bhîmeśvara, Mahâdeva, Mâtrigraha, Karavîrapura, Kuśeśaya, Gauriśikhara, Nakuleśa, Kardamâla, Diṇḍi, Puṇḍarîkapura, Godâvarî the abode of Tîrtheśvara, are the places where by performing śrâddha one gives complete satisfaction to the Pitṛis and paves the way for the attainment of final beatitude.—62-78.

I have enumerated to you the names of the Tîrthas very briefly. Even Brihaspati cannot adequately describe their glory what to say of a man.—79.

Satya tîrtha (observance of truth), Dayâ tîrtha (performance of charity), Indriyanigraha (control of passions) should be considered as tîrthas even by those who cannot leave their homes for purposes of pilgrimage—80.

Śrâddha performed at these place is millions of times more sacred. One should therefore perform śrâddha with devotion and according to the rules laid down, at these holy places.—81.

The three morning muhûrtas are called saṅgava, the three muhûrtas in the midday and afternoon are uttama, the evening muhûrta which should be avoided, or śrâddha is Râkṣasî. There are fifteen muhûrtas in the day and the 8th of them is called the kutupa.—82-84.

Note—Muhurta—A period of 48 minutes.

In the noon the movement of the sun becomes slow therefore it is best to perform śrâddha at that time.—85.

The hour of midday, a vessel of rhinoceros horn, a Nepal blanket, silver, Darbhâ grass, sesamum, kine, and a daughter's son, are the eight essentials of a śrâddha. Kutsit is another synonym of Pâpa (sin) and the eight things enumuerated above consume (tâpa) all sin (ku), therefore they are known as kutupâs.—86-87.

The nine muhûrtas after the kutupa muhûrta are known as Svadhâ.—88.

Kuśa and black sesamum were produced from the body of Viṣṇu, that is why they are necessarily employed in the performance of śrâddha. The devas have also said that a handful of water mixed with sesamum and offered by the residents of a sacred place by holding kuśa in one hand, is also a kind of śrâddha.—89-90.

Srâddha should be performed with one hand only but Tarpana with both hands.—91.

Sûta said that the performance of śrâddha in a holy place gives long life and washes off all sins, this has been said by the Lord Matsya—92.

One should recite it at the time of śrâddha one who reads it or hears it becomes wealthy, consequently the residents of a holy place should recite it to dispel all their sins.—93.

This śrâddha mahâtmya is the dispeller of all sins and it is venerated by Śiva, Brahmâ and the God sun.—94.

Here ends the twenty-second chapter enumerating the Sacred tîrthas for Srâddhas.

CHAPTER XXIII.

The Riṣis said :—How did the moon O! scholar of all the Śâstras, become the sovereign of the Pitṛis and how did the Râjâs of the lunar dynasty become so illustrious?—1.

Sûta said :—At the time of the first creation, the sage Atri as desired by Brahmâ practised austerities for the purpose of creation.—2.

The Blissful Brahmâ, the dispeller of all troubles of the world and who is enshrined within Viṣṇu, Siva, and the sun Rudra and who is supersensuous and is the giver of all peace and who is enthroned in the eyes of peaceful beings; the same Brahmâ becoming pleased with the austerities of Atri was the cause of his happiness, in other words, He

caused the moon to be produced from the eyes of Atri. At that time Lord Śiva with His Consort the goddess Pàrvati became highly pleased to see the moon and decorated His head with It; and the power produced from the water and emitted from the eyes of Atri illumined the universe with Its lustre.—3-6.

All the directions anxious to beget progeny absorbed that lustre in the form of damsels and then it remained in their womb for three hundred years. After that period the directions could not bear the power in their womb and so they ejected it. Brahmâ collected it together and created an illustrious Being bedecked with all the arms. He then gave him vedic powers and seated Him on a chariot drawn by a thousand horses and thus took Him to His region where seeing Him all the Brahma-Ṛisis acknowledged Him as their Sovereign Lord.—7-10.

Afterwards the Pitṛis, Devas, Gandharvas, herbs along with the God Indra began to adore Brahmâ by reciting the Somedeva mantras.—11.

Then by the Yogic glory of the Lord Brahmâ, *that*, became still more illustrious and merged into the moon. By Its lustre the herbs in the world profusely thrived and the moon became much more radiant in the night and consequently it (the moon) came to be the sovereign of the herbs and the Brâhmaṇas.—12-13

This disc of the moon is the resort of the Vedas and the nectar. It waxes in the bright fortnight and wanes in the dark fortnight.—14.

In the days gone by Dakṣa Prajâpati son of Prachetas gave his twenty seven beautiful daughters to the moon. The moon to please Lord Viṣṇu practised austerities for a considerable length of time. The Lord became pleased with his devotion and directed Him to ask for a boon. The moon wished, that he might conquer the realm of Indra, the Devas might go to His region and officiate as Brâhmaṇ as in His Râjasûya sacrifice, and Lord Śiva might protect it (sacrifice,) with his trident standing at his door.—15-19.

On Viṣṇu's granting this boon, the moon performed the Râjasûya sacrifice in which the sage Atri became the Hota priest, Bhṛigu officiated as Adhvaryu, Brahmâ was the Udgâtâ, Lord Hari officiated as Brâhmaṇa priest, and the Sages Śaunaka, &c. were the Sadasyas in that Râjasuya sacrifice.—20-21.

Note.—Adhvaryu—An officiating priest whose duty is to measure the ground, build the altar, prepare sacrificial vessels, fetch wood and water, light the fire, bring the animal and immolate it and while doing this to repeat the Yajurveda.

Udgâtâ—one of the priests at the sacrifice who chants the Sâmaveda.

Hota's function was to recite Rigveda and he was also the Chief priest, while Brahma priest superintended the others and was in charge of the Atharvaveda.

The ten Viśvadevas officiated as chamasâ-adhvaryu. In that sacrifice the moon gave the three lokas as Dakṣinâ to the sacrificial priests.—22.

Note.—**Chamasâ—A vessel used at sacrifices for drinking the Soma juice.**

On the conclusion of that sacrificial bath, the nine goddesses fired with love went to have a look at the moon.—23.

Lakṣmî went after leaving Nârâyaṇa, Sinîvâli went after leaving Kardama, Dyutî went after forsaking Vibhâvasu, Tuṣtî went after leaving Dhâtara, Prabhâ went after leaving the Sun, Kuhû went after leaving Haviṣmân, Kîrti went after leaving Jayanti, Vasu went after leaving Mârichi Kaśyapa, Dhṛiti went after leaving her husband Nandi. All those goddesses went and adorned the Moon. The Moon also looked upon them as His own wives. Their Lords even seeing them go astray like that did not use their missile of curse against the Moon. The luminous Moon shed its light on all directions and became the sole Monarch of the seven worlds owing to His Yogic powers, even after attaining such a store of happiness which is envied by sages.—24-28.

Once upon a time the Moon came across Târâ, the wife of Bṛihaspati whilst she was roaming in the garden. On seeing Târâ adorned with flowers, having projected breasts and too delicate to cull a flower even, the Moon was fired with passion. He approached that figure of exquisite beauty whose eyes were so lovely, and caught her by the hair. Târâ also seeing the enchanting form of the moon was fired with passion and enjoyed herself in his company. The Moon enjoyed in her company for a very long time and then took her to his realm. The Moon became so enamoured of her that he did not feel sufficiently satisfied even after enjoying himself in her company for such a long time. Bṛihaspati was pining away for Târâ during her absence. He came to know all about her through meditation, but could not overcome the Moon by curses, incantations, arms, fire, poison. Then Bṛihaspati burning with passion went to the Moon and very humbly besought him to restore him his wife. The Moon who was much attached to Târâ refused to do so.—29-34.

Afterwards the moon refused the similar request even of Śiva, Brahmâ, Sâdhya Devas, the Maruts, &c., which threw Lord Śiva in a fearful rage and befriending Bṛihaspati, Vâmadeva armed with His Ajgava bow and followed by His attendants and the Bhûteśvar Siddhâs, started to fight with the Moon. At that time Śiva emitting fire from His third eye looked awfully fearful by the reflection of the dazzle cast on Him by the Moon.—35-37.

Seeing Śiva going out on a fight, His other attendants Gaṇeśa, &c., armed with various weapons, and Kuvera also with His innumeraable army followed Him.—38.

Seeing his foe marching against him, the Moon, seething with wrath, started along with his vast retinue of Vetâlas, Yakṣas, Serpents, and a train of a million and a half of chariots, to measure swords with Him.—39.

When the Moon in his martial array surrounded by his followers —the demons, stars, planets Saturn, Mars, &c., appeared before Śiva to meet Him in fight, the seven worlds became terrified and the Earth with the ocean and mountains began to tremble.—40.

Siva approached His adversary armed to the teeth, glittering like fire. A dreadful battle ensued between the two armies. Various kinds of weapons were used and the onslaught was so terrible that both the armies were destroyed.—41-42.

Afterwards the mightiest of the glittering and barbed arms that consume the heaven, the earth and the lower regions were employed which made Śiva still more furious and He hurled His formidable Brahmâstra at the Moon and the latter made use of his fearful Somâstra.—43.

By the clash and fall of those two mighty weapons the heaven and the earth shivered with consternation. Finding the universe in peril Lord Brahmâ realized the gravity of the situation. Somehow or other He put Himself between the two dreadful missiles and saved the Moon along with other Devas from that impending calamity. Afterwards He thus addressed the Moon:—"You have indulged yourself in this gory onslaught for such an ignoble object on account of which even after ceasing to carry on the warfare, you will become a planet of malignant aspect at the end of the white fortnight. Give away the wife of Bṛihaspati, there is no disgrace in retiring from war which is conducted for the retention of illgotten booty."—44-46.

Sûta said that on being thus reprimanded by Brahmâ, the Moon retired from the battle and Bṛihaspati also returned home completely satisfied in the company of his wife Târâ.—47.

Note.—May it not mean that the terrestrial Moon went out of its orbit and attracted one of the Moons of the Jupiter and thus disturbed the Solar Equilibrium which was brought to harmony again by the birth of Mercury (Budha)? Moon must have had a bigger mass in those pre-terrestrial day.

Here ends the twenty-third chapter of dealing with the war between the Devas and Soma for the return of the wife of Brihaspati.

CHAPTER XXIV.

Sûta said.—After a year a handsome cherub-boy shining like the twelve suns, wearing yellow raiments and resembling the Moon, was born from the womb of Târâ. He was a master of all the śâstras and was the author of a treatise on elephants. He was known as Râjputra, the doctor of elephants, and was afterwards named Budha owing to his being the son of the Moon.—1-3.

He conquered all the powers since the time of his birth. Brahmâ and other deities in company with the sages assembled at the house of Bṛihaspati to take part in the ceremony in connection with the birth of the child Budha, and asked Târâ from whom the babe was born.—4-5.

Hearing that Târâ at first held her peace out of shyness, but on being questioned repeatedly she said bashfully after a long silence that the child was born from the Moon, hearing which the latter accepted him as his son and naming him Budha (Mercury) gave him a region below the Earth.—6-7.

Then Brahmâ along with the Brahmaṛiṣis anointed him as a Planetary Lord and placed him on a par with other planets. Afterwards He vanished from the sight of the Devas then and there, and Budha begot his pious son from his wife Ilâ.—8-9.

That progeny performed many an aśvamedha sacrifice by his glory and was universally venerated under the name of Pururavâ who afterwards became the sovereign Lord of the seven worlds by practising asceticism on the glorious snowclad peaks of the Himalayas.—10.

It was he who annihilated the demons Keśî, &c., and whose wife the celestial nymph Urvaśî became on being enamoured of him. It was he who ruled the seven worlds with even-handed justice and sympathy and thus benefited his empire.—11-13.

Above all that, he attained divine fame and through the grace of Viṣṇu, Indra used to offer him a seat by His side. He guarded Dharma, Artha and Kâma dutifully. All the three, *viz.*, Dharma, Artha and Kâma went to that King to see whether the latter viewed them with equality. The king seeing them come accorded them greetings and offered them argha and pâdya.—14-16.

Note.—Dharma, Duty. Artha, Riches. Kâma, Desire. Argha respectful offering to venerable men consisting of Dûrva grass, &c., with or without water. Pâdya, water for washing the feet of revered persons.

Then he seated them on three different golden seats and worshipped

them devoutly, but maintained greater devotion for Dharma. At that Kâma and Artha became displeased with the King and Artha cursed him to get destroyed by avarice. Kâma cursed him to the effect that he would turn mad from the separation of Urvaśî, in the Kumâravana on the Gandhamâdana hill. On hearing the curses of the two, Dharma blessed him with long life and said that he would have his lineage till the sun and the moon exist. He would flourish thousands of years and his progeny would never become extinct. Saying so, they all three disappeared instantly and the king afterwards occupied himself with the affairs of the state.—17-21.

That king used to go to see the god Indra every day. One day seated in his Dakṣiṇâmbarachârî chariot he was on his way to the realm of Indra, when he accidentally saw the Daitya Keśî carrying away Chitrarekhâ and Urvaśî forcibly.—22-23.

Seeing that the king, anxious for his glory, made use of several weapons, and then ultimately subdued him by Vâyavyâstra by which he had overpowered Indra. After thus subjugating the demon, the king delivered the rescued Urvaśî to Indra and became his fast friend. Indra thus becoming his friend and getting highly pleased with him, made him most valiant, heroic, illustrious, wealthy, and famous in all the worlds; and that nymph also becoming highly delighted sang the glories of the Pururava family.—24-27.

The celestial dramatist Bharata had composed a drama, called the svayamvara of Lakṣmî to which he had asked Menakâ, Rambhâ and Urvaśî to play several parts.—28.

Note.—Svayamvara—self election by the bride of her husband, self marriage.

Then Urvaśî who was playing the part of Lakṣmî and was dancing and singing melodiously in unision with the music, saw Purûrava and being fired with passion forgot the part which Bharata had taught her. Bharata in a rage cursed Urvaśî saying that she would become a subtle creeper on the earth for 55 years on account of the separation from Purûrava and the latter would lapse into a Piśâcha.—29-31.

After that Urvaśî made Purûrava her lord and on the conclusion of the effects of curses she brought forth the following eight valiant sons:—Ayu, Dridhâyu, Aśvâyu, Dhanâyu, Dhritimân, Vasu, Suchi Vîdyâ, and Satâyu. Âyu the eldest of them all became the father of Nahuṣa, Vṛiddhaśarmâ, Raji, Dambha and Vipâpmâ. These five were all heroes.—32-34.

Raji became the father of one hundred children who came to be known as Râjeya. He devoutly practised penances and was granted a boon by Viṣṇu, on account of which he was powerful enough to conquer the Devas, demons and men.—35-36.

Once upon a time a pitched battle ensued between the Devas and the Asuras for three centuries, in which there was a tremendous fight between Prahlâda and Indra. The battle was indecisive. At that both the Devas and the Asuras asked Brahmâ, as to who was likely to bear away the palm of victory. Brahmâ said that the party headed by Raji would be victorious. Hearing that the Devas eager for their victory requested the King Raji to take their part in the great war.—37-39.

The Asuras also approached him with a similar request, but Raji had accepted the invitation of the Devas so he refused the proposal of the Asuras. The Devas then entreated him to lead their army and destroy the Asuras. The king then killed those Asuras who could not be conquered even by Indra.—40-41.

Indra was highly delighted at that valourous feat of the king, so much so that he took birth as his son. When Indra was born as his son, the king making over the charge of his vast dominions to him went to devote himself to contemplation and meditation.—42.

The other valiant sons of Raji forcibly dethroned Indra and usurped all the kingdom and share of sacrifices from him. Indra thus bereft of his position went and laid himself at the mercy of Bṛihaspati. He said to Bṛihaspati that he had been deprived of his realm as well as of the right of a share in sacrifices and appealed to him to advise him to get back his kingdom.—43-44.

Bṛishaspati then restored Indra to power by performing a rite called Graha Śânti or pacifying the malignant influence of the planets.—45-46.

Bṛihaspati then went and deluded the other sons of Raji with false philosophy and established the Jina religion opposed to the vedas, though himself a knower of the Vedas and Indra on finding the sons of Bṛihaspati propagating a religion different from the Vedas based on a show of reason only killed them with his mighty thunderbolt.—47-49.

Now hear something about the seven pious sons of Nahuṣa. They were:—Yati, Yayâti, Samyati, Udbhava, Pâchi, Saryâti, Meghayâti.—50.

Yati turned an anchorite since his very early days and Yayâti began to rule his kingdom with piety.—51.

Yayâti had two queens, *viz.*, Devayâni the daughter of Śukra and Śarmiṣṭhâ the daughter of Vriṣaparvaṇa.—52.

Yayâti had five sons; Yadu and Turvasu from Devayânî; and three sons Druhya, Anu and Puru from Śarmiṣṭhâ. Of them Yadu and Puru were the promoters of the dynasty. King Yayâti was the protector of the realm

with truth and heroism and was also the performer of many sacrifices. He was a great lover of sacrifices and worshipped the Piṭris with great devotion. He won over his subjects and protected them dutifully.—53-56.

Once upon a time the king grew aged and was deprived of the vigour of youth. Finding himself infirm, he summoned his sons Yadu, Anu, Turvasu, Druhya, and Puru and said to them, "Sons! I wish to become young again and carry on amorous frolics with damsels, you come to my succour."—57-59.

Hearing those words of the king, Yadu the eldest son from Devayâni said "In what way can I help you with my youth?"—60.

Then Yayâti asked his sons to exchange their youth with his old age and thus make him fit for carnal enjoyments.—61.

"Sons! after performing great many sacrifices, I have become old by the curse of Śukra, but my thirst for enjoyments has not yet been quenched. You, therefore, give me your vigour, and thus enable me to fulfil my desires."—62-63.

Yadu and his three brothers did not agree to the proposal of his father which enraged the latter and he cursed them saying that none from their family would ever succeed to the throne.—64.

Then the younger Puru said "Sire! give me your old age and take my vigour and satisfy yourself. With your permission I will succeed you as an old monarch."—65.

Then Yayâti transferred his old age to him and taking his vigour became young again.—66.

Puru began to rule the vast empire with the old age of the king.—67.

The king not satisfied with his mundane pleasures, even after a period of a thousand years, addressed his son Puru thus:—"You are the promoter of my dynasty, by your having a son, I am not heirless, in this world my dynasty will be named Paurava, after you."—68-69.

Afterwards Yayâti got Puru anointed and then sometime afterwards died.—70.

Now something will be related about that dynasty of Puru in which Kings Bharata, &c., the promoters of the Bharata dynasty were born. Hear, O! Sages, this relation with attention.—71.

Here ends the twenty-fourth chapter dealing with the history of Yayâti of the solar race.

CHAPTER XXV.

The Ṛiṣis asked :—Why Paurava dynasty became so illustrious and why Yadu the eldest of Yayati's sons became the founder of an inferior and poor dynasty. Besides this O ! Sûta, relate to us at length other things connected with the history of Yayâti, because his virtue which is the giver of long life is held in high esteem even by the Devas.—1-2.

Sûta said :—Ṛiṣis, the same question was put by Śatânîka who asked Śaunaka about the sacred history of Yayâti.—3.

Śatânîka asked :—" Śaunaka, how my ancestor Yayâti who was tenth in descent from Prajâpati married the daughter of Śukra. O, Sage ! I am anxious to hear about it. I am still more anxious to hear the history of the Paurava kings serially. Be gracious enough to relate all that in detail."—4-5.

Śaunaka answered :—King Yayâti was as handsome as Indra and was blessed both by Śukra and Vriṣaparvâṇa. I shall relate to you all about that and will also explain to you how Yayâti the son of Nahuṣa married Devayâni."—6-7.

Once upon a time the Devas and the Asuras fell out with each other for the kingdom of the three worlds. Then the Devas anxious to have the best of the contest made Bṛihaspati their sacrificial priest and similarly the Asuras made Sukra their priest. Both the sages—Bṛihaspati and Śukra—were at daggers drawn with each other. Śukra by his lore brought into life all the Asuras that were killed by the devas and they again appeared to face them on the battle field. Bṛihaspati could not similary restore to life the Devas killed by the Asuras, because he did not possess the same knowledge, at which the Devas were greatly dismayed. The Devas getting fearfully alarmed went to the son of Bṛihaspati named Kacha.—8-14.

The Devas said :—" Kacha, we are at your mercy, do come to our rescue. We beseech you to somehow acquire the sañjîvanî (Resuscitation) knowledge from Śukra, by doing that you will become entitled to receive a share out of the offerings made to us. You should try to meet Śukra in the court of Vrisaparvan. Who guards the Asuras and not the Devas. You alone can propitiate him none else can do it. None excepting you can also please Devayâni the daughter of Śukra. By pleasing her with tact, shrewdness, and sweetness you will be able to acquire that wonderful sañjîvanî knowledge."—15-19.

With those words the Devas after worshipping Kacha sent him to

Vṛiṣaparvan. Kacha, after being worshipped by the Devas went straight to Śukra and after saluting him said :—20-21.

" O, Preceptor, accept me named Kacha, the grandson of Aṅgirasa and son of Bṛihaspati as your pupil. Preceptor, I shall lead a typical disciple's life, keep me as your pupil for thousands of years."—22-23.

Śukra said :—" Kacha, you are welcome and so also your words. You are worthy of being adored and so also Bṛihaspati."—24.

Śaunaka said that afterwards Kacha followed all the injunctions of Śukra and observed the fasts at the proper periods according to the prescribed rites, and began to serve Śukra and Devayâni.—25-26.

He pleased Devayâni who had attained puberty by singing, dancing playing music and offering of flowers and other presents —27-28.

Devayâni also interested herself in that pious Brâhmaṇa and took every care of him.—29.

In that way Kacha went on for a period of five hundred years. The Asuras, knowing the piety of Kacha and out of their spite for Bṛihaspati, took him to a secluded place in the forest where he was grazing the cows, and slaughtered him for the sake of their own protection. After that they divided his corpse into many parts and then got it devoured by wolves and jackals. Then the cows bereft of their keeper returned to their abode.—30-32.

Devayâni seeing the cows returning home without Kacha addressed Śukra thus :—

"Sire, you have finished your Agnihotra, the sun has descended below the horizon, these cows are without their keeper, and Kacha is nowhere visible to-day. Undoubtedly Kacha has been either killed or captured and if this be the case I say truly I cannot live without him."—33-35.

Śukra said :—" I am just going to recall Kacha," so he called Kacha back to life by means of his Sañjivani knowledge.—36.

Then the murdered Kacha came running to Śukra and saluted him from a distance and told him all about his being killed by the Asuras.—37.

Once again Kacha went reciting the Vedas to fetch flowers for Devayâni from the forest. The demons seeing him gathering flowers in the forest powdered him to death and mingling his remains in the wine gave it to Śukra to drink. 38-39.

Devayâni on not seeing Kacha return again spoke to her father " He was sent by me to gather flowers for me but he has not returned. Assuredly

he has been killed again and I tell you honestly that I cannot live without him".—40-41.

Śukra said :—" Devayânî, that son of Bṛihaspati was restored to life after being murdered, what can I do when he has been killed again. You should not lament. It does not behove persons like you to mourn in this world. You, who through my power of asceticism are being courted by Brahmâ, Aśvanikumârs, Indra and other Gods, and Asuras, aye, every one in the universe, should by no means mourn like this. The Brâhmaṇa who has been killed again after being restored to life once is beyond my power to be recalled to life again."—42-44.

Devayânî said :—" The grandson of Aṅgirasa, the son of Bṛihaspati, Kacha, who is a scion of such an illustrious family, who is so clever and chaste is very dear to me. Why shall I not weep for him. I shall not take my meals and will set out in quest of him."—46.

Śaunaka said :—Hearing those words of Devayânî, Kâvya Śukra said in his mind that " undoubtedly, the Asurâs hate me, because they constantly destroy my disciples. The Asurâs perhaps wish to annihilate the Brâhmaṇas. I am worshipped by the Dânavas as their preceptor in vain, for the Brahmâgni can destroy Indra even, who then can escape the consequences of the foul deed perpetrated by them in killing the Brâhmaṇa Kacha." Sukra again revived Kacha by means of his sañjîvani knowledge. At that Kacha began to speak slowly in the stomach of Śukra. Then Śukra asked him :—" By whom killed, thou art inside my stomach, tell me that, O child."—47-49.

Kacha said :—" Through your grace I remember everything. Under these circumstances, I am not losing my power of asceticism ; but I feel a great discomfort. The Asurâs after powdering me to death mixed my remains with the wine and made you drink it, but through the glory of your Brâhmaṇism I am not oppressed by the diabolical freaks of the Asuras."—50-51.

Śukra said :—" Devayânî, how am I to satisfy you ? It seems difficult to save Kacha whilst I am living, because how can he come out without tearing my stomach."—52.

Devayânî said :—" The double pains that I am undergoing are consuming me like fire, *i.e.*, the destruction of Kacha and the prospect of your not living in the event of his escaping death. I can have no comfort on the death of Kacha nor can I live if you are destroyed."—53.

Śukra said :—" O, son of Bṛihaspati ! who is prized by Devayânî,

become a seer and acquire my sañjîvanî knowledge for I am assured now that you are not Indra in the disguise of Kacha. Because none excepting a Brâhmaṇa can live in my stomach, and Indra being a Kṣatriya would have been digested by me. Therefore learn this science from me. Come out of my stomach as my son, *i.e.*, first acquire the sañjîvanî knowledge and then come out of my stomach after ripping it open and restore me to life and then satisfy the expectation of this dutiful daughter of mine, after having mastered this science from me, thy guru." 54-56.

Śaunaka said that the Brâhmaṇa then acquired that knowledge from his preceptor, and, after opening the stomach of Śukra, emerged from it as does the full moon at the approach of night by bursting open through the eastern horizon.—57.

On finding his preceptor lying dead, Kacha by means of that sañjîvanî knowledge recalled him to life, and then adressed him thus:—"Worthy one, you are bounteous like an ocean and the most generous among the givers of boons. Those who do not show due regard to such a preceptor, are sinners doomed to hell after being wrecked."—58-59.

Śaunaka said that Sukra (Uśanâ), who was deluded through drinking, on getting back his lost disciple, and seeing his graceful form and powers of asceticism, desirous of doing a good turn to the Brâhmaṇas, taking the wine, uttered the following words against drinking and its evil consequences:—61.

"Henceforth the foolish Brâhmaṇa who drinks wine shall become devoid of Dharma and commit the sin of murdering a Brâhmaṇa and be despised in this world as well as in the next. I have laid down this Law for the Brâhmaṇas in the whole universe, and let the pious Brahmaṇas know the injunctions of the preceptor and let the Devas and Daityas also listen to these words."—62-63.

Śaunaka said that the illustrious seer Śukra, after saying that, called all the Dânavas of clouded intellect and said:—"Hear, you foolish Dânavas! My disciple, Kacha, after acquiring sañjîvanî knowledge from me, has become equally powerful like myself; and has become a true Brâhmaṇa and one with Brahma.—64-65.

Śaunaka said that Kacha, after residing with his preceptor for another century, took leave of him to go to heaven.."—66.

Here ends the twenty-fifth chapter relating the story of Kacha and Devayânî.

CHAPTER XXVI.

Śaunaka said :—On the fulfilment of his vow when Kacha, after taking leave of Śukra, was about to start for heaven, Devayânî addressed the following words to him :—1.

Devayânî said :—" O, grandson of Aṅgiras! You shine on account of your wealth, family status, learning, pious conduct, asceticism, and sobriety. As the sage Aṅgirâ, of great renown, is respected by my father, so is Bṛihaspati respected and revered by me. Knowing this, O seer! consider what I say unto you. You know how I behaved towards you, while you were observing the vow with its restrictions. Your learning is now accomplished. You should not forsake me, who am devoted to you; therefore accept my hand in marriage according to due rites and Mantras."—2-5.

Kacha said :—" Your father, being my preceptor, is just like my own father and commands my respect and honour. Similarly you, too, being the daughter of my preceptor and the beloved of Bhârgava (Śukra), are worthy of being venerated and adored by me. Your father, the sage Śukra, is my venerable preceptor, consequently it does not behove you to make any such proposal to me because you are to be honored as a daughter of my guru and therefore should be honored as my guru." 6-8.

Devayânî said :—" You are the son of Bṛihaspati and not of my father; and consequently you are worthy of being respected and honored by me. You must recall to your mind my unceasing warm love for you ever since you were killed by the Asuras again and again. Is not this a sufficient proof of my unbounded love, attachment and devotion towards you. I, therefore, O You, who know the law, your devotee, do not deserve being discarded by you."—9-11.

Kacha said :—" O, Pious one! You ask me to enter into an engagement which is so improper You are greater even than the preceptor. Be pleased, O moon-faced! I have also lived in the stomach of Śukra where you had also lived; in this way you are lawfully my sister. I passed my days in comfort here. I have committed no fault, am not angry with you at your illegal proposal. Now I take leave of you; wish me a happy journey. You may think of me in connection with anything which may be in conformity with Dharma. You should always adore my preceptor with constant attention."—12-16.

Devayânî said :—" I rescued you, with the idea of making you my husband, when you were killed by the Asuras. Now as you are abandoning

me who makes a lawful request, you will not be able to successfully apply this sañjivanî knowledge."—17.

Kacha said :—"Why are you pronouncing such a curse on me? I am going away with the permission of my preceptor and have not accepted you, on account of your being the daughter of my preceptor, and not in consideration of there being any fault in you. Devayâni! You ought not to curse me who has only expounded the Law of the Ṛisis to you [for according to that Law, our marriage would be illegal]. Because you have cursed me, you will never be able to gain your desire. No son of a Ṛiṣi will ever accept you as his wife. My sañjivanî knowledge will, of course, not be fruitful to me on account of your curse, but it will most decidedly bear fruit to one to whom I shall impart it."—18-21.

Śaunaka said :—Kacha, after thus addressing Devayânî, instantly went to heaven, where Indra and other Devas finding him returned said to him :—

"Kacha! You have done a great deed for our sake; consequently your fame will never diminish; it will diffuse all round."—22-24.

Here ends the twenty-sixth chapter describing the curses of Devayânî and Kacha.

CHAPTER XXVII.

Śaunaka said :—The Devas, on seeing Kacha back with sañjîvanî knowledge, accorded him a most cordial welcome, and after acquiring that supreme knowledge from him, became highly satisfied; and then having approached Indra, said thus :—"To-day is the time to show valor, kill thy enemies, O Purandara." Accepting the request of the Devas, the Maghavan, along with them, set out on his mission and, in the way, He came across a group of women in the forest. He saw those damsels bathing and enjoying themselves, as they do in the pleasure-garden of Kuvera. Then Indra, in the form of a gust of wind, blew away and mixed up their garments.—1-4.

At that, all the maidens, hastily coming out of water, dressed themselves with the clothes as they found them. In that hurry-scurry, Śarmiṣṭhâ, the daughter of Vriṣaparvan put on the clothes of Devayânî through oversight, at which, there ensued a quarrel between the two—Śarmiṣṭhâ and Devayânî.—5 6.

Devayânî, in a fit of rage, said: "O daughter of an Asura! You being my father's disciple, how dare you put on my garments. You will never prosper on account of your ignorance of laws of good conduct."—7.

Śarmiṣṭhâ said : " Your father sits and sleeps at the command of my father ; he praises him and asks and answers questions put by my father from his throne, while your father sits humbly on a lower seat. You are the daughter of a father who always begs, sings panegyrics and receives gifts from my father ; whilst I am the daughter of one who is always praised, is the giver of gifts, but accept no gifts from any one. You beggar ! I do not care a straw for you. How dare you unarmed, show your wrath to me who is armed ? "—8-11.

Śaunaka said :—Saying so, Śarmiṣṭha put on her garments. Afterwards she threw the astonished and bewildered Devayânî into a well and then returned to her palace.—12.

Thus Śarmiṣṭhâ, after committing such a sinful act and taking Devayânî to be killed, and not waiting for her, returned home full of wrath.—13.

After that, Yayâti, the son of Nahuṣa, getting tired and thirsty in course of his shoot, went to drink water at the same well. As soon as that thirsty monarch peeped into the well, he saw a beauty, gleaming like the flame of fire, inside it. On seeing that girl of Divine form and consoling her, that best of kings, said in words full of sweetness :—" O young beauty, adorned with ornaments, how and for what reason, have you fallen into this well covered with grass? Whose daughter are you ? Tell me all this."—14-18.

Devayânî replied : "I am the daughter of that Śukra who, through his science, restores the Daityas to life, when they are killed by the Gods. You do not know me full well. King ! Catch hold of my right hand with its fingers decked with copper-coloured nails and pull me out of this well ; I know you are of noble birth. I know you to be self-controlled, strong, and illustrious ; therefore I know you are capable of delivering me from this well."—19-21.

Śaunaka said.—King Yayâti, knowing her to be of the Brâhmaṇa caste and also a woman, caught hold of her right hand, and by his force pulled her out of the well. After that, the king saluted and welcomed Devayânî and returned to his metropolis.—22-23.

Devayânî, thus abused and full of sorrow, commanded her maid, Ghurṇikâ, who had returned in search of her, thus :—" go quickly, O Ghurṇikâ, and acquint my father with all that has happened, and also tell him that I have made up my mind not to enter the King Vriṣaparvan's city."—24-25.

Śaunaka said.—Ghurṇikâ instantly repaired to the palace of the Asura and seeing the high priest Śukra there, said to him trembling and confusedly :—

"Sage! Śarmiṣṭhâ, the daughter of King Vriṣaparvan, has injured Devayânî."—26-27.

Śukra on getting the ill tidings of her daughter being injured at the hands of Sarmiṣṭhâ, was overwhelmed with grief and immediately started in quest of Devayânî in the forest.—28.

On meeting Devayânî face to face in that forest, Śukra embraced her with open arms and sorrowfully said : "Every being reaps the harvest of pain and pleasure in this world, according to his actions ; consequently, I look upon this affair, as Śarmiṣṭhâ taking revenge upon you for some evil deed of yours."—29-30.

Devayânî said : "There may or may not have been a revenge ; but listen to what the daughter of Vriṣaparvan said.—31.

Is it true, that I am merely a singer in the palace of the Daityas, for Śarmiṣṭha, the daughter of Vriṣparvan tells me so. She, with harsh and sharp words and eyes red with anger, spoke :—'I am the daughter of a king, who is praised by thy father and who gives gifts to him, but accepts nothing from any body and whilst thou art the daughter of him who sings the praises of my father and begs and accepts gifts from him.' Thus said Śarmiṣṭhâ, the daughter Vriṣaparvan, with eyes red with anger and face flushed with pride. Father, I then said to Śarmiṣṭhâ that if I were the daughter of a panegyrist, and a beggar, I would also please her similarly."—31-35.

Śukra said, "O child! thou art not the daughter of a panegyrist or of a beggar ; on the other hand, thou art the daughter of one who is always praised by others, O Devayâni. King Vriṣaparvan knows that my pure, matchless and inconceivable spirituality is my power ; so also know Indra and King Yayâti.—36-37.

Here ends the twenty-seventh chapter describing the history of King Yayâti.

CHAPTER XXVIII.

Śukra said.—"Devayânî! hear, one who calmly and patiently endures the hard speech of others, conquers all. One, who curbs his rising anger, like a fiery steed, is called the real driver by the wise, and not he who merely holds the reins. One who conquers another's arising anger

by not getting angry himself, conquers the universe Know this, O Devayâni. One who throws aside the outbursting of his wrath by forgiveness, as a serpent discards its worn out skin, is said to be truly a man. One who hankers after virtue, always shows forbearance to all, and does not cause pain to others even after suffering great pain, is the receptacle of high and sublime merits. Between the one who performs many Aśvamedha sacrifices each month for hundreds of years, and the other who does not get angry with any one, the latter is decidedly superior. As in childhood, boys and girls, through their folly become enemies, not do so the sensible, and after considering their power and the weakness of their foes, never entertain any feeling of enmity."—1-7.

Devayânî said.—"Father! In spite of my girlhood, I know the causes and consequences of actions in the matter of anger, reproof and relative strength or weakness of acts. A sensible man should not tolerate an unbecoming action of his disciple. I have therefore no desire to live among people whose conscience is loaded with vice. A person desirous of his welfare and prosperity should not live among those vicious men who are not well spoken of, by men of character and position. People who are considered high, by men of character and position, are worthy of company. Consequently, the harsh words of Vriṣaparvan's daughter are rubbing against my mind like Araṇi (the two pieces of wood used in kindling the sacred fire). Father! I do not think there is anything baser in the world than the adoration of an enemy, howsoever majestic he may be, by one who is in the humbler walk of life and is devoid of riches."—8-13.

Here ends the twenty-eighth chapter describing the history of the King Yayâti and the dialogue of Devayâni and Śukra.

CHAPTER XXIX.

Śaunaka said:—On hearing those words of Devayânî, Śukra the best of the Bhṛigus also got angry and going to the King Vriṣaparvan who was sitting on his throne spoke to him without caring for the consequences.

"King! a sinful act does not instantly fructify, but is like a cow which does not give birth at once after (conception). A sin is sure to produce its fruit just like a heavy meal to produce colic in the stomach, not at once but after sometime. In process of time it entirely roots out the sinner. He who overlooks his own faults or those of his sons, and grandsons, etc, loses his Trivarga, the three objects of wordly existence, *viz.*, Artha (riches or worldly prosperity), Dharma (religion), Kâmá

(enjoyments). You are sure to reap the fruit of your sin of killing the grandson of Aṅgirasa and son of Bṛihaspati, and then causing his remains to be deposited in my stomach by mixing them with my wine. King! on account of your having killed my disciple, who was sinless, chaste, submissive and unworthy of being slain, as well as for the injury done to my daughter, I leave you along with your kinsmen. I do not consider it proper to stay in your empire any more. As you do not heed the actions of your vicious and proud daughter, I consider you from today a Daitya who talks much but does not think of keeping his promises; thou thinkest me, O Daitya! censurable and a talker of falsehoods."—1-6.

Vṛiṣaparvan said :—" Bhârgava! I do not consider you as censurable or a talker of falsehood because I am so well aware of your truth and asceticism; therefore be pleased with me. Excepting you, none can protect me; and if you are going to leave me today, I will drown myself in the ocean, for there is no other refuge for me."—7-9.

Śukra said :—" You may either drown yourself in the ocean or roam about in the world, my daughter is very dear to me, and I cannot make her feel hurt. You should please Devayânî. I shall settle down with her wherever she goes. If you will please her, I shall guard you as Bṛihaspati does Indra and other Devas."—10-11.

Vṛiṣaparvan said :—" Bhârgava! you are the master of elephants, chariots, horses and all the riches of the Asuras; and, similarly, you are the master of all my wealth and belongings."—12.

Śukra said :—" King of Asuras! I will consider myself the master of the Daityas then only when you please Devayânî and not otherwise."—13.

Śaunaka said :—Hearing that, Śukra went to Devayânî along with Vṛiṣaparvaṇa and said to her :—" Now thy words are realized, for I am considered as lord of all."—14.

Devayânî said :—" If, O Father! thou art the lord of the king's wealth then I will believe it if the king himself says so to me."—15.

Vṛiṣaparvan said :—" Devayânî! I shall fulfil your desires, howsoever difficult they may be."—16.

Devayânî said :—" When you promise to fulfil my desires, I wish Śarmiṣṭhâ to be my maid, with a thousand damsels; and she should go with me wherever my father may please to marry me."—17.

Vṛiṣaparvan said :—" O Nurse, get up, go and bring Śarmiṣṭhâ at once in my presence. I shall do exactly as Devayânî desires."—18.

Śaunaka said:—On being thus commanded by the king, the nurse at once went to Śarmiṣṭhâ and told her O Śarmiṣṭha! get up and save your kinsmen from impending calamity; because incited by his daughter, Śukra is forsaking his discipies and the fulfilment of Devayani's desires rests on you. You have become the maid of Devayânî."—19-20.

Śarmiṣṭhâ said:—"I shall do what she wants, let Śukra not go away in a fit of anger nor Devayâni get offended at what I have done."—21.

Śaunaka said:—Then at the behest of her father Śarmiṣṭhâ in a palanquin went to Devayâni along with a thousand maids; and said, "Devayâni! I have come with a thousand maids to serve you and shall accompany you wherever you go, after being married by your father."--22-23.

Devayâni said:—"I am the daughter of a panegyrist, one who begs and receives, how then do you, who are the daughter of one praised, serve me as my maid?"—24.

Śarmiṣṭhâ said:—"It is my bounden duty to do that which may bring relief to my distressed kinsmen; consequently I shall follow you as your maid, and will also accompany you after your marriage wherever your father may wed you."—25.

Śaunaka said:—"After the daughter of Vṛiṣaparvan made up her mind to serve Devayâni as her maid, the latter said to her father:—

"Father! I am satisfied. Indeed, the power of thy knowledge and wisdom is infallible and fruitful. I shall now enter the city."—26-27.

Hearing those words of his daughter, Śukra, worshipped by the Dânavas, cheerfully entered the town.—28.

Here ends the twenty-ninth chapter in the history of Yayâti dealing with the pacification of Devayâni.

CHAPTER XXX.

Śaunaka said:—O king! Long after that, Devayânî again went to amuse herself in the same forest in the company of Śarmiṣṭhâ and a thousand maids. Whilst she, along with her companions was thus amusing herself there by drinking wine and eating various victuals and fruits, King Yayâti, also chanced to visit the same forest with the object of enjoying a shoot, and, feeling thirsty whilst he was in search of water, he saw Devayânî and Śarmiṣṭhâ along with other women folk drinking. Among them he marked Devayânî, the beautiful, who, wearing lovely ornaments, was sitting, attended by Śarmiṣṭhâ and other maids. Then

King Yayâti said : "Two of you are charming beauties horizoned by two thousand women. I request you to please tell me your names and clan."—1-8.

Devayânî replied :—"King ! Hear what I say. I am the daughter of the Sage Śukra who is preceptor of the Asuras and she is my maid-in-chief, Śarmiṣṭhâ, the daughter of Vṛiṣaparvan, the mighty king of the Dânavas. She always accompanies me wherever I go."—9-10.

Yayâti, who was astonised to hear that, enquired how that daughter of the king of the Asuras came to be her maid-in-chief.—11.

Devayânî said :—"Do not be astonished. All this has been ordained by Brahmâ. You look like a king from your bearing and sweet and dignified speech. Tell me your name and parentage."—12-13.

Yayâti said :—"I have studied all the Vedas after leading a student's life, and I am King Yayâti, the son of King Nahuṣa."—14.

Devayânî said :—"King ! What for have you come here—to drink water or to enjoy a shoot ?"—15.

Yayâti said :—"In course of my shoot I have happened to come to this spot to satisfy my thirst and am ready to obey your commands."—16.

Devayânî said :—"Friend ! I am at your disposal with Śarmiṣṭhâ and my retinue of maids, be my lord."—17.

Yayâti said :—"Lady ! You are the daughter of Śukra, who is a Brâhmaṇa, and consequently you cannot be wedded by a Kṣatriya sovereign."—18.

Devayânî said :—"King ! the race of the Kṣatriyas has been created by Brahmâ and is supported by him. O, son of Nahuṣa ! you are a sage ; and also the son of a sage ; by all means marry me."—19.

Yayâti said :—"O, Lady ! Though all the four castes have sprung from one and the same body of Brahmâ, yet their duties and rules of life are entirely different from one another, and a Brâhmaṇa is superior to all."—20.

Devayânî said :—"O, son of Nahuṣa ! this hand of mine has not been touched by any other person and you have once grasped it. I therefore choose you to be my partner in life. Who else can take my hand ? You took me by the hand, because you are the son of a sage or because you are a sage yourself."—21-22.

Yayâti said :—"The sages of hoary lore have said that a Brâhmaṇa is more formidable than the mouth of an angry venomous serpent and the raging fire."—23.

Devayânî said :—" O, Blessed one! How do you describe a Brâhmaṇa to be more formidable than an angry venomous snake and the raging fire?"—24.

Yayâti said :—" By the bite of a poisonous serpent and by the blow of a weapon only one life is lost, but by the anger of a Brâhmaṇa the whole realm and country is devastated; this is my reason for having described a Brâhmaṇa as such, and I therefore cannot accept you in marriage without your father's consent.—25-26.

Devayânî said :—" King! When my father gives me away to you of his own accord, you will then accept me as yours. You cannot beg, I know; and consequently I have accepted you as my lord; now there is no question of receiving on your part."—27.

Śaunaka said.—After that, the nurse, deputed by Devayânî, went and explained all that to Śukra. Śukra on hearing that went to the king, and both of them were pleased to meet each other.—28-29.

The king, seeing Śukra, saluted him with folded hands; and the latter also spoke to him mildly and sweetly.—30.

Devayânî said to her father that the King Yayâti had once grasped her hand, when she was in great difficulty and he should, therefore, dedicate her to him, and that she would marry no one excepting him.—31.

Śukra then said to Yayâti, that he had been chosen by her daughter before, whom he should accept as his queen after being willingly made over to him by her father.—32.

Yayâtî said :—" Bhârgava! By such deeds, I fear, I will commit a sin; I therefore beseach you to parry off the sin of creating a confusion of castes by such intermarriage."—33.

Śukra Said :—" I shall free you from all sins. Accept this gift chosen by her. You will become laudable by this marriage; I free you from the future sin; marry this amiable Devayânî, according to law and have every enjoyment in her company; this Śarmiṣṭhâ, the daughter of Vṛiṣaparvan, will attend on you, and you should never invite her to your bed."—34-36.

Śaunka said :—On hearing those words of the Seer Śukra that king circumambulated the latter, and with his permission entered his city with great rejoicings.—37.

Here ends the thirtieth chapter describing the marriage of Yayâti with Devayânî.

CHAPTER XXXI.

Śaunaka said :—Yayâti entered his capital, which was as beautiful as the city of Indra He then ushered Devayânî into his palace and, according to the advice of the queen, located Śarmiṣṭhâ, the daughter of King Vriṣaparvan, in a separate house in Aśokavana. Thus Śarmiṣṭhâ, along with her retinue of a thousand maids, was separated after being provided with clothes, provisions, and ornaments. Then that son of King Nahuṣa enjoyed himself like the Devas, in the company of Devayânî, for a great number of years. In the fullness of time, Devayânî conceived, and after ten months gave birth to a child.—1-5.

After a thousand years, Śarmiṣṭhâ, the daughter of Vriṣaparvan, when she was in her full bloom of youth, felt very sad on not having a husband. She said in her mind : "What will be meet for me to do? How am I to get happiness? Devayânî has given birth to a son, but my youth is declining for nothing. I will also make the king my husband, as she has done. I will request the king to give me a similar fruit in the shape of a son." With these thoughts, she longed to see the king privately. Now, at that time the King, coming out at pleasure, was astonished to meet Śarmiṣṭhâ, outside the Aśokavana. Śarmiṣṭhâ meeting the king in private, addressed him with folded hands :—

"King! Even Soma, Indra, Varuṇa and the wind are incapable of seeing the women in your palace. You know me to be a beauty, full of modesty and coming of good parents; I beseech you to enjoy my company."—6-13.

Yayâti replied :—"I know all thy qualifications. I know thou art the chaste daughter of the valiant king of the Daityas. Thou art modest, but I cannot look at thee with any feeling of lust, because at the time of Devayânî's marriage Śukra enjoined on me not to invite thee to my bed."—14-15.

Śarmiṣṭhâ said :—"King! there is no sin in speaking untruth at the time of indulging in sexual pleasures, on the occasion of marriage, when life is in danger, wealth is at stake, and in joke. Lying on these five occasions is venal. It is only a sin to speak an untruth at the time of being summoned as a witness, or when one is entrusted to dispose of a thing, or when one is asked his advice on any point."—16-17.

Yayâti said :—"A king, being the authority for his people, should abstain from untruth, even at the time of danger."—18.

Śarmiṣṭhâ said :—"One's own husband and the husband of her com-

panion are equal ; and as you are the lord of my companion, you must also take me as wedded to you."—19.

Yayâti said :—"One should give away according to one's means to one's supplicants ; and it is also my vow not to have any matrimonial connections with you ; now you yourself tell me what am I to do of these two things."—20.

Śarmiṣṭhâ said :—"King ! Save me from immorality by your righteousness. I shall lead the life of highest virtue after getting a child through you. King ! a woman, a servant and a son—all these three have been said to be poor ; for the wealth acquired by them belongs to their master. I also take my meals with Devayânî and live as a maid, dependant on her ; therefore receive me also. I am worthy of your support."—21-23.

Śaunaka said :—Hearing those words of Śarmiṣṭhâ, the king accepted her and guarded her virtue. They then enjoyed themselves in each other's company and were immensely pleased. Through that conjunction, the daughter of Vriṣaparvan, conceived and gave birth to illustrious sons gleaming with the radiance of the sun.—24-27.

Here ends the thirty-first chapter describing the secret marriage of Yayâti with Śarmiṣṭha.

CHAPTER XXXII.

Śaunaka said :—On hearing the news of Sarmiṣṭhâ giving birth to a child, Devayânî became deeply afflicted and went and asked her, why she committed that sin by being a slave to Cupid.—1-2.

Sarmiṣṭhâ said :—"A seer, well-versed in the Vedas, came to me whom I pleased, taking him as my lord ; and this son has been born of him. O blessed one ! I have not basefully been a slave to passions. This child has been born of a Ṛiṣi ; believe this without doubt."—3-4.

Devayânî said :—"Śarmiṣṭhâ ! If this is true, I am no more angry with you, but how can it be made certain that you have got this progeny from a high class Brâhmaṇa ? I wish to know his clan and lineage."—5-6.

Śarmiṣṭhâ said :—"Lady ! I felt myself overpowered by his glory. He was so valiant and illustrious, I could not therefore ask him anything."—7.

Saunaka said :—After that mutual conversation, Devayânî believed what Sarmiṣṭhâ told her, and then she returned to her mansion.—8.

Then King Yayâti begot two sons—Yadu and Turvasu—as glorious as Indra and Viṣṇu, from Devayânî.—9.

Druhya, Anu and Puru, those three sons were born from Śarmiṣṭhâ. After that, Devayâni went with King Yayâti to the Harit forest.—10-11.

There she saw the three boys of divine elegance, as beautiful as Sanat Kumâras, playing, at which she amazingly said :—" King! whose sons these boys of divine lusture, and bearing such a close affinity to you are ?"—12-13.

After putting that question to the king, she then approached the boys and asked them to tell her frankly and sincerely whose sons they were and what was their clan. The boys in reply to her query pointed with their finger to Yayâti as their father and Śarmiṣṭhâ as their mother. Saunaka said, that, on ascertaining that from the boys, she, along with the boys, hurried back to the king. The king, afraid of the presence of Devayâni, did not fondle those boys, as usual, at which they went weeping to Śarmiṣṭhâ.—14-17.

Devayânî, knowing them to be the sons of the king, went and spoke to Śarmiṣṭhâ :—" You liar! why do you incur my displeasure, in spite of being my dependent? Do you not fear me, and dare you continue to follow your Asurik ways?"—18-19.

Śarmiṣṭhâ said :—" O Sweet smiling lady! What I told you before about the Ṛiṣi is truth and nothing but truth. I am leading a life, as dictated by religion and morality. Why should then I be afraid of you. O Beautiful one! the moment you made this king your husband, he became my lord as well, on account of his being the husband of my companion. You are honored by me on account of being a Brâhmaṇî and my elder in age, and consequently this Râjarṣi, who is your husband, is worthy of being shown more honor and respect by me. Do you not know it?"—20-22.

Śaunaka said :—On hearing those words of Śarmiṣṭhâ, Devayânî said to the king that she would no longer stay with him, because he had done what was extremely hateful to her. Saying that, she went to her father, the sage Śukra, with her eyes full of tears.—23-24.

The king also followed her and did his best to pacify her, but Devayânî, whose eyes were red with anger, did not heed him; and shedding tears and mumbling something to the king, she hastened to her father. The king also followed her there.—25-26

After taking a little pause, Devayânî saluted her father and Yayâti also showed his reverence to the sage.– 27.

Then Devayânî said :—" Father ! righteousness has been conquered by unrighteousness, because this king has begotten three sons from Śarmiṣṭhâ, that discarded daughter of Vriṣaparvan, whilst he has begotten only two from my unfortunate self. Father ! this king is called righteous, but he is the transgessor of the bounds of virtue."—28-30.

Śukra said :—" King ! as you have committed a sin, in spite of your being virtuous, you will be visited soon with invincible old age."—31.

Yayâti said :—" O Brâhmaṇ ! One who does not satisfy the desire of a damsel, after the termination of her mensturation, commits the sin of slaying a Brâhmaṇa ; and one who does not grant the desire of a damsel, even on her making such a request, he is said to commit a sin equal to the sin of slaughtering a great Brâhmaṇa. O Preceptor ! for fear of such sins, I tremblingly offered myself to Sarmiṣṭhâ."—32-34.

Śukra said :—" King ! you depend on me, you ought to have taken my advice, therefore, your doing such an act without my permission, even on the score of righteousness, is nothing short of theft."—35.

Śaunaka said :—Then the King Yayâti, after being thus cursed by the wrathful sage Śukra, instantly turned old.—36.

Yayâti then said to the sage that he had not had enough of enjoyment with the young Devayânî therefore he might mercifully ward off his old age from him.—37.

Sukra said :—" King ! My words cannot prove false. You are therefore bound to be old, but you can exchange it with the youth of some young man."—38.

Yayâti said :—" Brâhmaṇ ! Be pleased to grant this favour that one who exchanges his youth with my old age will inherit my kingdom and will get fame and honor."—39.

Sukra said :—" By my favour, O King ! You will exchange your old age with youth without committing any sin ; and any of your sons, willingly giving you his youth in exchange for your old age, will certainly be blessed with many children and will be illustrious and long-lived."—40-41.

Here ends the thirty-second chapter dealing with the curse of Śukra on Yayâti.

CHAPTER XXXIII.

Śaunaka said.—On being visited with old age, King Yayâti went to his capital and said to his eldest son, Yadu, that owing to the curse of Śukra he had become old, though he had not had ample satisfaction of his desires in his youth; that he might therefore exchange his youth with his old age and thus enable him to satisfy his cravings, and that after a thousand years he would return his youth to him and take back his old age.—1-4.

Yadu refused to exchange his youth with the old age of the king, who, on account of it, looked lean, decrepit and furrowed and incapable of indulging in enjoyments; and said that the king had other sons dearer than him to whom he might transfer his old age.—5-7.

At that Yayâti got vexed and cursed Yadu that, as he being his son, refused to give him his youth, his sons would be wicked like his maternal uncle; and afterwards he made a similar request to his son Turvasu, making the same promise to him of restoring back to him his youth after a thousand years. Turvasu also refused to accept the proposal of the king, saying that he would not accept the old age which made one devoid of potency, power, enjoyment, beauty, intellect and honour.—8-11.

Yayâti cursed him for his refusing to accommodate his father with his youth, and said that his clan would become extinct; and that he would be the king of the vilest of the Mlechchha races who would be thieves, the doers of unnatural deeds, flesh-eaters, indulging in immoralities with the wife of their preceptor and lower animals.—12-14.

After cursing them thus, he asked his son, Druhya, from Śarmiṣṭhâ, to accede to his wishes on the same condition of getting back his youth after one thousand years. Druhya also refused to do that, and said that he did not feel inclined to put himself in the old age in which he would be incapable of enjoying his kingdom, chariot drive, riding, the company of women and feeling love. Yayâti cursed him, and said that in consequence of his refusal to meet with his wishes, inspite of his being his son, he would never enjoy the things he wished for. Thou and thy children will go to that place where there will be no enjoyment of kingdom, nor enjoyment of beauty and youth.—15-20.

The king then put the same proposition before his son, Anu, who also, like his other brothers, discarded it, saying that he could not force the old age upon him, in course, of which a man, like an infant, takes his meals in spite of his remaining defiled all the time, and is not able to

perform a sacrifice at any moment. The king pronounced a curse on him, as well, saying, that being his son, he did not accede to his proposal and that he would, also sooner or later, be visited with the old age, which he decried and his progeny, born in his youth, would not survive.—21-24.

Yayâti then put the same proposal to his son, Puru, and said that by carrying it out he would be the dearest of all his sons. He had been visited with that untimely and formidable old age, and had not been able to satisfy his desires. He would therefore restore him his bloom of youth after ten centuries.—25-27.

Hearing that, Puru said that he would do exactly what his father wished and asked him to do. Let him satisfy all his cravings, and that he would, most willingly, accept his old age and would do what appeared to him best.—28-30.

Note.—This chapter has not been translated literally.

Here ends the thirty-third chapter dealing with the acceptance by Puru of the old age of Yayati.

CHAPTER XXXIV.

Śaunaka said :—On hearing those words of the prince Puru, king Yayâti, after mentally reciting the name of Śukra, transferred his old age to his son; and then king Yayâti, the son of Nahuṣa, cheerfully indulged himself in the enjoyment of pleasures. He, however, did not do that at the sacrifice of his royal duties; for, according to the times, with earnestness, and in conjunction with the prescribed rules, he performed the libations to the Deities, and the manes of the ancestors, was regular in the performance of Śrâddha and sacrifices, was merciful to the poor and satisfied the wishes of the Brâhmaṇas, entertained his guests by ministering to their comforts and supported the Vaiśyas by protecting them; was not cruel to the Śudras and kept thieves down by inflicting proper punishment on them. In that way, the king was alert in his duties and was thus supplied all the wants of his subjects, like the God Indra. That king, valiant like the lion, never deviating from the path of virtue and continuing his pursuits of enjoyment, led a life of sublime comfort and happiness.—1-7.

On getting satisfied, after enjoying himself for a thousand years, he recalled to his mind the bygone days; and, finding that his cherished days were complete, he spoke to his son, the prince Puru :—

"Son! a man never feels satisfied with pleasures, the lust for

pleasures waxes by daily indulgence, as the fire flames all the more by ghee being poured into it. I have become sober, on the consideration that the mundane boons in the form of grain, gold, domestic animals, (horses, cattle, etc.) women, are not meant for any single individual. Son! I have had enough of pleasures according to my potency by acquiring your vigour of youth; I am consequently very much pleased with you, now you take back your bloom of youth from me and also receive charge of this vast realm. You are my dearest son."—8-13.

Saunaka:—After that, king Yayâti turned old, and Puru became young again.—14.

Then the king appointed a day for Puru being anointed and proclaimed king, when the Brâhmaṇas and others assembled, said:—

"King! how do you confer this vast kingdom on Puru, overlooking prince Yadu, who is the grandson of Śukra and the eldest son from the queen Devayânî! Yadu is your eldest son, next to him is Turvasu, your third son is Druhya from the Queen Śarmiṣṭhâ, younger to him is Aṇu, whilst Puru is the youngest of all. How then are you making Puru a king, overlooking the claims of his elder brothers? O king! you should not forsake justice."—15-18.

Yayâti:—"Brâhmaṇas and others! Hearken. My eldest son did not obey my commands. I therefore do not give him the empire; for a disobedient son ought not to be recognised. This is what the great men have said; and Turvasu, Druhya and Aṇu also disobeyed me. Puru stood firm and obeyed my behests; therefore, he alone is entitled to my monarchy. It is he who exchanged his full flourish of youth with my infirmity, and it is through him that I have fulfilled all my desires. The sage Sukra had also blessed that one who would carry out my orders would be the Emperor. For these reasons, you should all consider Puru to be fit for the Empire."—19-25.

Then the Commons (Prakṛiti) all assembled there cried out in a chorus: "Indeed, the son, endowed with all the good qualities and who obeys the mandates of his parents, deserves being proclaimed a sovereign, in spite of his being the youngest. O king! Puru, who has done you a good turn, appropriately deserves the kingdom and the sage Śukra has also said so: therefore nothing need now be said about this."—26-27.

Saunaka.—When the assemblage pronounced that verdict, the king seated the prince Puru on the throne, after which he quitted the metropolis and went to the forest in company of many Brâhmaṇas and ascetics.—28-29.

Yadu begot Yâdavas, Turvasu begot Yavanas, Druhya begot Bhojas and Aṇu became the father of the Mlechchhas.—30.

Puru became the founder of the Paurava dynasty in which you are born a king, which afterwards came to be known as the Kuru clan and in which the kingdom is to last for one-thousand years.--31.

Here ends the thirty-four chapter of the Purâṇa dealing with the coronation of Puru.

CHAPTER XXXV.

Śaunaka.—Thus King Yayâti, making over his Empire to his son, Puru, turned an anchorite; and living on fruits, passed a number of days in that forest and afterwards went to heaven, where he began to pass his days in happiness. Sometime after, Indra hurled him to the earth, but he managed to gain his footing on the celestial soil and again rose to heaven owing to his being in touch with the Kings, Aṣṭaka, &c. It is said that Yayâti returned to heaven from the firmament in company of the Kings Aṣṭaka, Śibi Vasumat and Pratardana.—1-5.

Śatânîka.—"Sage! tell us in detail how Yayâti was hurled down to the earth and how he again went to heaven. King Yayâti was powerful like Indra, radiant like the Sun, and was the promoter of the Kuru clan. O Sage! I am eager to hear the story of his celestial and mundane glory."—6-9.

Śaunaka.—"Hear you all the sacred history of Yayâti which is the dispeller of all sins. Hear it with attention, I am going to relate it to you."—10.

King Yayâti, after putting his son on the throne, went to the forest as an anchorite, in other words, he made over his vast dominions to Puru and put his other sons, Yadu, &c., to discharge the various offices of the state, after doing which he passed a great number of days in the forest, living on fruits and herbs. By subduing his mind and conquering his anger he regularly performed agnihotra and offered libations to the Deities and the manes of ancestors, according to the rules prescribed for anchorites. He entertained his guests by offering them the jungle fruits and ate what he could get by picking up gleanings of harvest (Śiloñchha-vritti). Thus he passed a thousand years. Then he lived only on water for three years and kept up his vow of silence. Afterwards he warmed himself with the

heat of fire around him, and for six months he practised penance by standing on one leg only. The glory of the king's ascerticism went up to heaven from the earth.—11-17.

Here ends the thirty-fifth chapter, dealing with the forest life of Yayâti.

CHAPTER XXXVI.

Śaunaka.—That king, on reaching heaven, was venerated by Sâdhyas, Marutgaṇâs, Vasus and the Devas. Afterwards, on account of his virtue, he went to Brahmaloka, where he resided for a long number of years. Once upon a time that sacred King Yayâti chanced to go to the region of Indra, when the latter asked him.—1-3.

Indra.—"King! tell me plainly what you said to your son, Puru (who taking your old age roamed about the world), at the time of his coronation?"—4.

Yayâti.—"After making over charge of my realm, with the approval and advice of my ministers, and the people (Prakṛiti) to Puru, I told him: 'You will be the sovereign of the country lying between the Ganges and the Yamunâ. Your other brothers will be under you and ruling over the lands bordering on your kingdom'." At the same time, the following piece of advice was also given to him:—"Man devoid of anger is superior to one full of it; man with forbearance is superior to one who is bereft of it; as man is superior to non-human beings, so a learned man is superior to an illiterate fool. One who shows forgiveness to another who abuses him in anger, consumes that angry being, and gets all his virtue. One should not utter such a harsh word as may cause pain to another. One should not accept anything from a low caste man. One should not use a speech that would grieve others. A harsh speaker, whose words pierce others like nails, should be considered a low creature, who goes to hell. A man should always win the admiration of high class people, and should always be defended by them at his back, should bear their criticism, obey their advice, and lead a good life. Harsh words penetrate a man like arrows and cause grief; they should therefore be avoided by sensible men. In the three worlds there is nothing superior to friendship, charity and sweet speech; consequently one should always be gentle in his speech and should show obedience to high class men and not curse any one."—5-13.

Here ends the thirty-sixth chapter, dealing with the advice given by Yayâti to his son Puru at the latter's çoronation.

CHAPTER XXXVII.

Indra.—" King! I ask you to please tell me, how you practised austerities after renouncing your kingdom and repairing to the forest as an anchorite."—1.

Yayâti.—" I do not consider the austerities of the Devas, men, Gandharvas and Maharṣis as equal to my own."—2.

Indra.—" King! you do not know the glory of high souls and you decry other beings who are as good, or, better, than you; consequently, you are not fit to reside in these regions, because by this sin, you have lost your virtue and the privilege of living here. You must fall to-day, O King."—3.

Yayâti.—Indra! If I have lost my virtue and the privilege of living here by running down the glory of the Devas, Ṛiṣis, Gandharvas, and men, I wish to fall from this Heaven, among good people.—4.

Indra.—" You will fall now among good people, where you will regain your lost position. From this experience, you should no more despise those who are your equal or better than you."—5.

Saunaka.—After that, Yayâti was thrown from the heaven. Aṣṭaka, residing in the central region and knower of the highest virtue, seeing him fall, said :—

Aṣṭaka.—" O, young soul, beautiful like Indra, shining like fire, and brilliant like the sun among the planets! Who are you? O, being, shining like the fire and the sun and falling from the path of the sun, on seeing you going down, we are confused and are in doubt whether the time has not come for all of us to fall. We have come to make enquiries about you, but we are bewildered by your power. You do not seem to heed us and make enquiries about us; consequently, we make ourselves bold to ask you the reason of your fall from the heavens. O Soul, beautiful like Indra, cast away your fears, grief and delusion. Nobody can view you with disrespect when you are standing face to face with high souls. The good ones are empowered to support the fallen. Here are the good, the lord of the moveable and the immoveable creations, and you are now in this holy company. Fire is lord in imparting heat, the Earth is lord with regard to those things which fecundate, the Sun is lord of all objects that shine; so a guest is lord to all good men."—6-13.

Here ends the thirty-seventh chapter, describing the fall of Yayâti and his meeting with Aṣṭaka.

CHAPTER XXXVIII.

Yayâti.—"I am King Yayâti, son of Nahuṣa and father of Puru. Indra has hurled me down from the world of Surâs and Siddhâs for despising all creatures; and, now devoid of virtue, I am falling. I do not salute you, for I am your senior in age, because among the twice-born, one who is greater in learning, or, asceticism or senior in age, is a respected."—1-2.

Aṣṭaka.—"King! You say you are senior in age which is also a degree of superiority; but among the twice-born, one, who is greater in wisdom and asceticism, is alone reckoned superior, and not one who is merely senior in age."—3.

Yayâti.—"They say, it is a sin to act against the rules of courtesy, and the doer of such a thing goes to the region of sinners; consequently, the good never follow the example of the wicked, when the latter speak against the rules of courtesy. I had vast riches which I had earned by my exertions,—considering this, who devotes himself to the good of the self, that man is truly wise. A wise man should take everything in the world to be subordinate to Fate, but taking the dominance of his fate into consideration, he should not give way to despair under adverse circumstances. One should always look upon prosperity and adversity to be subordinate to the Supreme Being, and should never consider them to be within his own power. Taking, therefore, fate to be predominant, one should not be influenced by grief or happiness. Aṣṭaka, thus taking fate to be all powerful, I am never overcome with delusion in fear, and never keep my mind loaded with grief. I believe that I shall go wherever my fate may take me. Aṇḍaja, Svedaja, Jarâyuja, Udbhija, snakes, reptiles, fish, stones, grass, wood, &c., assume their forms through fate. Aṣṭaka! Regarding prosperity and adversity to be frail, I do not worry myself about them. In other words, what was I? what I have become? what I shall do?—I never bother myself with thoughts like these."—4-11.

Śaunaka.—Then that Aṣṭaka, on hearing those words of his maternal grandfather—Yayâti—asked him again—12.

Aṣṭaka.—"King! Tell me all about the chief regions where you have been to, because you lecture on Dharma like a learned man."—13.

Yayâti.—"First, I became a king of an extensive Empire; afterwards, through my virtue, I lived in the region of Mahat, for a thousand years; and from that place I passed to higher spheres where I lived for another ten centuries in the enchanting realm of Indra, which is four hundred

kośa in extent and has a thousand gateways; whence I went to still higher regions. Then I passed one thousand years in the divine and ageless realm of Prajâpati, which is inaccessible [even to the Devas and Lokapâlas.] Afterwards, according to the will of the God of Gods and conquering several spheres, I lived there, according to my choice, venerated by the handsome and illustrious Devas equal in glory and lustre to the gods; after which, I went and spent ten thousand years in the pleasure-garden called Nandana the Kâma-rûpi, where I enjoyed the bloom of the flowers along with the captivating faces of the Gandharvas and the nymphs. Thus I enjoyed there for a considerable length of time, until a ferocious attendant of the God, came and said loudly, 'Throw him down, throw him down.' At that very instant, I fell from the heaven, but as I fell from Nandanâ, I heard the voice of the Devas who said, 'This pious king Yayâti is falling with the loss of his virtue,' at which I requested them to show their clemency by letting me fall amongst the good on a sacred soil; and in this way, I have come to this land of sacrifices of yours, guided thereto by the smell of incense and of the offerings made to the fire."—14-22.

Here ends the thirty-eighth chapter describing the dialogue between Yayâti and Aṣṭaka.

CHAPTER XXXIX.

Aṣṭaka.—"After spending ten thousand years in the pleasure garden called Nandana Kâmarûpa, how did you happen to come to this Earth again?"—1.

Yayâti.—"As a penniless man is forsaken by his companions and relations, so the man deprived of virtues is deserted by the Devas in heaven."—2.

Aṣṭaka.—"In that region how do the people become bereft of virtue, and then to which regions do they go? Do remove my doubts."—3.

Yayâti.—"King! Most of them fall to the earth and many of them fall so low that they are ultimately feasted upon by vultures and jackals. Consequently, it is meet for kings to always keep themselves aloof from forbidden things. I have explained all this to you; what more do you wish to enquire about?"—4-5.

Aṣṭaka.—"King! I now wish you to please explain to me what pain do they suffer when they are eaten by vultures and jackals, and what is the way of saving themselves from that hell torture? Also tell me all about the hell on earth and the means to save one from it."—6.

Yayâti.—"The people who are not conscious of their duty in course of their existence on earth, and whose corporeal actions are not lofty, go to the mundane hell. First, they hover about in the sky in the form of air, for a period of sixty thousand and eighty terrible years, and then at the time of their fall, they are devoured by terrestrial Râkṣasas who have formidable fangs."—7-8.

Aṣṭaka.—"How do they escape the torture inflicted upon them by ferocious, terrestrial Râkṣasas with formidable fangs and how are they born on the earth?"—9.

Yayâti.—"The menstrual flow of a woman suddenly developes conception as soon as it mingles itself with the semen virile of man, through the sap of the flowers of herbs.—10.

Note.—Puṣprasânuyuktam.—lit., endowed with the juice of flowers. It means semen virile, purified and made potent by the properties of the juice of medicinal herbs.

"Medicinal herbs, full of vigour, go to the human and animal embryo, after getting into water, earth, air and the sky."—11.

Note.—Apovâyum pṛithvim chântrikṣam.—lit.,—water, air, earth and the sky. It is said that the body is made of those elements. It therefore means that the vigour of medicinal herbs gets into the womb through the semen-virile, after first getting into the corporeal system.

Aṣṭaka.—"Does this soul present itself in the womb with the help of other bodies, or of its own accord? Pray remove this doubt. Also explain, O king! how the body is developed and how the organs like the eyes, ears, etc., are formed. I regard you to be endowed with the supreme wisdom, and I therefore venture to request you to remove all these doubts."—12-13.

Yayâti.—"At the time of menstruation, the air draws the semen virile up, from the inside, after which it magnifies itself there; and then it developes into the embryo and assumes human or animal form (according to the kind of the womb where such development occurs); it then hears the sounds through the ears, sees things through the eyes, smells with the nose, tastes with the tongue, feels perception with the skin, meditates with the mind. Similarly, all the limbs are gradually formed."—14-16.

Aṣṭaka.—"The body which is consumed in fire, buried or eaten away by the lower animals; how does it again enshrine the soul within it?"—17.

Yayâti.—"Just as a sleeping animal maintains life, similarly the soul after vacating the corpse, enters another body according to its virtue or sin. A virtuous soul is reborn (as a sequence of its good actions), in the form

of a pious being, and similarly a vicious soul takes its birth as a reptile or insect. It is not, for me, to enumerate the sins, the commitment of which leads the soul to be born as a reptile or an insect. Aṣṭaka! I have explained to you, briefly, the reasons of the soul becoming a quadruped, lower animal and man. Now tell me what more do you wish to ask me?"—18-20.

Aṣṭaka.—"Sire! Through what knowledge or which form of asceticism, does a man attain high name, and through what deeds, does he achieve high regions; please answer these questions."—21.

Yayâti.—"For a man, the following seven things are the gates to heaven, *viz.*:—asceticism, charity, self-control, restraint, modesty, honesty, and kindness to all living creatures. Sages also say that even ascetics are ruined by conceit and tamoguṇa. A student who, thinking too much of his learning, employs his knowlege to belittle others, loses his privilege of finding a place in the higher regions, and that wisdom does not bear him fruit. The following four things, *viz.*, the performance of agnihotra, the observance of the vow of silence, the acquirement of knowledge and the performance of sacrifices, in spite of their being good deeds, are marred by indulgence in drinks and conceit. It is worthy of a large-minded man not to become elated on being praised by others and not to get angry at their calumnies. High-minded men worship the good, and the wicked never get supreme knowledge in the world. To give alms and to study the Vedas, according to the ways prescribed, should be considered to be the best of all, and the vices mentioned above, should always be discarded; which would enable the learned to go closer to Brahma, through constant contemplation, and then attain final beatitude."—22-28.

Here ends the thirty-ninth chapter describing the dialogue between Yayâti and Aṣṭaka.

CHAPTER XL.

Aṣṭaka.—"O King! Be good enough, to tell me how does a householder go to the Devas in the Heaven world, and how do a Sanyâsi and a Brahmachâri reach them? Similarly how does a Vânaprastha attain the heavens?"—1.

Yayâti.—"A student [Brahmachâri] attains his end by diligently studying when called by his teacher to do so, by showing reverence and obedience to his preceptor, by getting up ahead of his preceptor, and by going to bed after him, by being mild, by controlling his passions, by keeping himself steady and not fickle, and by applying himself to his

studies. A householder, [Gṛihastha], is said to be ideal when he earns on honest living, performs sacrifices, entertains his guests, gives alms to the poor, and does not beg from others, nor accepts anything unless given unasked, and constanly studies Upanisads and Purāṇas. An anchorite, [Vânaprastha], should live in the forest on his daily-earned subsistence, is said to reach his goal when he earns his subsistence by self-perseverance, keeps himself quite aloof from sins, is entertaining and of good cheer to others, and does not cause injury to any one. Such a muni attains perfection, being regular in his diet and activities. The Sannyâsi should subsist on begging, and should not resort to any craft, should have no house of his own to live in, who check his passions, keep himself devoid of all company, sleep under a tree, having limited ambitions, travelling in various countries, and having one suit of clothes. He is said to be a true Bhikṣuka. At night time, when the rest of the world is indulging in sensual pleasures by being a slave to Cupid, the learned hermit should, peacefully, pass his time in the forest. Because the man who fixes his abode in the forest after weaning himself from the world, leads his twenty-one generations, including himself, *viz.*,—ten ancestors and an equal number of his successors, including himself, to the path of virtue."—2-7.

Aṣṭaka.—"King! I wish to hear who are to be classed among sages who keep the vow of silence (munis), and among observers of the vow of silence how many kinds of vows of silence (Mauna) are there?"—8.

Yayâti.—"One who dwells in the woods and turns his back upon habitations, and also one who lives in town having his back turned upon the forest, are both high-minded munis."—9.

Aṣṭaka.—"How one dwelling in the woods has his back turned on habitation, and how one residing in town, has his back turned on the forest."—10.

Yayâti.—"The muni who, fixing his dwelling in the forest, spurns at all the provisions of the town, and lives only on the produce of the woods, is said to turn his back on habitation. The sage (muni) who has passed the stage of performing agnihotra and has no house of his own, and has transcended the limitations of gotras (clan), and Charanas (Vedic Schools), puts on only a *kaupîna* or wears cast off garments, eats only to keep his body and soul together, is the ascetic (muni) living in the village with his back turned towards the forest."—11-13.

Note.—Kaupîna—A strip of cloth worn as cover.

The seer (muni) who, after forsaking all, curbs his passions and observes the vow of silence, accomplishes his object in the world.—14.

A seer (muni), howsoever shabby he may be, ought to be adored by even such a man, who keeps his teeth clean, pure, white, always trims his finger nails, bathes every day, wears ornaments on his body, and leads a chaste life.—15.

Note.—It means that a seer (muni), howsoever dirty and shabby he may be, is worthy of being venerated and adored without demur even by a good man whose person is comparatively most clean. The latter should, on no account, feel disgusted by the former's ugly appearance.

One whose plethora of flesh and blood has disappeared by his severe penances and who has thereby become reduced to a mere skeleton, showing all his decayed bones, and devoid of the feeling of prosperity or adversity, sticks to his meditation, is said to be firm in his vow of silence (muni). When such a sage chews his morsel like a cow, and remains silent like the latter, he wins both the worlds and paves his way for the final bliss.—16-17.

Here ends the fortieth chapter describing the duties of the four stages of life.

CHAPTER XLI.

Aṣṭaka.—"King! Who between the two (orders), *viz*, the Sanyâsi or the Vânaprastha attains to the region of the Devas first? Both of them are striving after Devahood in the heavenly path like the sun and the moon."—1.

Yayâti.—"A Sanyasi, though living in the village and amongst gṛihastas, but having no house of his own and control over his desires, goes first to Devahood and is better than one living in the forest."—2.

"One who, getting the body of man obtained with difficulty, commits sins, must repent sincerely for them and then practise rigid penances in forest to wash them off. Whatever is cruel, is said by the wise to be unwholesome; the follower of the path of unrighteousness is foolish; and, as an unrighteous man is aimless. Similarly, O King! holy man is truly simple, who is always in meditation, and is really noble."—2-4.

Aṣṭaka.—"How have you chanced to come here? You are young, adorned with a beautiful garland (of flowers), and full of lustre. In which direction do you live, and where have you come from."?—5.

Yayâti.—"Losing my virtue, and consequently falling from the heaven, I have come here. I shall, after telling you all my experience of the heaven, go to the hell on earth, whilst all of you and these Brâhmaṇas

will go to heaven. It is through the clemency of Indra that I have had the pleasure of meeting you good men, the lofty and the learned folks of this region."—6-7.

Aṣṭaka.—"King! I reckon you to be pious, and I therefore venture to ask you, whilst you are falling, whether there are any regions for me also in the heaven."—8.

Yayáti.—"Take it for certain, that there are as many regions for you in the heaven, as there are forests in your worldly realm, full of cows, horses, birds, &c."—9.

Aṣṭaka.—"King! I dedicate all those regions of mine in the heaven (Deva plane), as well as in the astral plane, to you, on account of your fall. May you reach there ere long."—10.

Yayâti.—"King! A Non-Brâhmaṇa, versed in the Vedas like myself, cannot accept any charity. I have also given away alms in my former days, as is always given to Brâhmaṇas daily. Excepting a Brâhmaṇa, no one of any other caste, howsoever poor he may be, can accept the offerings of charity. Even, the wife of a Brâhmaṇa, having a valiant husband, does not accept alms. On these considerations, how can I persuade myself to do a thing which I never did before, and accept your gift."—11-12.

Note.—Mark the magnanimity of Aṣṭaka and the firm righteousness of Yayâti. The ideal of that high civilization is also remarkable.

King Pratardana.—"O beautiful one! I am King Pratardana. Have you also heard anything about there being any regions for me in the Deva or the astral world? I put this question to you, because I consider you to be so holy."—13.

Yayâti.—"King! There are many regions for you, on account of your having poured a stream of ghee and honey, into the fire for full seven hundred days. All these of your regions are devoid of grief and every day incessantly, leaks with honey for seven hundred days at a time. They are, however, measurable."—14.

Pratardana.—"King! I also dedicate my regions whether in the Devaloka or in the astral plane to you who are falling, and may you instantly attain them in the heaven."—15.

Yayâti.—"King! an equally valiant king does not accept help and support from his compeer. A king, even getting into trouble through accident, should never do anything undignified. The thinker of Dharma, the knower of Dharma and fame, the learned like myself should never

do such a thing as you wish me to do. What has not been done before, I can never do now."—16-17.

Then King Vasumân addressed Yayâti who was talking like that.—18.

Here ends the forty-first chapter describing the offers of Aṣṭaka and Pratardana to Yayâti.

CHAPTER XLII.

Vasumân.—" O ruler of men! I, King Vasumân, known as Auśadaśvi ask you about that world of mine, whether it is in Heaven or in the middle region, for I consider thee to know the duties pertaining to that world.—1.

Yayâti.—" King! Like the lustre of your world wide fame, your regions in the heaven glitter like the sun and are awaiting for you."—2.

Vasumân.—" I bestow all those regions on you who are falling, and O King! if you cannot accept them as a present, then be good enough to buy them from me after making a nominal payment."—3.

Yayâti.—" King! I have never gone in for such a sham purchase even in my boyhood. A conscientious man never resorts to such methods."—4.

Vasumân.—" King, if you are not willing to accept them on payment of something nominal, then take them as a gift from me. I will not go there, may they be yours."—5.

Śibi.—" Sire! I Śibi, descendant of Uśinara, and knowing you to be pious, I also wish to enquire whether there are any quarters for me in the heaven and the middle region."—6.

Yayâti.—" King! You have never decried or defamed any one either in your mind or by your words; consequently, you have many regions in the heaven that shine like lightning and always resound with music, and are wide stretching."—7.

Śibi.—" King! Be pleased to accept those regions after paying me something for them if you do not feel disposed to accept them as a present. I shall not go to those regions; you take them for yourself."—8.

Yayâti.—" Your regions are as illustrious as yourself, who are as glorious as Indra, but I do not feel inclined to go to the regions conferred on me by others, nor do I approve those words of yours."—9.

Aṣṭaka.—" King! Thou dost not accept individually any one of our regions given separately nor do you approve our words, we will all

therefore prefer collectively to go to hell, after conferring all our respective worlds on you." —10.

Yayâti.—"You being the speaker of truth, and noble, should utter proper words. I do not accept the fruit of the deeds not done by me in my past life, not because you have expressed your wish like this to one who does not banker after anything, but the words with which you offered them to me will give you manifold benefit for having done so."—11-12.

Aṣṭaka.—"To whom do these five chariots, visible at a distance and shining like gold and luminous like the flame of blazing fire, belong?"—13.

Yayâti.—"These chariots, glittering like gold, are meant for you and myself. You are worthy of going to heaven after getting yourself seated in them along with me."—14.

Aṣṭaka.—"King! You get yourself seated in the chariot and go to heaven through the sky. We shall also go there when our turn comes"—15

Yayâti.—"All of you are even now worthy of going to heaven, because you have won it. This seems to be your spotless road to heaven."—16.

Śaunaka.—At the time of their ascending to heaven, seated in those chariots, they looked as majestic as Heaven and Earth covered by Dharma.—17.

Aṣṭaka.—"Indra is my companion; and I had thought that I should go the best way; but how is this King Śibi going now, seated in the chariot, drawn by the swiftest of horses?—18.

Yayâti.—"King Śibi has given away all in charity for the sake of going to heaven, consequently, Śibi, the son of Uśinara, is superior to all of you. O King! Śibi is charitable, pure, truthful, harmless, modest, wealthy, enduring, gentle, and views every one with equality. It is for this reason that he is going in that finest chariot."—19-20.

Śaunaka.—Aṣṭaka again asked his maternal grandfather, who was like Indra, through curiosity, to tell him who he was, how and whence he went there, because there was no other Brâhmaṇa or Kṣatriya who had pursued high actions like him.—21.

Yayâti.—"I am King Yayâti, the world Emperor, the son of Nahuṣa and the father of Puru, and your maternal grandfather. I never speak untruth before any one. I conquered all the world and dedicated it to Brâhmaṇas, and also conferred on them many a beautiful steed. The Devas seeing me doing such noble deeds acknowledged my virtue. After giving away the land, flourishing with all kinds of produce, to the

Bâmaṇas, I also bestowed on them innumerable cows, horses, elephants, and a vast quantity of gold. On account of truthfulness, my glory shines before men and the Devas on Earth and in the Heaven respectively. I have not said anything untrue, because it is only truth that is admired by the high-minded. O Aṣṭaka! I am speaking the truth to you and to Pratardhana, Vasumân and Śibi. My conviction is that all the Devas, sages and regions deserve being worshipped and venerated only on account of truth. Any one who, after having conquered the Heaven, offers ungrudgingly and without envy to the best of the twice-born, will attain the same regions where we are going."--22-27.

Śaunaka.—"King! That high-souled Yayâti in this way, through his magnanimous daughter's sons, was saved from fall; and after leaving the earth, that doer of great charitable deeds rose to Heaven, filling the Earth with his renown. This history of King Yayâti I have narrated to you in detail. It is in his dynasty, which is famous by the name of Kauravayas, that you have been born, O, Son of Manu, illustrious like Indra."—28-29.

Here ends the forty-second chapter dealing with the story of Yayâti born in the Lunar dynasty.

CHAPTER XLIII.

Sûta.—King Śatânika was amazed to hear all that from Śaunaka and glowed, like the full moon, with delight. Afterwards, he presented jewels, cows, gold and several kinds of clothes to Śaunaka. Śaunaka also disappeared then and there, after distributing to the Brâhmaṇas all that he had obtained from the king.—1-3.

The Ṛiṣis.—"Sûta! Now we are anxious to hear in detail about the sons of King Yayâti, and the dynasty which was established in the world by the sons of Yadu and others.—4.

Sûta.—"Hearken, O Ṛiṣis! I am now going to narrate to you at full length about the family of Yadu, the eldest son of Yayâti. Yadu had five sons of mighty chariots and great bows who looked like the Devas. They were named, Sahasraji, Kroṣṭhu, Nîla, Antika, Laghu. The eldest—Sahasraji—was the father of Śataji.—5-7.

Haihaya, Haya and Veṇu-haya were the three famous heirs of Śatajî.—8.

Dharmanetra was the son of Haihaya and the father of Kunti. Kunti was the father of Saṃhata and Saṃhata was the father of Mahiṣmân. Mahiṣmân begot an illustrious son, Rudraśreṇya.—9-10.

Rudraśreṇya was afterwards the famous king of Kâśî and became the father of Durdama.—11.

Kanaka, the intelligent and powerful, was the son of Durdama. Of Kanaka, there were four famous sons, *viz.*, Kritavîrya, Kritâgni, Kritavarmâ, Kritojâ.—12.

Arjuna, who was the Lord of seven continents through his thousand arms, and the son of Kritavirya, practised difficult penances for ten centuries and worshipped Datta, the son of Atri, who, becoming pleased, granted him four boons.—13-15.

Arjuna sought and got the boons of having a thousand arms, of the power of protecting the virtuous against the doers of evil deeds, the power of ruling the world righteously after conquering it, and his destruction in war at the hands of an adversary more valiant than himself. After thus getting those four boons by his valour, he conquered this world of seven continents by righteous war, conducted, according to the Kṣatra rules, together with the oceans and mountains. At his mere wish he got a thousand arms; and it is also said that, similarly, chariots and banners were also called into being. He performed ten thousand sacrifices and had access to every nook and corner of the universe. He gave enormous presents to the Brâhmaṇas at those sacrifices. On the occasion of those sacrifices, the pillars and the sacrificial altar were made of gold, and the Devas, seated in their Vimânas, the Gandharvas, men and Apsarâs took part in them.—16-22.

Seeing the glory of that sovereign, the sage Nârada, the Gandharvas, and the Apsarâs began to sing the praises of his sacrifices. There was no other Kṣatriya king who could rival him in the performance of sacrifices, in the giving of alms, in the practice of asceticism, in prowess and in the learning of the Śâstras. That monarch always toured about his extensive state, and punished the thieves, and the wicked with his sword, quoit, and arrows.—23-25.

He ruled the Earth for eightyfive thousand years. He was world Emperor and had a treasury full of gems. He was the protector of cattle of fields; he was the giver of rain like thunder-cloud and the defender of the faith, and through his asceticism became illustrious. He looked as beautiful as the thousand-rayed autumnal sun, at the time of his twanging his bow with his thousands arms. He founded the city of Mâhiṣmatî, after conquering the Nâga King, son of Karkotaka. That city was laved by the waves of the ocean during the rains wherein the king played in the waves, as it ebbed and flowed in the beach.—26-30.

When he agitated the waters of the river in his gambols, the Narmadâ, trembling with fear at his sight and becoming highly astonished, surrendered herself to him. He alone, with his thousand arms, swelled it by putting the water of the sea into it and increased it, as it increases in the monsoon; and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet.—31-33.

When he would break the surges and powder the sharks and the fish, &c., by his thousand arms, and remove the foam arising out by contact of the wind, he really looked as if he was annihilating the very ocean. At that time, by the tremour of the Mandara Mount, the mighty serpents clustering round it, trembled with fear, thinking that they might again be employed in the churning of the ocean to get out nectar; they were quiet like the plantain leaf that does not shiver in the evening when there is no wind to shake it.—34-36.

That king once tied up the valiant Râvaṇa and stunned him with his five arrows in his own kingdom, Lanka. After conquering him he brought and confined Râvaṇa in his capital—Mâhiṣmatîpurî when Pulastya went and solicited Arjuna to release his son Râvaṇa which he did.—37-39.

The sound of his thousand arms resembled the echo of clouds that arise at the close of Yuga; but it is very strange, that his thundering arms were cut down by Parasurâma, the descendant of Bhṛigu.—39-40.

Arjuna, who had a thousand arms, that looked like golden palm trees, had burnt the forest of the sage Âpava, at which the latter becoming enraged cursed him that Parasurâma would humble his pride and deprive him of his thousand arms, and that the same powerful ascetic, after cutting down his thousand arms, would also kill him.—41-43.

Sûta said:—On account of that curse of Âpava, that thousand-armed king was killed by Paraśurâma. He had also himself sought the boon of being killed in battle by some valiant adversary superior to him in prowess.—44

That thousand-armed monarch had one hundred sons, and out of them, five were the most righteous, valiant and illustrious. The first valiant son among them was Śûrasena, next the powerful Sura, then Kroṣṭu, then Jayadhvaja of diverse deeds, and lastly Avanti.—45-46.

Tâlajangha was the powerful son of Jayadhvaja who had one hundred sons under the name of Tâlajanghas.—47.

Afterwards, those sovereigns of the Haibaiya clan had these five illustrious clans, *viz.*—Vîtihotras, Śâryâtas, Bhojas, Âvantis and Kuṇḍikeras. Vîtihotras begot the powerful Ânarta, who became the father of Durjeya, the conqueror of all enemies.—48-49.

That Kartavîrya Arjuna, of thousand arms, was renowned for his prowess, righteousness and protection of his subjects.—50.

He conquered the earth up to the sea with his bow and arrow. One who recites the name of the thousand-armed king in the morning, never loses his wealth; on the other hand, he gets back his lost riches. One who would relate the birth of Kâritavîrya with a clear conscience will go to heaven.—51-52.

Here ends the forty-third chapter dealing with the history of Soma dynasty in the family of Yayâti and of Kârtavîrya Arjuna.

CHAPTER XLIV.

The Ṛiṣis said:—Sûta! Why did the thousand-armed King Kârtavîrya, burn the forest of the Sage Âpava? Please tell us fully the reason of his having done so. We have been given to understand that that royal sage was the protector of his subjects; how then did he burn the forest of that ascetic.—1-2.

Sûta answered.—Once upon a time, the Sun went to the king in the form of a Brâhmaṇa, and said, 'O Lord of men, I am Âditya, grant me one satisfaction.'—3.

The King said:—O Lord, the Day-maker, what will satisfy you? What shall I offer you for your repast? Hearing which I shall make the arrangement for the same.—4.

The Sun.—'O the best giver amongst all persons! give me all stationary objects (trees, &c.) to feast upon, and that would satisfy me.'—5.

The King.—O God! I have not the power with all my energy or strength to cook the entire stable objects of the world as thy food, so I bow down to thee.—6.

The Sun.—"King! I am pleased with you, and I present you with the exhaustless quiver of arrows that would have their effect in all directions. These arrows will be endowed with my potency, and the moment you discharge them on the trees they would be consumed. These arrows endowed with my potency will dry up the trees and reduce them to ashes afterwards, and thus I shall get satisfaction, O Lord of men."—7-8.

Sûta.—Afterwards, the Sun presented him with the arrows, and the latter burnt all the trees with them. He burnt up the villages, hermitages, the population of herdsmen, big cities, forests of ascetics and orchards. In that way, when he consumed the eastern direction it became treeless, grassless, and the land was destroyed along with the south, by that terrible heat.—9-11.

The Sage Âpava, who was practising penances standing in water for ten thousand years, found on his return that his forest had been burnt down by the king—at which he became enraged and cursed him, as stated before. Now listen to the history of the glorious dynasty of King Kroṣṭu. —12-14.

It was in the family of this very King Kroṣṭu that the God Viṣṇu incarnated Himself as Kriṣna, who afterwards promoted the Vriṣṇi clan, which I am going to relate to you in due order. Kroṣṭu begot Vrijinîvâna, and the latter became the father of the powerful Svâhâ, and Ruṣaṅgu was the son of Svâhâ.—15-16.

Sammya was the son of Ruṣangu and the father of Chitra and Chitraratha.—17.

Śaśavindu was the son of Chitraratha, who was renowned for his charity, and became World Emperor—18.

Afterwards, the family of Śaśavindu became of worldwide fame. He begot one hundred sons who also begot the same number of sons.—19.

Out of the hundred grandsons of Śaśavindu, the following six were the most illustrious, clever, handsome, wealthy, powerful, and all having the title of Pṛithu, *viz.*, :—Prithuśravâ, Pṛithuyaśâ, Pṛithudharmâ, Pṛithuñjaya, Pṛithukîrti and Pṛithumanâ. Out of them, the learned in Purâṇas speak very highly of Pṛithuśravâ, who performed many sacrifices. He was the father of Suyajña.—20-22.

Suyajña became the father of Uśanâ, who was the protector of the world and the performer of one hundred aśvamedha sacrifices.—23.

Titikṣu, the destroyer of enemies, was the son of Uśanâ and the father of Marutta, best of all royal sages.—24

Marutta begot Kambalbarhiṣa, the father of the learned Rukmakavacha, who also conquered his enemies and performed aśvamedha sacrifices and gave many presents to the Brâhmaṇas, when out of the sacrificial fire emerged five valiant sons, armed with bows and arrows. They were :—Rukmeṣu, Pṛithurukma, Jyâmagha, Parigha, Hari.—25-28.

Parigha and Hari were given to rule the Videha country by their father, while Rukmeṣu succeeded to the throne [of his father] and was a ruler of a protectorate under him.—29.

Jyâmagha was tu-ned out by his other brothers, and in disgust he took to Sannyâsa, and was taught by a Brâhmaṇa, and so became of serene mind and again entered the order of house-holders.—30.

After that, he armed himself with bow and arrows and seating himself in a chariot with a streaming banner over it, started all by himself to seek his fortune in other lands. He went to some place on the banks of the Narmadâ, whence he went to the Rikṣavanta hills and settled there along with others. There he married a noble lady, named Chaitrâ. He did not marry any other lady, in spite of his not getting any children from his wife Chaitrâ. Sometime after, the King Jyâmagha brought a beautiful damsel as a booty of his victory in a war; and said to the queen, through fear of her, that she was a daughter-in law; whereupon the queen, amazingly enquired whose son's wife she was.—31-34.

The king replied, "She shall be the wife of the son born to thee in the future." Hearing which, through the virtue of great austerities of that girl, Chaitrâ begot a son, named Vidarbha.

He, Vidarbha, begot out of that princess Kratha, Kaiśika and Lomapâda, who were heroes and well-versed in the art of war.—35-36.

Lompâda's son was Manu, whose son was Jñâti.—37.

Kaiśika was the father of Chidi, who was the founder of Chaidya dynasty of kings; Kratha, the third son of Vidarbha, was the father of Kunti and the lattər of Dhṛiṣṭra, who was renowned as most valiant and righteous. Dhṛiṣṭra became the father of Nirvriti, the valiant and virtuous.—38-39.

Nirvriti was the father of Vidûratha, and the latter of Daśâha, the father of Vyoma The son of Vyoma was Jîmûta.—40.

Vimala was the son of Jîmûta and the father of Bhîmaratha, who begot Navaratha.—41.

Navaratha begot Driḍharatha, the father of Śakunî, who begot Karambha, the father of Devarâta. Devarâta was the father of the very famous Devakṣatra, the father of Madhu, the rejoicer of Devanakshatra and born as if a Deva. He was father of Puravasas, who begot Purudvân, of Vidarbha clan, the father of Jantu from his wife Bhadrasenî, daughter of Vidharva clan. Jantu bore from his wife, the lady of the Ikṣvâku clan, Sâtvata who diffused the name and fame of the Sâtvatas (Yâdavas) through his sattvaguṇa. One who hears the narration of the lunar race of Jyâmagha is blessed with children.—42-46.

The lady, named Kauśilya, begot the progeny known by the epithet of Sâtvata, the righteous. The Sâtvata kings were Bhajin, Bhajamâna, Devâvṛidha, Andhaka, Mahâbhoja, Vriṣṇi and Yadunandana, under four different sub-divisions, which is going to be narrated in detail.—47-48.

King Sriñjayi had two daughters, both of whom became the wives of Bhajamâna. They were Sriñjayî and Vâhyakâ. Their progeny is known under the epithet of Vâhyakâs. These two sisters, his wives, begot many sons, *viz.*, Nimi, Krimila, and Vriṣṇî, the conqueror of enemy's town.—49-50.

Devâvṛidha improved the relations with his kinsmen, but was issueless, and with the intention of having a son he practised devout austerities. With that view, he touched the holy waters of the Parnâśâ at which that river brooded over the desires of Devâvṛidha. She decided in her mind that Devâvṛidha should beget a handsome child like herself, but could not hit upon any lady who would bear him such an offspring. Therefore, she determined in her mind that she herself, having the power of manifesting herself in thousands of ways, would give birth to a child like that, for him. With that resolution, she appeared before the king in the form of a young beauty and attracted the ascetic king towards her; after which they became enamoured of each other and enjoyed themselves. Nine months after, she gave birth to Vabhru.—51-56.

The learned in the Purâṇas sing the praises of that virtuous king, Devâvṛidha, as follows:—" As we heard his praises from a distance, so we find them true when seeing him from near. Vabhru is best amongst men and equal to Devas and his father, Devâvṛidha. By the glory of Vabhru, the son of Devâvṛidha, 70,000 of his ancestors were liberated and attained final bliss. That King Vabhru was the performer of great sacrifices, the giver of alms, valiant, steady observer of religious rites, handsome, most illustrious, ambitious and fond of listening to the Śâstras."—57-60.

His queen, the daughter of the King Kanka, gave birth to four sons, *viz.*, Kukura, Bhajmâna, Saśi, Kambal Varhiṣa.—61.

Vriṣṇi was the son of Kukura and the father of Dhriti, who begot Kapotromâ, the father of Taittiri. Taittiri was the father of the learned Nala, and is known as Nandanodaradundubhi of worldwide fame.—62-63.

He performed aśvamedha sacrifice with the desire of getting a son. At the end of Atirâttra ceremony, his son, named Punarvasu, arose in the

midst of the assembly from the sacrificial pool. Therefore, he was learned, renowned for his love of sacrifices, charities, &c.—64-65.

Punarvasu begot a twin, named Âhuka and Âhukî. The following Ślokas are recited about Âhuka. 66.

"He always lived equipped with an army of armoured chariots, with banners flying over them. His army consisted of ten thousand chariots thundering like the clouds. He was never untruthful, never lustreless, never remained without performing sacrifices and never gave less than a thousand in charity. He was never impure, never ignorant of learning. Such was Âhuka, born in the Bhoja family, and after him Âhuka and other clans came to be known."—67-69.

He married his sister, Âhukî, to Avanti, and begot from his queen, the daughter of Kâśya, the two sons, *viz.*, Devaka and Ugrasena, who were born like the Devas. Devaka also begot four sons and seven daughters, *viz.*, Devavâna, Upadeva, Sudeva and Devarakṣita. Their seven sisters were Devakî, Śrutadevî, Mitradevî, Yaśodharâ, Srîdevî, Satyadevî, and Sutâpî, the seventh, who were married to Vasudeva.—70-73.

Ugrasena was father of nine sons. Amongst them, Kaṃsa was the eldest. The others were Nyagrodha, Sunâmâ, Kaṅka, Saṅku, Ajabhû, Râṣṭrapâla; Yudhamuṣṭi, Sumuṣṭi. Their sisters were five, *viz.*, Kaṃsâ, Kaṃsavatî, Sutantû, Raṣṭrapâli and Kaṅka. Ugrasenâ and his descendants all belonged to the Kukura clan.—74-76.

Bhoja was the father of the famous Vidûratha, who begot the valiant Râjâdhideva.—77.

Râjâdhideva begot two deva-like, virtuous sons, named Śoṇâśva and Svetavâhana.—78.

Śoṇâśva had five sons, all heroic and well-versed in war. They were:—Śamî, Vedaśarmâ, Nikunta, Śukra and Śatrujîta.—79.

Samî was the father of Pratikṣatra, who begot Pratikṣetra, the father of Bhoja, who became the father of Hṛidîka.—80.

Hṛidîka had ten valiant sons:—Kritavarmâ, was the eldest amongst them. Śatadhanvâ was the second. The others were Devârha, Nâbha, Bhîsaṇa, Mahâbala, Ajâta, Vanajâta, Kanîyaka, and Karambhaka. Devârha was the father of the learned Kambalavarhiśa, who begot Asâmañjâ, the father of Ta-Mojâ.—81-83.

Ajâta begot the following three illustrious sons, who were known under the name of Andhakas:—Sudanṣṭra, Sunâbha, Krişṇa.—84.

One who daily recites the family of the Andhakas obtains a large family.—85.

Here ends the forty-fourth chapter describing the Soma dynasty.

CHAPTER XLV.

Śuta.—Gândhâri and Mâdrî were the wives of Vriṣṇi, and Sumitra, the rejoicer of his friends, was born from Gândhârî. Mâdrî begot five sons, named Yudhâjita, Devamîḍhuṣa, Anamitra, Śibi, Kritalakṣaṇa.—1-2.

Anamitra became the father of Nighva, who begot two sons, *viz.*, the most powerful Prasena and Śaktisena, also known as Satrâjita.—3.

Prasena possessed Syamantaka, which was the best of all gems on the earth, and was known as the king of all gems. Prasena used always to wear his beautiful Syamantaka jewel on his breast and Kriṣṇa more than once expressed a desire to have it, but was refused by Prasena; and even though Kriṣṇa was powerful to take it by force, he did not like to do that.—4-5.

Once upon a time, Prasena wearing his Syamantaka gem went out for a hunt, when hearing the voices of some wild beasts in a cave he entered it and found a bear inside, and they looked at each other. He fought with the animal, but was killed by the latter. After that, the bear took the matchless jewel from the person of the dead king and retired into the deeper cavities of the cave. In the meantime the news of Prasena's death became public.—6-8.

Knowing him to be dead, Śrîkriṣṇa was dismayed. Some one gave currency to the rumour that Prasena was murdered by Kriṣṇa for the sake of the Syamantaka gem. It was insinuated that Prasena went out wearing his priceless Syamantaka gem and was decidedly killed by Kriṣṇa, who usurped the jewel from him. Satrâjita, the brother of the deceased, also thought the same.—9-11.

Sometime after Śrîkriṣṇa, also went out to hunt in the forest and approached the very cave of the bear, when the beast seeing him began to groan and growl, at which he entered the cave with sword in hand. He found the bear to be Jâmbavanta, the King of all bears. He then hastily, with great valour, made Jâmbavanta a captive and then turned his eyes full of wrath towards him. The King of the bears then pleased Lord Srîkriṣṇa, the manifestation of Viṣṇu, with his devotion.—12-15.

Kriṣṇa becoming pleased wanted to grant him some boon. Jambavânta said:—I wish that I may be killed by Thee, O Lord, through the striking

of Sudarśana Chakra, and this auspicious daughter of mine be accepted by Thee as Thy wife. This gem which I had obtained, O Lord, by killing Prasena, be accepted by Thee.—16-17.

After that, Krişņa killed Jâmbavanta by his Sudarśana Chakra and then returned with the Syamantaka and the daughter of the King of bears, named Jâmbavatî.—18.

Then Krişņa presented Syamantaka to Satrâjita in the assemblage of the Sâtvatas, and told them how much aggrieved he was by the false accusation levelled by them against him.—19-20.

Then all the Yâdavas thus spoke to Vâsudeva:—"Our idea was that Prasena was killed by Thee."—21.

King Kaikaya had ten daughters, who all were married to Satrâjita. The sons born of them were one hundred and one, of worldwide fame and the eldest of them was Bhaṅgakâra. Then Bhaṅgakâra begot from his wife Vratavatî three graceful and lotus-eyed daughters named, Satyabhâmâ the best amongst women, and Vratînî, of strong vows, and Padmâvatî. All three of them were the most virtuous of all women. Satrâjita, to please Krişņa, gave them all in marriage to him.—22-24.

Auamitra, the youngest of the sons of Vrişņi, was the father of Śini, whose son was Satyaka, whose son was Sâtyaka. Yuyudhâna, the truthful, was the grandson of Sini and was powerful. Asaṅga was the son of Yuyudhâna and the father of Dyumna. Yugandhara was the son of Dyumna. This is how the family of Śini has been described.—25-26.

The family of Animitra belonging to the Vrişņi clan, has been thus described: Animitra was the father of Yudhâjita, the brave, whose brothers were Vŗişabha and Kşatra, both great heroes. Vrişabha was married to the daughter of the King of Kâśî. His wife, Jayantî, bore him Jayanta who performed many sacrifices and was renowned for his prowess and hospitality.—27-29.

Jayanta was the father of Akrûra, who was also famous for the performance of sacrifices and giving of many presents. He was married to Ratnâ, the daughter of Saivya from whom he begot eleven sons, *viz.*—Upalambha, Sadâlambha, Vrikala, Vîrya, Sini (Savitara), Mahâpakşa, (Sadapakşa), Satrughna, Vârimejaya, Dharmabhrit, Dharmavarmâ and Dhŗistamâna. Those sons of Ratnâ were all very pious.—31-33.

Akrûra was also the father of two sons, named Devavâna and Upadeva, from his other wife, Ugrasenâ. Both of them were handsome like the Devâs.—34.

Besides them, Akrûra had the following sons from his wife, Aśvinî :—Pṛithu, Vipṛithu, Aśvathâmâ, Subâhu, Supârśva, Gaveṣana, Vṛiṣṭinemi, Sudharmas, Saryâti, Abhûmi, Vajrabhûmi, Sramiṣṭha and Sravaṇa.—35-36.

Śrikriṣṇa saved Himself from the calumny of stealing the Syamantaka jewel, by killing Jâmbavâna. One who hears or recites to others this piece, will never be liable to be falsely defamed a thief.—37.

Here ends the forty-fifth chapter describing the Vriṣṇi branch of the Lunar dynasty.

CHAPTER XLVI.

Sûta said :—Aikṣvâkî, the daughter of King Ikṣvâku bore Śûra, a heroic son, named and renowned as Adbhutamîḍhuṣam, to her lord, Puruṣa. Śûra, the son of Puruṣa, begot from Bhojâ ten sons, named, the famous and mighty-armed Vasudevâ, known also as Ânakadundubhi, Devamârga, Devaśravâ, Anâdhriṣṭi, Śini, Nanda, Sriñjaya, Śyâma, Śamîka, Saṃyûpa, and the following five daughters, *viz.*—Śrutakîrtî, Prithâ, Śrutadevî, Śrutaśravâ, Râjâdhidevî. All these five girls were mothers of heroes.—1-4.

Krita begot from Śrutadevî his son, Sugrîva ; Kaikaya begot Anuvrata from Śrutakîrti ; the King Chaidya became the father of Sunîtha, from his wife, Śrutaśravâ, who was the conqueror of his enemies and the observer of all religious rites in the year.—5-6.

After that Śûra, out of friendship, gave his daughter, Prithâ, for being adopted by Kuntibhoja, who was very old, and for that reason she also came to be known as Kunti, the sister of Vasudeva. Vasudeva gave in marriage his sister, Kunti, to King Pâṇḍu, for whom he bore several brave sons, through Devas.—7-8.

Kunti gave birth to Yudhiṣṭhira, through Dharma, Bhîmasena through Vâyu, Arjuna, as powerful as Śakra, through Indra. Mâdri gave birth to Nakula and Sahadeva, through the glory of the Aśvini Kumâras. Both of the brothers were brave, modest and handsome.—9-10.

Rohiṇî, of the Puru family, the wife of Vasudeva known as Ânakadundubhi, gave birth to the eldest son, Balarâma, and to his brothers, Sâraṇo, Durduma, Damana, Subhru, Piṇḍâraka, and Mahâhanu. She also gave birth to two beautiful daughters, named Chitrâ and Akṣi.—11-12.

Vasudeva begot from his other wife, Devakî :—Suṣeṇa, Kîrtimâṇa, Udâsî, Bhadrasena, Riṣivâsa, and Bhadravideha the sixth, who were all killed by the King Kaṃsa, as soon as they were born.—13.

Lord Kṛiṣṇa was born on the first Amâvâsya of the year, in the month of Vaiśâkha.—14.

(It is so stated in the Purâṇas, owing to the difference in Kalpa: otherwise it is laid down in the Bhâgavata that Kṛiṣṇa was born in the month of Bhâdra, on the 8th of the dark fortnight.) The sweet-speaking Subhadrâ, the beautiful sister of Kṛiṣṇa, was born after him. Both Kṛiṣṇa and Subhadrâ were born of Devakî.—15.

Vasudeva begot from his wife, Tâmrâ, Sahadeva, after whom Upâsaṅgadhara and his sister were born. She was also killed by Kaṃsa.—16.

Vasudeva begot from Upadevî :—Rochmâna, Vardhamâna, Devala, and from Vṛikadevî he begot :—Mahâtmâ, Avagâha, and Nandaka.—17-19.

Afterwards, Vasudeva begot Madana, the seventh son of Devakî, and from Śraddhâdevî he begot Gaveṣaṇa. Formerly, he had begotten Kauśika from his wife of the Vaiśya clan.—20.

Note.—This is an instance of an intermarriage between a Kṣatriya and a Vaiśya.

Paṇḍra and Kapila were born from the wives of Vasudeva, Sutanu and Ratharâjî, respectively.—21.

Of whom, the first came to be known as a great archer among the Niṣâdha clan, known as Jorâ. After him, Saubhadra and Bhava were born of his wife, of the Vaiśya caste.—22.

Uddhava was the son of Devamârga, who is known to be a man of great learning.—23.

Anâdhriṣṭi became the father of Śatrughna from Ikṣvâkû, who also begot Śrâddha.—24.

King Karuṣa, who had no issue, was given in adoption a powerful son, named Suchandra, by Śri Kṛiṣṇa.—25.

Kṛiṣṇa begot Chârudeṣṇa and Sâmba from his wife, Jâmbavatî.—26.

Tantipâla and Tantî were the sons of Nandana. Śamîka begot four powerful sons, named Virâja, Dhanu, Śyamya and Śriñjaya.—27.

Syâmya had no issue, and Śamîka despising all pleasures went to the forest, where he attained to Râjarṣihood.—28.

One who daily hears or recites the birth and family history of Lord Srî Kṛiṣṇa, will become liberated from all his sins and go to heaven.—29.

Here ends the forty-sixth chapter dealing with the dynasty of the Vriṣṇis.

CHAPTER XLVII.

Sûta said:—The Lord of all, the Protector of the universe, manifested Himself as Śrîkṛiṣṇa for the purpose of His pastime. Through the asceticism of Vasudeva, Śrîkṛiṣṇa was born in the womb of Devakî. His eyes were like lotus. He had four arms, and His Divine form was of unsurpassing splendour. When He was born like that in His glory, wearing the Śrivatsa jewel, Vasudeva besought Him with folded hands, saying "Hide that form. O Lord, I make this request to you, on account of my fear of Kaṃsa, who has killed my powerful sons, thy elder brothers."—1-4.

In compliance with those words of Vasudeva, Lord Kṛiṣṇa hid His form of Divine glory and asked Him to send him to the house of Nanda. Accordingly, Vasudeva took him to the house of Nanda, and requested the latter to look after the Divine babe, like his own child, and added that the celestial infant would bring prosperity to the Yâdavas; and this child, born of the womb of Devakî, will kill Kaṃsa.—5-6.

The Sages said:—Sûta! Who were Vasudeva and Devakî, to whom the manifestation of Lord Viṣṇu was born as a son and called them His parents; and who were Nanda and Yaśodâ, who saw the childish freaks of that Divine babe?—7-8.

Sûta said:—Kaśaypa became man and had Aditi for his wife. The former was born by the glory of the Creator and the latter was created from a particle of the Earth.—9.

Note.—It means that Kaśyapa was a partial incarnation of the Creator, whilst his wife, Aditi, was that of the goddess of earth.

Afterwards Devakî, in the form of Aditi, was granted all the fulfilment of her desires by Viṣṇu.—10.

Note.—It means that Aditi was afterwards born as Devakî, through the process of transmigration of the soul, in which life her desires were fulfilled by the pleasure of Viṣṇu.

Lord Viṣṇu manifested Himself in the human form and deluded the world by His Yogic powers. Its history is that, when the earth became deprived of righteousness and the Asuras swelled the world, Lord Viṣṇu, in order to re-establish righteousness, incarnated Himself in the human form in the Vṛiṣṇi family.—11-12.

Śrî Kṛiṣṇa had sixteen-thousand wives, of whom Rukmiṇî, Satyabhâmâ, Satyâ, Nâgnajîti, Subhâmâ, Śaivyâ, Gândhârî, Lakṣmaṇâ, Mitravindâ, Kâlindî, Jâmba-Vatî, Suśilâ, Mâdrî, Kauśalyâ, Vijayâ were the principal ones.—13-14.

Rukmiṇî gave birth to the following sons, proficient in the art of war, *viz.*, Chârudeṣṇa, Pradyumna, Suchâru, Bhadrachâru, Sudeṣṇa, Bhadra, Paraśu, Chârugupta, Chârubhadra, Suchâruka, Chàruhâsa, and a girl named Chârumatî.—15-16.

Srî Kṛiṣṇa, the beautiful-eyed, begot from Satyabhâmâ four sons, named Rohita, Dîptamâna, Tâmra Chakra, and Jalandhama, who had four younger sisters also.—17-18.

Jâmbavatî gave birth to Sâmba, who was an ornament to all assemblages. Mitravindâ became the mother of Mitravâna and Mitravinda. Sunîtha and Mitra Bâhu were born from Nâgnajiti.—18-19.

Beginning with these, there were thousands and, according to some, hundreds of thousands, and according to others eighty thousand sons born to Vâsudeva. While others say that he had a hundred thousand sons.—20-21.

Upâsanga had two sons, named Vajra and Saṅkṣipta, and Bhûrindrasena and Bhûri were the two sons of Gaveṣaṇa.—22.

Pradyumna begot from his wife, the daughter of the King of Vidarbha (Modern Berar) named, Aniruddha, who was most brave and steady in battle. That is why he came to be known as Aniruddha. He begot Mṛigaketana.—23.

Sâmba begot five valiant and truthful sons from his wife, Kâśyâ, the daughter of King Supârśva.—24.

The valiant Yâdavas multiplied themselves into a race of three crores, out of whom 60000 powerful ones were born as incarnations of Devas on this earth. The incarnations of Asuras who were killed in the war between Devas and Asuras, were born on earth as obstructors of all human progress, and in order to destroy whom Śrî Kṛiṣṇa was born in the clan of the Yâdavas.—15-27.

The Yâdavas, among whom Lord Kṛiṣṇa was born, had one hundred different families, all of which were supported by Viṣṇu; and it was for that reason that the Yâdava clan went on prospering. All the Yâdavas were the companions of Lord Kṛiṣṇa.—28-29.

The Ṛiṣis said—Sûta! How did Viṣṇu, the prime cause of the universe, come to be born on this earth, along with the seven Ṛiṣis, Kuvera, Yakṣa, the sages Maṇichara, Sâlaki and Nârada, Siddha, Dhanvantari? How many manifestations have there been of Viṣṇu, and how many of them will be in future? Why does the Lord Viṣṇu incarnate Himself exclusively among the tranquil Brâhmaṇs, and the Kṣatryâs? O Sûta!

pray tell us the object of Viṣṇu's incarnating Himself in the family of Vṛiṣṇi, Andhaka, &c., and also the cause of manifesting Himself again and again in human form.—30-33.

Sûta said:—At the end of a Yuga, and when morals of the time becomes lax, owing to the loss of righteousness in the universe, Lord Viṣṇu casts off His Divine form and assumes that of a man; or, when the Devas and the Asuras combine to oppress the world, then the Lord Hari incarnates Himself. Thus he incarnated when, in the days gone by, the Daitya Hiranya Kaśyapu was ruling the three worlds. Similarly, He incarnated when Bali of yore ruled the three worlds. In the reigns of these two rulers there was great friendship between the Devas and the Asuras.—34-36.

But all the same, the world was agitated by the presence of the Asuras; for it was an age of Asuras, the Devas being in minority. The Devas and the demons residing under the sway of Hiraṇyakaśyapu and Bali were on equal footing. In other words, the Devas and the Asuras under their sway enjoyed equal rights and privileges. At the same time, on account of the curse of Bhṛigu, there was a destructive warfare between the Devas and the Asuras to cause pain to Bali, when Lord Viṣṇu manifested Himself in the human form to re-establish righteousness, for the sake of the Devas and the Asuras.—37-39.

The Ṛiṣis said:—Sûta! Why did Lord Viṣṇu interest Himself personally in the affairs of the Devas and the Asuras? How did this conflict arise of itself between the Devas and the Asuras, who were living on friendly terms before? Pray tell us all that.—40.

Sûta said:—There were twelve hard fought battles between the Devas and the Asuras on account of getting their heritage, beginning from the Varâha (Boar) incarnation and ending with Śaṇḍâ and Marka times; and there were incarnations on the occasion of each war. The first was that of Man-lion (Nṛisiṃha), the second that of Vâmana, third that of Varâha, the fourth incarnation was on the occasion of the churning of the ocean for the nectar, the fifth took place at Târakâmaya war, the sixth was called the Âḍîvaka war, the seventh was the Traipura war, the eighth was the Andhaka war; the war for the destruction of Vṛitrâsura was the ninth, the Dhâtṛi war was the tenth, the Hâlâhala war was the eleventh and the twelfth was the terrific war, named Kolâhala.—41-45.

Nṛisiṃha killed the Daitya king, Hiraṇyakaśyapu, Vâmana made the Daitya king Bali a captive, by measuring the three regions. Varâha killed

the Daitya Hiraṇyâkṣa with His tusks and divided the ocean into two.—46-47.

At the time of churning the ocean for nectar, Indra conquered Prahlâda, and then He killed Virochana, the son of Prahalâda, in the Târakâmaya war; for the latter was always after the life of Indra and never was friendly to the deeds of the Devas.—48-49.

At the time of Âḍîvaka war, Lord Śiva killed the Daitya Tripura, along with other Dânavas, besides those that He killed in the Andhaka war.—50.

In the Vṛitra-nâśaka war, Indra, by the help of Viṣṇu, killed Vṛitrâsura, who was sided with by men, Pitṛis and Devas and then He also killed most fearful Dânavas in the Dhâtṛi and Hâlâhala wars. He killed the Daitya Viprachit in the Kolâhala war, which was an offshoot of the Śaṇḍâ Marka wars that ensued between the Devas and the Daityas over the right of Avabhṛitha bath; when Viprachit was hiding himself with the army of Dânavas under his banner.—51-53.

Note.—Avabhṛitha=Bathing at the end of a principal sacrifice, for purification.

In that way, there were a dozen battles between the Devas and the Asuras in which the military classes of Devas and Asuras were killed; but it was good for the general populace.—54.

Hiraṇyakaśyapu ruled the land with all the mundane glory at his command, for a period of one hundred million seventy eight crores and eighty thousand years, after whom Bali ruled for 20,080,000 years and Prahlâda also ruled for a similar period with other Asuras.—55-57.

All three of them were the most powerful Daitya Kings, and known as Indras of Daityas. This world was under the sway of the Daityas for ten yugas. After which, Indra ruled over the three regions with marvellous tact and statesmanship.—58-59.

Indra ruled, since the close of the sway of Prahlâda, when the seer, Śukra, deserted the Daityas and joned the Devas.—60.

Once the sage Śukra happened to go to the sacrifice of the Devas, when the Daityas called him and asked him how he did that during their loss of kingdom. The Daityas said that they could no longer stay in that region and would repair to Rasâtala—which grieved the seer, who said that they need not fear, he would sustain them by his power, for it was he alone who had spells, medicines, nectar, and the best of things, in his possession to the full. The Devas had only one-fourth of them. He would give every thing to them, for he had preserved them with him for their sake.—61-65.

The Devas on seeing the Daityas clustering around the sage Śukra (Kâvya), held a council of their own to devise means to acquire all those boons from the sage. They all discussed among themselves that the sage was forcibly usurping their dues, and so before he conferred them on the Daityas they would all go and manage to let the Daityas go to Pâtâla by their stubbornness. With that resolution, the Devas went and caused trouble to the Dânavas.—67-68.

At that, the Daityas, overpowered with affliction, went and sought the succour of Sukra and were rescued by him instantly. Afterwards they started their operations against the Devas who, defying the support of Śukra, began to annihilate them.—69-70.

Then the sage, thinking of the past, addressed the Daityas for their well-being :—" Vâmana has deprived you of all your realm by measuring it with his three strides, and has made Bali a captive. Besides, He has killed Jambhâsura and Virochana. In course of the twelve battles, the Devas have killed most of your powerful members, by their various stratagems. Very few of you are left now, therefore follow my advice and cease fighting for sometime. I shall teach you a useful contrivance. I will go to acquire the spell of victory from Śiva, and, after acquiring those powerful charms from him, shall make you victorious in your fight with the Devas."—71-75.

Hearing those words of their Preceptor, the Asuras spoke to the Devas, " O Devas! We are without arms, our armours are broken, we have no chariots; consequently, we will now go and practise austerities in the forest after covering ourselves with the bark of trees." Hearing those words of the Asuras and believing the utterances of Prahalâda to be true, the Devas cast off their wrath and cheerfully stopped fighting with the defenceless Asuras.—76-78.

Sometime afterwards, the seer Śukra said to his disciples :—" For the accomplishment of your desires, keep yourselves engaged in your penances, and, O Daityas! go and reside in my father's house and await my return there." Giving that piece of advice to the Dânavas, Śukra went to Mahâdeva.—79-80.

Śukra said :—" O, Mahâdeva! I wish to acquire the spells, that are not possessed by Bṛihaspati even, for the defeat of the Devas and the victory of the Asuras."—81.

Mahâdeva said :— " Bhârgava! You shall acquire those spells after practising austerities with your head suspended down and imbibing the smoke of chaff for a thousand years. If thou succeedest in this, thou shalt obtain the mantras."—82.

Then Śukra, accepting the injunctions of the Lord Śiva, touched His feet and said, "Sire! In obedience to your will, I start to observe the penances dictated by you."—83.

Afterwards, the sage, to acquire the spells for the well-being of the Asuras, went to practise asceticism by the side of the altar from which smoke emitted fire.—84.

The Devas, understanding the treacherous policy of the Asuras, tried to turn them out of the region where they were residing.—85.

The Asuras, on seeing the Devas unexpectedly advancing towards them well-armed, in company of their Preceptor Bṛihaspati, became grieved and said :—86-87.

"We have disarmed ourselves at your request on giving us the assurance of safety, and our preceptor is engaged in the observance of his vow. How have you come to fight us after giving us an assurance of peace. O Devas, we have not our preceptor by us and are living peacefully without weapons, and we are dressed in deer skin and tree barks and without any occupation or possessions. O Devas! We are not in a position to fight with you. We will go and seek shelter from the mother of our preceptor without offering you any resistance. We will live with her in peace and safety till the return of the sage, after which we will fight with you."—88-91.

All the terrified Asuras afterwards went and took shelter with the mother of the sage who gave them assurance of safety.—92.

She said, "Dânavas, do not be afraid of anything; drive away all your fears from your mind. Nothing will happen to you in course of your stay with me."—93.

Then the Devas, without any regard for their comparative strength, went for the Asuras, who had placed themselves at the mercy of Śukra's mother; seeing which the mother of their preceptor very angrily said that she would make them Indraless.—94-95.

After saying that, she, mustering all her will-force, advanced towards Indra and made him helpless and spell-bound by her great power of yoga and austerities. The Devas, seeing Indra thus spell-bound and helpless like a dumb person by the mother of Śukra, took to flight—96-97.

After the retreat of the Devas, Lord Viṣṇu said :—"Indra! You enter yourself within me and I shall carry you away from this place."—98.

Hearing those words of Viṣṇu, Indra Purandara instantly entered himself within Him, when the mother of the sage seeing him thus protected by Viṣṇu said in anger :—99.

"Indra ! I have such powers of asceticism that I shall reduce you to ashes along with Viṣṇu, in presence of all creatures."—100.

At that, both Indra and Viṣṇu were overcome with fear and began to contrive some means of escape. Viṣṇu said to Indra :—"How shall we escape from her ?" Indra replied : —"Lord ! kill her before she consumes me. I am solely protected by you, destroy her soon without delay." Viṣṇu thought over the great sin of killing a woman, but, in spite of that, he took up his Sudarśaṇa Chakra to free Himself from that impending calamity.—101-103.

Trembling with fear, on thinking over the consequences of her anger and being afraid of the consequences of His own wrath, He severed her head with His Chakra.—104.

The sage Bhrigu then cursed Viṣṇu for killing his wife.—105.

He said :—"Viṣṇu ! You will be born seven times among men for the sin of killing a woman, knowing that a woman under no circumstances is to be killed."—106.

Since then, owing to that curse of the sage, Viṣṇu manifests Himself among men for the good of mankind, whenever there is a decay in righteousness.—107.

Afterwards, the seer Bhṛigu at once picked up the severed head of his wife and joined it to the trunk, saying :—"Devi ! You have been killed by Lord Viṣṇu, and now I recall you to life again." Saying that, he joined the head and the trunk together, and said "Abhijîva;" ("Be revived") ; if I have fulfilled all the rules of law and acted righteously, and if I have always spoken the truth, then through that truth you come back to life. I say so truthfully.—108-110.

After that, he sprinkled cold water and again pronounced the spell, "Abhijîva," and the lady at once came back to life.—111.

On seeing her thus coming to life, as if rising from her slumber, everyone present there repeatedly expressed his delight by saying, "Well done," "Well done."—112.

Thus that lady was revived by Bhṛigu, in the presence of the astonished Devatâs, and the whole thing was considered a miracle—113.

Indra seeing the sage Bhṛigu quietly bringing back his wife to life, became terribly afraid and had no peace. He said to his daughter, Jayantî :—"Daughter ! This seer Śukra is practising rigid and devout asceticism for the sake of my foes, which is causing me deep pain ; so you should go to him and please him by your service and conduct. Do just what he

wishes, and serve him with all diligence. Do exactly what would please him. Go, I have dedicated you to him. Worship him and try all that lies in you to serve my end."—114-117.

Hearing those words of her father, Jayantî went to the spot where the sage was engaged in his rigid austerities.—118.

There she saw the sage suspended with his head downwards and imbibing the smoke of the chaff; while a Yakṣa had just thrown him down the side of the Kuṇḍa. She found him all absorbed in his austerities, looking very lean and having all his body covered with ashes. Seeing the sage like that, she set herself to serve him according to the injunctions of her father. In other words, she began to serve the sage by shampooing his legs and winning his pleasure by her sweet and flattering speech; and, adapting herself to suit his pleasure, she practised penances along with him for many a year. On the lapse of a thousand years of practising this vow of smoke, the God Śiva, becoming satisfied, appeared to grant boons to Śukra, and said :—"Śukra! You alone have undergone this penance, none other has done so, consequently, you alone will have the glory of conquering all the Devas by your asceticism, intellect, knowledge of the Śâstras, splendour, and power; and O, Bhrigunandana! in addition to all these, you will achieve all the rest of your desires. Do not say so before any one, but you alone will accomplish everything."—119-125.

The Lord Śiva, after granting all those boons to Śukra, also made him master of mankind and riches as well as invulnerable.—126.

On getting all those boons, Śukra (Kâvya) had such an unbounded pleasure that all the hair of his body were thrilled with joy. After that, the sage pleased the Lord by standing curved and singing the hymn of praises to the God of blue red color.—127.

Śukra said :—"I salute Thee, O Śiva! designated as Śiti Kaṇṭha (blue-necked), Kaniṣṭha (short-statured), Suvarchas (full of splendour), Lelihâna (eats much), Kâvya (omniscient), Vatsara and lord of Andhasa, Kapardin (whose hair is matted), Karâla (whose form is formidable), Haryakṣa, Varadâ (who is propitious), Saṃstuta (well praised), Sutîrtha (most sacred), the Lord of all the Deities, Raṃas (full of impetus), whose eyes are threatening, who wears a crown on His head, whose face is handsome, who is the Creator, whose forms are infinite, who is the seed of the universe, fountain-head of asceticism, whose size is short, hair is unkempt, is the leader of forces, whose eyes are adorable, who is full of velocity, is worthy of being worshipped, whose complexion is red, whoes body is like

a sandal wood tree for the enjoyment of serpents, who has a thousand heads and eyes, is bountiful, beautiful, ever omnipresent, white, the soul of the universe, reposes on mountains, is worshipful, whose body is covered with wrinkles, the Supreme God, capable of being pleased easily, well-dressed, armed with bow, who is known under the epithet Bhârgava, wearer of a quiver, full of radiance, known as svakṣa and kṣapaṇa, a typical ascetic, copper-complexioned, fearful, of mighty form, of peaceful disposition (Śiva), the greatest of the Gods (Mahâdeva), the annihilator of the universe (Śarva), the soul of the universe, the great benefactor, known also as Hiraṇya, (Hiraṇya literally, means gold), the pre-eminent, the highest, the central, Vâstoṣpati, armed with a bow, the exclusive giver of the final emancipation, the punisher of the wicked, the dexterous, the steady (Sthâṇu), the cause of speech, many-eyed, the foremost, the three-eyed, the master of all (Iśvara), the carrier of the goblet of human skull (Kapâlin), the brave, the destructor, the three-eyed (Tryambaka), having capacious body, of tawny colour, red colour, armed with bow and arrow, of wonderful form, also known under the name of Dundubhi (a kettle-drum), the only footpath of a man leading to the gates of heaven, existing from all eternity, the giver of intellect, the deweller in the forest, householder, the controller of passions, the celibate (Brahmachâri), the great discriminator (Sâṅkhya), the giver of absolution to the soul by uniting it to the supreme self (Yoga), omnipresent, the great Initiate, Ineffable, the great destructor, the lord of the universe, the great restrainer, the high bank of final beatitude, one who is known under the epithet of Chekitâna, the pious, the greatest of the seers, the revealer of the Vedas, the pure, the protector of all, the expeditious in movements, having a tuft of hair on the head, mighty, having large teeth, the creator of the universe, the resplendent, the well-known, the illustrious, the sharp-witted, the terrible in form, the grim, the giver of prosperity to all, the simple, the chief, the righteous, the propitious, the invulnerable, the imperishable, the everlasting, the perpetual, the busy, the most eminent, the supporter, the Supreme Being, the forgiver, the forbearer, the truth, the imperishable, the Common Cause, the bearer of the battle-axe, the wielder of the trident, having the Divine Vision, the quaffer of the Soma, the inhaler of the smoke, the sacred, the great director of the universe, the prompt in making appearance whenever needed, the annihilator, the master of flesh-eaters, the giver of rain in the form of clouds, the lightning, the all-peneterating, the all-superior, the great nourisher and the supporter of all, the destructor of the demon Tripura, the sacred, having the curly hair and sharp-pointed weapons, the great source of communication, the giver of supernatural powers with ease, the

one known under the epithet of Pulasti, the shining, the impetuous, the giver of prosperity, the rider of the bull, the all and ever-abiding, the uniter of the soul with the Supreme Spirit, the holy, the observer of celibacy, the annihilator of demons, the conqueror of self and of death, the worthy of being offered sacrifice, blazing like fire and known under the epithet of Prachetas, the pure, the destructor of the evil spirits and beasts, free from all impediments, the very soul, the intoxicated owing to the quaffing of the poison, the annihilator of all, the most unfathomable, whose neck is dark blue, owing to the drinking of the poison, (cf. कण्ठे यस्य विराजते हि गरलं), who is known under the epithet of Jayanta, the Lord of all the realms, the independent, the Creator, the regulator of equality, whose hands are as white as silver, all-pervading, the omnipresent, the holy, the forcible, the sovereign Lord, the far-seeing, the possessor of high class arrows and horses, the benefactor, the giver of emancipation, whose complexion is reddish (Kapila), the Lord of Deities, the most learned and intellectual, of the mighty form, the illustrious, known under the epithet of Rodana, the patron of all, the renowned archer, the wearer of the armour, the great charioteer (Rathin), the guardian of all, the Lord of Bhṛigu, the radiant, the dweller in the cavity of the heart, the creator, the unfailing, the serene, the wise, the best, the glorious, the soul of the universe, the wearer of the deer-skin, the Lord of animals and ghosts, the Sacred Symbol (प्रणव), the soul of the Rik, Yajus and Sâma (Vedas), as well as of the oblations made to the Gods and the Manes of ancestors, and the Deities, the creative power, the chief agent, the great ocular evidence, the Vedic knowledge, the Master of the past and the future of the universe, the soul of actions, who manifests Himself as Vasu, Sâdhya, Rudra, Âditya, Sura, Viṣa, Mâruta, Devâtmâ, the knower of the ceremony of bringing out Agni and Soma, the supreme soul, the sacred text, the Lord of medicaments, who calls Himself into being at His will (Swayambhu), who is not born (in the ordinary course), the magnificent, the Prime, the father of creation, the soul of Brahmâ, the Master of soul, the Master of all, the infinite, the omnipresent among all the purified souls, devoid of the properties belonging to all created things, the most excellent, the manifest, the immortal, the great nameless, the universal friend, the deliverer of the soul from the fetters of the phenomenal creation by conveying a correct knowledge of the other tattvas, the life of the seven worlds, *viz.*, the earth, the astral plane, the heaven-world, the space, the sky, and of the regions Mahâ, Jana, Tapa and Satya, the unmanifest (Prakriti), the Mahattatva, the elements, the senses, the Atman, the subtle element called Viśeṣa, salutation to Thee, O Soul of all. Thou art the

eternal, the subtle, the gross, the enlightened, the supreme, the giver of final bliss, the omnipresent in the three regions and existing beyond these three, the pervader in the four higher realms, *viz* :—Mahâ, Jana, Tapa and Satya.—128-167.

O Lord Siva ! if in course of this hymn of devotion, I have failed to describe Thee adequately, forgive me in consideration of my being your staunch adherent, for Thou art always a friend to a Brâhmaṇa.—168.

Sûta said :—The sage, after thus saluting Mahâdeva, stood quietly, with folded hands, before Him. Then the Lord became still more pleased with Śukra ; and, after placing His Divine hand on the seer, vanished instantly. After that, the sage addressed Jayantî, who was standing close by him. He said, " Who art Thou, and why art thou sorrowing for me, on account of my penances ? Why art thou serving me with so much devotion and austerity ? O Beautiful one ! I am very much pleased with thy devotion and affection. What dost thou wish? Tell that to me. I shall certainly do anything for thy sake, howsoever difficult it may be.—169-174.

Hearing those words of the sage, Jayantî said :—" Brâhmaṇ ! Ascertain my desires through the powers of your asceticism."—175.

At that expression of Jayantî, the sage realized everything through his Divine sight, and said to her :—" O Enchanting one ! Thou hast thought of living with me for ten years. This is your desire, which will be fulfilled ; follow me to my abode. " Afterwards, Śukra took her home and married her there.—176-178.

Then the sage Bhârgava, to enjoy himself in her company undisturbed, made himself invisible by means of his magical power.—179.

The Daityas, getting news of the return of their preceptor crowned with success, went exhilarated to pay their homage to him ; but not being able to see him owing to his being enveloped in illusion, they returned as they had gone.—180-181

Unfortunately for the Daityas, Bṛihaspati came to know of the doing of Śukra. He knew for certain that the preceptor of the Daityas would not break his shell of magic for ten years, as he was enjoying himself with Jayantî ; the Devas, on the other hand, also came to know of the weak point of the Daityas, that the latter were ignorant of the distinctive features of their preceptor. They consequently entreated Bṛihaspatî to do something for them. Bṛihaspati thus incited by his disciples, personating as Śukra, went and rallied the Daityas round him.—182-183.

He, in the form of Śukra, then addressed the Daityas that had flocked to him. He said :—" O, my disciples ! You are welcome. I have also

come here to do you good. I shall teach you the knowledge that I have acquired from Śiva." The Daityas were carried away by joy, and began to take lessons from him.—184.

After the lapse of ten years, the sage Śukra was also free from his enjoyments with Jayantî, and it is heard that Devayânî was born of her. Then the Sage Śukra made up his mind to see his disciples—the Daityas—and said to Jayantî, "Lady, I am going out to see my disciples.—185-187.

Jayantî said:—"Lord! go and look after your devotees. This is the duty of high-minded folks and I will not keep you away from it."—188.

Śukra, on finding the Asuras deceived by Bṛihaspati, said to them:—"Asuras! I am Śukra, who has pleased Lord Śiva. All of you have been deceived by Bṛihaspati, who was personating me."—189-190.

The Dânavas were bewildered to hear those words of the sage, and began to look amazingly at both of them sitting there. At that time, the bewildered Dânavas could not say anything, nor could they distinguish their preceptor, at which the sage Śukra said:—"Asuras! I am your preceptor Śukra; this is Bṛihaspati, the preceptor of the Devas. Leave him and follow me."—191-193.

Then the Asuras again looked at both of them, but did not perceive any difference between Śukra and Bṛihaspati.—194.

At that time, the sage Bṛihaspati instantly addressed the Asuras:—"Asuras! I am your preceptor, Śukra. This is Bṛihaspati, who has come here after assuming my form. Asuras! Bṛihaspati is trying to deceive you by assuming my form." After that, all the Asuras held a council and discussed among themselves that, that preceptor (Bṛihaspati) had been giving them lessons since ten years who, according to their judgment, was their real preceptor.—195-197.

After that, all the Dânavas paid obeisance to the sage Bṛihaspati, in the guise of Śukra, and accepted what he said to them; for they were deluded by him during his stay with them for ten years.—198.

Then all the Asuras, with their eyes burning with rage, most angrily said to Śukra:—"He, Bṛihaspati, is our well-wisher and preceptor; depart thou (Śukra), for the thou art not our guru. He might be Śukra or Bṛihaspati, but he is our guru. We remain under his instruction."—199-200.

Saying so, the Asuras acknowledged Bṛihaspati under the garb of Śukra, as their preceptor. At that, the sage Śukra, in a fit of anger, pronounced the following curse upon the Dânavas:—"Dânavas,

in spite of my advice, you have refused to acknowledge me as your guru, in consequence of which you will lose your intellect and will be routed by the Devas." Afterwards, he departed from there.—201-203.

Bṛihaspati became immensely pleased to find his object gained when the Daityas were cursed by Śukra. Then he assumed his own form, and instantly disappeared, after which the Dânavas were confused when they saw him thus vanishing.—205.

They then said among themselves: "Oh, we have been grossly deluded on all sides by Bṛihaspati and got cursed by the sage Śukra." —206.

They got very vexed; and all the Asuras, under the leadership of Prahlâda, immediately went to their preceptor; and with their heads cast down in shame, they stood before him in repentence. The sage, finding his disciples come back, addressed them thus:—"Though I tried my best to enlighten you all as to the true state of affairs, you did not pay heed to my warning. On account of this disregard of my advice, you will surely be defeated in future."—207-209.

Hearing those words of Śukra, Prahlâda, with his eyes full of tears, falteringly said to the preceptor:—"O Bhârgava, do not abandon us, we all are your devotees and look to you for protection; shield us. O perceptor of the Divine Vision! You are capable of knowing, that not having the good luck of seeing you, we were deluded by Bṛihaspati, the preceptor of the Devas. And, O Bhṛigunandana! if you will not show kindness to us, then all of us, discarded by you, shall go to Rasâtala." —210-212.

The sage Śukra, on hearing these words, curbed his anger and, moved by pity and compassion, said: "You need not entertain any fear, nor need you go to the Rasâtala. Certainly, you will obtain prosperity in future, so long as I am away, but your destiny must be fulfilled. I cannot make it otherwise, for fate is stronger. You must lose your intelligence from to-day, though you will regain it hereafter. You will conquer the Devas only once, and after that you had better go to Pâtâla. Now the ten ages of your prosperity have come to an end; for that was the period predicted by Brahmâ in which you had world-dominion. You will again regain your kingdom in the Ṣâvarṇika Manvantara, after which, O Prahlâda, your grandson, King Bali, will reign with all glory, in different realms; for, even, Lord Viṣṇu will promise this secretly to your grandson, when He will deprive him of his kingdom in His Dwarf incarnation. Because you were devoted to Viṣṇu and your mind was regulated according

to His will; therefore Brahmâ being pleased with you, gave you this world-sovereignty. Śiva, the most supreme Lord of the entire universe, has spoken to me, as a secret, that Bali will be the future king of the Devas; and therefore He, invisibile to all, is awaiting that time. O Prahlâda! Brahmâ, on being pleased with you, has granted another boon to you which I am not in a position to reveal to you, because Brahmâ, the knower of the future, has not authorised me to do so. He has also said that both these my disciples (Śaṇḍâ and Mârka) are equal in wisdom to Bṛihaspati. These two will protect you against all the machinations of the Devas in my absence."—213-224.

On hearing these words of Śukra, the rigid follower of ritualistic rites, all the Asuras retired pleased, along with the high-souled Prahlâda, and being assured by their preceptor, Śukra, that they would gain at least one victory over the Devas, the Asuras, acting on these words, put on their armours and challenged the Devas to fight them. The Devas, seeing the Asuras standing in the battle-field well-equipped to fight, came out to give battle.—225-227.

The great war between the Asuras and the Devas lasted for a century in which the Devas were repulsed and the Asuras were victorious. The Devas held a conference and decided to invite Śaṇḍâ and Márka (as guests of the Devas), on the occasion of their sacrifice, after which they would get victory in the next war. After coming to that conclusion, the Devas invited both of them to their sacrifice, and said:—"O, twice-born ones! You forsake these Asuras, we will be yours always, after conquering them through your support."—228-230.

The Devas, thus made friends with Śaṇḍâ and Mârka, and then fought with the Dânavas, when they were victorious. As the Dânavas became powerless by being deserted by Sandâ and Mârka, so they were defeated easily, and thus the curse of Śukra took effect.—231-232.

The Asuras, thus cursed by their preceptor, and without any spiritual support from any side, and repulsed by the Devas, found themselves in a most helpless condition and eventually entered Rasâtala (infernal regions). The Dânavas, being thus dispirited by the victory of the Devas and through the instrumentality of Bhṛigu, went to Pâtâla.—233-234.

Again, whenever there is decay in righteousness, Viṣṇu takes birth, in order to establish righteousness by destroying the Asuras.—235.

Brahmâ had also ordained this, that those Asuras who go against the righteous injunctions of Prahlâda would also be killed by men.—236.

In accordance with that ordinance of Brahmâ, there was a partial

incarnation of Nârâyaṇa as Dharma, at the end of the Châkṣusa Manvantara, when the Devas performed a sacrifice at the beginning of the Vaivasvata Manvantara. At this incarnation, Brahmâ was the officiating priest. This was the first incarnation. There was another incarnation of the Supreme Soul. When the Devas were in distress, then, on the fourth day of the Moon, which was the anniversary of the beginning of a Yuga, Lord Viṣṇu manifested Himself on the sea-coast. He incarnated Himself as Nṛisiṃha for the destruction of Hiraṇyakaśipu. Rudra officiated as the sacrificial priest. This was His second incarnation.—237-239.

In the seventh Tretâ Yuga, when King Bali was in power, Dharma was the sacrificial priest at the time of the Lord manifesting Himself as Vâmana.—240.

O Sages! these three are the celestial incarnations of Viṣṇu; and there are seven more human incarnations which the Lord underwent owing to the curse of Bhṛigu.—241.

In the first Tretâ Yuga, when the fourth part of righteousness was lost, the Lord incarnated as Dattâtreya, and the sage Mârkandeya was the officiating priest. This was His fourth incarnation —242.

The fifth incarnation was that of the world-Emperor, Mandhâtri, which took place in the fifteenth Tretâ, when Uttânga was the officiating priest.—243.

In the 19th Tretâ, there was the sixth incarnation, as Paraşurâma, to root out the Kṣatriyas, when Viśvâmitra officiated as the sacrificial priest.—244.

In the 24th Tretâ Yuga, the seventh manifestation was that of Śrî Râmchandra, as the son of Daśaratha, and with Vasiṣṭha as the priest, to kill Râvaṇa.—245.

In the 28th Dvâpara, Viṣṇu incarnated Himself as Vedavyâsa, the son of Parâśara, when Jâtûkarṇya sage was the officiating priest. This was the eighth incarnation of Viṣṇu.—246.

For the establishment of righteousness and the destruction of Asuras, through asceticism, there was the 9th incarnation, in the form of Buddha of Divine splendour, with His Eyes as beautiful as lotus, and with the sage Dvaipâyana Vyâsa as the officiating priest.—247.

At the close of Kaliyuga (the present iron age), there will be the Kalki mainfestation, in the house of Viṣṇuyasa, and the sage, Pârâsarya Vyâsa will be the officiating priest. This will be the tenth incarnation, and Yâjñyavalkya will make his appearance before this coming mainfestation.—248.

This incarnation will destroy all the wicked ones and the hypocrites; and, with a large army of the Brâhmaṇas, He will kill Śudra Kings and drive away all hypocrisy. After killing the enemies of Brâhmaṇas and other enemies, He will march on with His army in the 28th of the Kaliyuga, and then, after purifying the Śudras, will cross the ocean, where He will destroy the sinful mixed castes and, thus fulfilling His mission, He will educate his peoples.—249-253.

Afterwards, the people, by becoming enraged and deluded with each other, will kill each other to fulfil the future destiny.—254.

When, in process of time, the incarnation of Kalki will vanish, then the future kings will be destroyed, through the rebellion of their subjects.—255.

The people, not finding any one as their protector, will fight amongst themselves, and will then land themselves in great troubles after killing one another.—256.

All cities and villages will be devastated, and the duties of castes and the stages of life will disappear.—257.

At that juncture—the end of the Iron Age—men will open markets to sell boiled rice, the Brâhmaṇas will sell the Vedas and the women will earn their living by selling their hair.—258.

People will be very short of stature, and they will be short-lived. They will make forest, as their place of dwelling, or they will reside by rivers and hills, subsisting on roots, fruits and leaves.—259.

They will clothe themsevles with tattered clothes, the deer-skin, &c. All the castes will mingle into one mass, and the people will be reduced to penury and will find themselves in great distress and subjected to many troubles.—260.

Being thus tormented with myriads of troubles and difficulties, all the population will become annihilated along with the end of the Kaliyuga.—261.

Satyayuga (the Age of Truth) will follow on the heels of the disappearing Kaliyuga. "This is the narration of the doing of the Devas and the Asuras that I have related at some length to you, O sages; now hear an account of Yaduvaṃśa, Turvasu, Puru, Druhya, Aṇu, along with the glory of Viṣṇu."—262-263.

Here ends the Forty-seventh chapter dealing with the curse of Śukra on Asuras and the ten Incarnations.

Note.—A summary of this chapter is given by Dr. John Muir, in Volume IV of his *Original Sanskrit Texts*, pp. 151-156.

CHAPTER XLVIII.

Sûta said :—Turvasu was the father of Garbha, who begot Gobhânu, the father of the heroic Trisâri. Trisâri was the father of Karandhama, and Bharata was his son. This Bharata should not be confounded with Bharata, the son of Duṣyanta. Duṣyanta the father of Bharata, who was sinless belonged to the family of Puru.—1-2.

Because Turvasu did not exhange his youth with the infirmity of Yayâti, through the curse of the latter, therefore, the family of Turvasu did not become prominent, but it lapsed into the house of Puru.—3.

Duṣyanta was the father of Varûtha, who begot Âṇḍira, who was the father of Sandhâna. He also begot Pândya, Kerala, Chola, Karṇa, and their respective countries were named after them.—4-5.

Druhya was the father of two heroic sons, named Setu and Ketu. Setu begot Saradvâna, the father of Gandhâra, after whose name the vast Gândhâra country is known. He had choice horses of the Ârratta country.*—6-7.

Gândhâra was the father of Dharma, who begot Dhṛita, the father of Viduṣa, whose son was Prachetâ. Prachetâ was the father of a hundred sons, all of whom ruled as sovereigns in the Mlechha country lying in the north.—8-9.

Aṇu was the father of the following three pious sons, *viz.*, Sabhânara, Chakṣuṣa, Parameṣu.—10.

Sabhânara was the father of the learned Kolâhala who became a king. Kolâhala became the father of the holy Sañjaya, of worldwide reputation.—11.

Sañjaya was the father of Purañjaya, who begot Janamejaya, the father of Mahâśâla. Mahâśâla was the father of the renowned and pious king Mahâmanâ, who was the lord of seven continents and a universal monarch. He was the father of two famous sons, called Uśînara and Titikṣu.—12-15.

Uśînara had Bhṛiśâ, Kriśâ, Navâ, Darśâ and Driśadvatî as his five queens, all daughters of a Râjarṣi.—16.

The old king Usînara, through his piety and righteousness, begot from his queens, the following pious and worthy sons, *viz.*, Nṛigu from Bhṛiśâ, Nava from Navâ, Kriśa from Kṛiśâ, Suvrata from Darśâ, Śibi Auśinara from Driśadvatî.—17-18.

* Name of the Pañcha-nada or Panjâb (Mahâbhârata).

Śibi begot four famous sons, *viz.*, Prithudarbha, Sutīsa, Kekaya, and Bhadraka; and their countries were named after them, *viz.*, Kekayâ, Bhadrakâ, Sanvîrâ, and Paurâ, and the country of king Nṛigu was also known as Kekayâ.—19.

Ambaṣṭha was the name of the capital town of Suvrata's country, and Vriṣalâ was the capital of Kṛiśa, and Navarâṣtra was the capital of Nava. Now listen to the family of Titikṣu.—20-21.

Titikṣu became a renowned king and ruled in the East. He was the father of Vriṣadratha, who begot Sena.—22.

Sena begot Sutapâ, whose son was Bali. Bali, the Daitya King, was without an issue; for he was bound by the Mahâtmâ [in bonds of captivity.] But, as he was a great Yogi, he took birth in human body as Bali, the son of Sutapâ, and procured five Kṣetraja sons for himself. These were Aṅga, Vaṅga, Suhma, Puṇḍra and Kaliṅga, and their country is called Bâleya. The Bâleyas and the Brâhmaṇas* were the sons of that lord Bali."—23-25.

Lord Brahmâ, satisfied with Bali, gave him a boon, namely, that Bali would be a great Yogî, would live for a Kalpa, would be invincible in war, superior in wisdom, and his mind would always be inclined towards religion. He would be endowed with knowledge of the past, present and future, the chief in his community, victorious in wars, a philosopher, and the establisher of the prescribed orders.

It was through the glory of Brahmâ that Bali was favoured with children (even though made a captive by Viṣṇu).—26-28.

The family of Aṅga will now be described.—29.

The sages said :—" Sûta! How was Bali blessed with five children? What was the name of the mother of those children? Which Ṛiṣi begot them? How did he do so? Be good enough to relate to us all this, and also explain to us the glory of that sage (who begot those children for Bali).—30-31.

Sûta said :—In the days gone by, there was a great sage, named Uśija, and Mamatâ was his wife. Bṛihaspati, the younger brother of Uśija, entertained a desire to enjoy in the company of the latter's wife. Mamatâ, understanding the intentions of Bṛihaspati, told him not to think of anything of the kind, as she was bearing a child to his brother; and added: " O! Bṛihaspati, the child in my womb will get angry, for being

* Brahmaṇâs here does not refer evidently to the Brâhmaṇa caste, but to those descendents of Bali from whom the modern Burma got its name,

of the seed of Uśija, thy brother, he knows all the Vedas [and will not allow thy seed to fecundate in my womb]. Thou, O Bṛihaspati, art also one, whose seed never goes in vain. So do not approach me now. After I am delivered of this seed of Uśija, do as thou thinkest proper, O Lord."—32-36.

In spite of her remonstrance, Bṛihaspati, even though he was such a mighty sage, could not check his passion, and forcibly carried out his intention. When he was about to emit his seed, the child in the womb cried out :—37-38.

"Sire! There is no room for two souls in the embryo; and I have come here before "—39.

Hearing those words, Bṛihaspati became enraged, and thus cursed his brother's son in the womb:—"You, who are present in the embryo and are putting an obstruction in my way of enjoyment, will suffer from blindness."—40-41.

Afterwards, on account of the curse of Bṛihaspati, the child was born blind and named Dîrghatamâ. [Deep darkness]. He was illustrious and persevering like Bṛihaspati.—42.

Dîrghatamâ settled himself in the house of his brother, leading a life of total celibacy. Whilst so dwelling, he learnt from a bull, the dharma of the cattle, that of promiscuous intercourse without regard to relationship. He was supported by his brother and uncle Sometime after, an ox happened to go there of his own accord, and began to feast himself on the Kuśa grass, planted there for sacrificial purposes, when Dîrghatamâ caught him by the horns.—43-45.

The ox, thus taken hold of by him, could not extricate himself from his grip, and, finding himself in a helpless condition said :—"O, bravest of the brave! Let me go. I have never come across a valiant man like you, nor was there any one as powerful as myself. Now leave me. I am pleased with you, and you can ask for any boon from me.—46-47.

Dîrghatamâ replied :—"Where will you go, so long as I am alive? I shall not let you—the encroacher on other's rights—go."—48.

The ox said :—"Sire! I have committed neither any sin nor theft. There is no hard and fast rule laid down to dictate to us, animals, what to eat and what not to eat, what to drink and what not to drink. Many of these duties are imposed on bipeds, and not on us, the quadrupeds. We are not guided by any such restrictions as to what should be done and what should not be done; and whom we should approach for sexual intercourse and whom not."—49-50.

Sûta said :—Hearing from the ox the natural laws of cattle, he released him from his grasp. Afterwards, he fed him with corn, etc.—51.

On the ox going away satisfied with the repast, Dîrghatamâ began to meditate on the natural laws of cattle, and being convinced of its being the true law, he became a devoted follower of it.—52.

On one occasion he met the wife of his younger brother's son, Gautama, and, in spite of her being with child, he taking the laws relating to cattle to be of superior importance, did not desist from her, and caught hold of her with a violent jerk and enjoyed himself in her company, though she was like his daughter-in-law in relation. Knowing about futurity, he began to dilate upon the cattle law, when that lady said :—"You going against nature are behaving like an ox, and without having regard for the rules of prohibited relationships in sexual intercourse; but following the natural law of the beast, you have committed an incest on your daughter. Consequently, I forsake you base and mean, and now go away on account of your doings."—53-56.

With those words, she packed him in a wooden case and threw him into the Ganges, saying, "I abandon you (and do not kill you, pitying) your blindness and old age."—57.

That case, after a long run, was drifted ashore and was taken possession of by Bali, the son of Virochana. Bali made over the contents of the case to his queen, where he was taken out of the case and nourished with various kinds of dainties. After that, he told Bali that he would grant him any boon he would ask for.—58-59.

Bali, the king of the Dânavas, besought him to beget progeny from his wife.—60.

In reply to the request of the king, that sage said, "This will be so;" hearing which, Bali sent his queen, Sudeṣṇâ, to him; but she, thinking him to be old and blind, did not approach him. She, however, sent the daughter of her nurse who, through her contact with that sage, gave birth to Kâkṣîvâna and others.—61-62.

King Bali, seeing the Śudra sons, Kâkṣîvâna, etc., so well up in saintly precepts, so illustrious, so sacred and so versed in saintly lore, said to Dîrghatamâ that they were his sons. The sage said they were not the sons of Bali and claimed them to be his own, on account of their having been born of the Śudra nurse sent by the queen, who herself had discarded him on account of his age and blindness.—63-66.

After that, King Bali appeased that sage and was furious with his

wife; and sent her again well-dressed, after her toilet, to the sage, when the seer said.—67-68.

"O, Devi! Cast off your bashfulness and then lick the whole of my body with your tongue, after rubbing it with salt, curds and honey; you will then attain your wish and get sons."—69.

The queen followed the directions of the seer, but omitted to lick the hind private parts.--70.

When the sage said: "O, blessed one! Your eldest son will be without that part of the body which you have omitted to lick."—71.

The queen said:--"Sire! It is not worthy of you to bless me with such an offspring. Be pleased at my devotion and show your mercy to me."—72.

Dîrghatamâ said:—"O, Blessed one, through your fault this will happen exactly as I have told you and this son of yours will not delight you in any way, but your grandson will; he will, however, not feel the necessity of the missing part of his body." Then the sage, touching her abdomen, said, "O, queen because you have licked all parts of my body except the privates, your sons will be like the full moon, and, in all you will be blessed with five sons of Divine beauty who will be most illustrious, renowned, righteous and performers of sacrifices."—73-76.

Sûta said:—O Ṛiṣis, Śudeṣṇâ begot, through the favour of Dîrghatamâ, Aṅga, the eldest, along with his brothers, Kaliṅga, Puṅḍra, Suhuma, and Vaṅgarâja. Thus the sage begot the above-named five sons to the king Bali.—77-78.

Afterwards, the sâge took all the five sons through a course of ceremony, enjoined on all the twice-born. Thus that posterity was begotten.—79.

Then the divine cow Surabhi said to Diraghatamâ:—"As you followed the cattle law deliberately and took it to be superior to all, O, sinless! I am very much pleased with you and hereby remove your blindness by smelling you. The sin of Bṛihaspati is inherent in you. I however relieve you of your old age, death and loss of vision, by merely smelling you."—80-82.

That sage was instantly restored to his vision after being smelled by Surabhi, and got a long lease of life, along with beautiful eyes and form. He came to be known as Gautama, on account of his being relieved of his blindness by (the smelling of) the cow. Afterwards, Kâkṣîvâna, the son of that Śudra nurse, went with his father, Dîrghatamâ, to Girivraja,

and after seeing and touching him practised penances for a long time, and in the fulness of time, through his asceticism, he purified the body obtained from a Śudra mother and became a Brâhmaṇa, at which his father told him: "I consider myself to-day blessed with a son through you, and O pious one! I feel blessed on getting a righteous and renowned son like you, who after casting off his previous sheath, has became a Brâhmaṇa."—84-87.

Kâkṣîvâna, on becoming a Brâhmaṇa begot a thousand sons, who came to be known as Kauṣamâṇḍa and Gautamas.—88.

Thus the circumstances bṛinging Bali, the son of Virrochana, into contact with the sage, Dîrghatamâ, as well as the family of Bali, have been explained.—89.

Bali said to his five pious sons that he considered himself highly blessed on having them as his sons; and then encasing himself in his Yoga Mâyâ, he became invisible to all, and began to wait for the predicted period, in the Pâtâlapuri.—90.

The son of Aṅga was the King Dadhivâhana. Dadhivâhana's son was King Diviratha, who begot the learned Dharmoratha.—91-92.

That Dharmoratha the great, drank the draught of nectar with the seer Śukra, on the Viṣṇupada mount; after which he became the father of Chitraratha, who begot Satyaratha, the father of Daśaratha, who is also known as Lomapâda. He was the father of a girl, named Śântâ and a renowned son, named Chaturaṅga—93-95.

Chaturaṅga, through the blessings of the sage Śriṅgi, was the promoter of his clan. He was the father of Prithulâkṣa, who begot Champa, after whose name the country Champâpurî is known. It first belonged to Mali.—97.

Champaka, through the favour of Pûrṇabhadra, begot Haryaṅga, the father of Vibhâṇḍa, who begot Vâraṇa, the resister of his foes, who made the celestial conveyances descend on earth through his supernatural powers. Haryaṅga was the father of Bhadraratha, who begot the King Bṛihatkarmâ, the father of Bṛihatbhânu.—98-100.

Bṛihatbhânu was the father of Jayadratha, whose son was Brihadratha. Janamejaya, the great conquerer, was the son of Bṛihadratha, who became the father of the King Aṅga, the father of Karṇa.—101-102.

Karṇa became the father of Vṛiṣasena who begot Pṛithusena. "Ṛiṣis! I have enumerated to you the family of Aṅga; now I shall relate to you the family of Puru."—103.

The Ṛiṣis said:—"Sûta! How is it that Karṇa is said to be the son

of Sûta, when you say that he was the son of Aṅga? We wish to know about it, for you are an expert in these matters.—104.

Sûta said:—Bṛihadbhânu begot a son, called Bṛihanmanâ, who had two queens, *viz.*:—Yaśodevî and Satyâ, the daughters of the king Saivya. —105.

Jayadratha was born of Yaśodevî, and Vijaya was born of Satyâ.—106.

Bṛihat was the son of Vijaya and the father of Bṛihadratha, who begot Satyakarmâ, the father of Adhiratha, who was the [Sûta] chariot-driver of Satyakarmâ. He had nurtured Karṇa, the son of Aṅga, and so Karṇa is known as the son of Sûta also.—108.

Here ends the forty-eighth chapter dealing with the family of Soma and the founding of the Eastern dominions.

CHAPTER XLIX.

Puru was the father of the most illustrious Janamejaya who begot Prâchîtvata and ruled in the East, and gave his name to the Eastern quarter (Prâchî means East).—1.

Prâchîtvata became the father of Manasyu, who begot Pîtâyudha, whose heir was Dhundhu, whose son was Bahuvidha, the father of Sampâti. —2-3.

Sampâti begot Rahamvarchâ, the father of Bhadrâśva, who begot from the Apsarâ, named, Dhṛitâ, ten sons, *viz.*, Aucheyu, Hṛiṣeyu, Kakṣeyu, Saneyu, Dhṛiteyu, Vineyu, Sthaleyu, Dharmeyu, Sanateyu and Puṇeyu. Jvalanâ, the daughter of Takṣaka, became the wife of Aucheyu, from whom he begot the King Antinâra (another reading is Rantinâra), who became the father of many good sons, through his queen, Manasvinî. The heroic Amûrtarayas, the pious Trivana, and, third, a daughter, named Gaurî, who afterwards became the mother of Mândhâtâ, (were born to him).—4-8.

Ilinâ, the daughter of Yama, who was an auspicious lady (and was another queen of Antinâra), begot sons who were gifted with Divine knowledge.—9.

The son of Ilinâ begot four sons through his wife Upadânavî, *viz.*, Riṣyanta, Duṣyanta, Pravîra and Anagha.—10.

Duṣyanta became the father of a world-conquering and Universal Emperor, Bharata, from his wife Śakuntala, whose descendants are called Bhâratas.—11.

To the King Duşyanta, an incorporeal Voice thus addressed :—"Mother is like a pair of bellows to the father, from whom the son is born. The son is thus identical with the father. Therefore, O Duşyanta! foster your son and do not discard Śakuntalâ. The son raises his deceased father back from the hell of Yama to heaven. Thou art the generator of this child. What Śakuntalâ said is true.—12-13.

Thus Bharata was born of Śakuntalâ and Duşyanta. In ancient times, when all the sons of Bharata perished, through a widespread and virulent epidemic, brought on by the wrath of the Goddess Mâtrikâ [? smallpox], then the Marut Devas brought Bharadvâja, the son of Bṛihaspati, and gave him to Bharata.—14-15.

The sages said :—'Sûta! Please explain to us fully how the Marut Devas gave the most illustrious Bharadvâja to Bharata."—16.

Sûta said :—Bṛihaspati, whilst staying on Earth, one day saw the wife of his brother, Uśija, who was big with child, and addressed her thus :—"Dress thyself well and let us enjoy." She, being thus addressed, replied to Bṛihaspati thus :—"The embryo in my womb is mature and is already reciting the Vedas. Thy seed will also not be fruitless and thy proposal is sinful." Hearing which, Bṛihaspati said :—"I need not be taught morality by thee, O sweet one." After saying that, he carried out his desire by force; when on the verge of his final enjoyment, the child from her womb cried out to Bṛihaspati :—"I have entered the womb first, O Bṛihaspati, thy seed will also not go in vain. There is no room for a second body in this womb." Bṛihaspati being thus addressed by the child in the womb, replied in anger :—"Because on such an occasion, dear to every creature, thou preventest me from enjoyment, thou shouldst see lasting darkness [Dîrghatamas]." —17-28.

Afterwards, Bṛihaspati cast his seed on the floor which at once became a child; seeing whom, Mamatâ said to Bṛihaspati, "I am going home, you should support [Bhara] this child [born of us two (dvâja)], O Bṛihaspati."—24-25.

Afterwards, she went away, and the child was also given up by Bṛihaspati. Seeing the child thus forsaken by both his father and mother, the Maruts, through pity, carried that child, Bharadvâja, to Bharata.—26.

At the same time, King Bharata performed a big sacrifice to beget a progeny, but his object was not gained. Then he performed the Marut-soma sacrifice, when the Marut Devas becoming pleased with the devotion of the king, gave him the child Bharadvâja. In that way, the Marut Devas

presented this son of Bṛihaspati, the son of Aṅgiras, to the king Bharata. —27-30.

Bharata on getting Bharadvâja said :—" I consider myself blessed on getting you."—31.

Bharadvâja was named Vitatha [futile], owing to his being futile as a son, for he never entered the mother's womb. The Brâhmaṇas and Kṣatriyas born on this Earth of Bharadvâja, came to be known as Dvyâmusyâyaṇa Kaulinas. When Vitatha was thus brought to Bharata, then Bharata went to heaven, and the sage Bharadvâja also went there, after anointing his son.—33-34.

Vitatha begot the renowned Bhuvamanyana, who had four famous sons, *viz.*, Brihatkṣatra, Mahâvîrya, Nara and Garga. Nara became the father of Saṅkṛiti, who begot Mahâyaśâ, who, through Satkṛiti, had two sons, named Gurudhî and Rantideva. Gargâ's heir was the learned Śibi, whose sons, known as Śâibyas and Gargâs, were twice-born Kṣatriyas as well as Brâhmaṇas. Urûkṣvata was the worthy son of Âhârya (Mahâvîrya) who begot, through Viśâlâ, three sons, named Triyuṣṇa, Puṣkari and Kavi, and they became Brâhmaṇas and were called Urûkṣavas, and these three were the highest Ṛiṣis amongst Kâvyas.—35-40.

The Gargâs, the Saṅkritayas and the Kâvyas are twice-born Brâhmaṇas with Kṣatriya strain in them. They were all very learned. Kṣiti, the son of Bṛihatkṣatra, is known as Hasti. He was the founder of yore, of the city, called Gajasâhvaya (Hastinâpura). Hasti had three sons of great glory, named, Ajamîḍha, Dwîmîḍha, and Purumîḍha. Ajamîḍha had three wives, born of Kuru clan, Nilinî, Dhuminî and Keśinî.—41-44.

From his wives, Ajamîḍha begot sons of Divine lustre; because they were born to him in his old age, on the completion of his asceticism; therefore, they were very pious and powerful. They were all born through the blessings of Bharadvâja. Hear now their names in detail.—45-46.

Ajmîḍha begot from Keśinî, Kaṇva, who became the father of Mêdhâtithi, the progenitor of the Kâṇvaya clan of Brâhmaṇas; from his wife Dhuminî, Ajmîḍha begot the King Bṛihadanu, who was the father of Bṛihamta, who begot Bṛihanmanâ the father of Brihadbhanu, who begot Bṛihadiṣu, the father of Jayadratha, who begot Aśvajit, the father of Senajit, who had four world-famous sons, *viz.*, Ruchirâśva, Kâvya, King Dhridaratha and Vatsarâja.—47-50.

Vatsarâja was the founder of the dynasty of Parivatsaka, and Ruchirâśva became the father of Prithusena, who begot Paura the father of Nîpa, who begot one hundred valiant sons, who all were known as Nîpâs. Among them Śrimâna was the most renowned.—51-53.

Kâvya begot Samara, who was only fond of wars; and he begot three sons, namely, Pâra, Sampâra, and Sadaśva. They were renowned as great men in the world, and of them Pâra begot Pṛithu, the father of Sukṛita, who begot Vibhrâja of versatile genius, who became the father of Aṇuha, who was the son-in-law of Śukra and the husband of Kritvi. Aṇuha begot Brahmadatta, the father of Yugadatta, who begot Viṣvakasena who, again, came back to this Earth on account of his good deeds.—54-58.

Viṣvakseena begot Udakasena, the father of Bhallâta who begot Janamejaya. Ugrâyudha, for the sake of Janamejaya, then put an end to the family of Nîpa kings.—59.

The Ṛiṣis said:—"Sûta! Whose son was Ugrâyudha, and in what family was he born, and why did he annihilate the Nîpa Kings? Pray tell as all that fully."—60.

Sûta said:—Ugrâyudha was born in the Solar dynasty and practised penances for eighteen thousand years, when he was dried up like a pillar. King Janamejaya adored him for getting kingdom; and he, after promising kingdom to him, killed the Nîpas. Once, the Nîpas attacked the Ṛiṣi Ugrâyudha and Janamejaya, who was serving him in his Âśrama. Ugrâyudha addressed the Nîpas with many conciliatory speeches, but they, heedless of them, injured them. Then Ugrâyudha, when being thus injured, addressed them:—"Since you have not paid heed to my words asking protection and safety from you, therefore, I curse you thus: May you all be taken away by Yama, if there is any force in my asceticism." After that, they were all taken before the God of Death. Seeing which, Ugrâyudha, overcome with pity, said: "Janamejaya, you are worthy of rescuing these misguided, but brave men;" hearing which Janamejaya began to fight Yama, after crying out to his victims, "O, sinners! become the slaves of Ugrâyudha."—62-66.

Strange to say, Janamejaya vanquished his foe and captured Yama, along with hells and their tortures.—67.

The God of Death, becoming pleased at the end, gave the knowledge of emancipation to Janamejaya, after which all the Nîpas went to Lord Kṛiṣṇa.—68.

One who hears their history does not die an unnatural death, but attains bliss in both the worlds.—69.*

Now the family from Dhûminî—another queen of Ajamîḍha.

*The translation of verses 62-69 is tentative only. The passage is very obscure, and not found in many Mss.

Ajamîḍha begot from his wife, Dhuminí, the learned Yuvînara, who became the father of Dhṛitimân, who begot Satyadhṛiti, the father of the valiant Driḍhanemi.—70.

Dṛiḍhanemi became the father of Sudharmâ, who begot the illustrious Sârvabhauma, who became the world-emperor, and Mahâpaurava was born in his famous family. Mahâpaurava begot the King Rukmaratha, the father of Supârśva, who begot the righteous Sumati, the father of Sannatimâna, who begot Kṛita, who became the disciple of Hiraṇyanâbhi Kauśalya.--71-75.

This Kṛita was the promulgator of twentyfour kinds of Sâma Vedic Saṃhitâ, and the chanter of these Sâmas came to be known as Eastern Kârtâsâmagâs.—76.

Ugrâyudha was the son of Kṛita, and was known as Kârti. He was the promoter of his family, and it was he who killed the father of Pṛithu by his valour.—77.

That father of Pṛithu was Nila, the king of the Pâñchâla, and Kṣema the renowned, was the son of Ugrâyudha.—78.

Kṣema was the father of Sunîtha, who begot Nripaîjaya, the father of Viratha. This completes the line of the Paurava Kings.—79.

Here ends the forty-ninth chapter describing the Paurava dynasty.

CHAPTER L.

Sûta said :—Ajamîḍha begot from Nîlinî, Nila, who was the father of Suśânti, through his severe austerities. Suśânti begot Purujânu, the father of Pṛithu, who begot Bhadrâśva. Now listen to the progeny of Bhadrâśva. He had five sons, namely, Mudgala, Jaya, Bṛihadiśu, Javîhara and Kapila. They all five, it is heard, were the kings in different parts of the Pañchâla and ruled with righteousness. Hence their country was called Pañchâla, or ruled by the five. Thus we have heard.—1-4.

The sons of Mudgala became Brâhmaṇas from Kṣatriyas and were founders of the family of Maudgalyas. Maudgalas and Kâṇvas, mentioned before, were the followers of the school of Aṅgirâ.—5.

Mudgala begot the renowned Brahmiṣṭha, the father of Indrasena, who begot Vindhyâśva, the father of a pair of twins, called Divodâsa and the daughter Ahilyâ, from his wife Menakâ.—6-7.

Ahilyâ begot the famous Riṣi, Śatâṇanda, who was the son of Śaradvâna.—8.

Śatânanda begot Satyadhṛiti, who was a famous archer. He was the father of Amoghavîrya.—9.

At the sight of a nymph, Satyadhṛiti cast his seed in a pool of water, out of which, one son and a daughter were born.—10.

At the same time, King Śântanu chanced to go for a hunt and, seeing the babies, took pity on them and brought them with him.—11.

All those sons of Śaradvâna came to be known as Gautamas. Now the family of Divodâsa will be narrated.—12.

Mitrayu was the son of Divodâsa, and he begot Maitreya, the founder of the family of Maitrâyaṇas. They were all Kṣatriyas, but became Bhârgava Brâhmaṇas, belonging to the gotra Yati. King Chaidyavara was the son of Maitreya.—13-14.

Chaidyavara became the father of the learned Sudâsa, who begot Ajamiḍha the second, the father of Somaka, who begot Janta. From him, a hundred sons were born in the line of Ajamiḍha and Somaka. When Somaka was killed, then Dhûminî, the wife of Ajamîḍha, practised most trying and rigid penances on the loss of her promising son. She went to sleep, after duly performing Agnihotra and finishing her meals.—15-18.

Ajamîḍha then enjoyed himself with Dhûminî, when she begot smoke colored Ṛikṣa, the valiant. Ṛikṣa begot Saṃvaraṇa, the father of Kuru, who forsaking Prayâga, built up Kurukṣetra. He practised long asceticism to call Indra, who at last appeared before him out of fear and granted him a boon.—15-21.

It is for this reason that Kurekṣetra is so sacred. The faimly of Kuru multiplied; the members of which came to be known as the Kauravas. The five favourite sons of Kuru, *viz.*,—Sudhanvâ, Jahnu, Parîkṣita, Prajana and Arimardana were all very pious and illustrious.—22-23.

Sudhanvâ begot Chyavana, who was very learned, and he became the father of Ṛikṣa, who begot Kṛimi, the great ascetic, who was the father of Chaidyoparichara, also known as Vasu. He was a remarkable warrior like Indra, and had the power of traversing the sky. He begot from Girikâ the following seven issues, named Mahâratha, known also as Bṛihadratha, King of Magadha (Bihar); Pratiaśravâ; Kuśa; Harivâhana; was the fourth; Yaju was the fifth; Matsya and a daughter, named Kâlî who was the seventh. Brihadratha was the father of Kuśâgra, who begot Vriṣabha, the father of King Puṇyavâna, who begot the King Puṇya, the father of Satyadhṛita, who begot Dhanuṣa, the father of Sarva, who begot Saṃbhava, the father of the King Brihadratha. Brihadratha's son was born in two parts, which Jarâ joined together (Sandhita), who, on account

of being joined by Jarâ, came to be known as Jarâsandha. He was the conqueror of all the Kṣatriyas.—24-32.

Jarâsandha begot the illustrious Sahạdeva, the father of the illustrious Somâvi, who was a great ascetic. Sutaśravâ was the son of Somâvi. Thus the Kings of Magadha have been described.—33.

King Jahnu was the father of the King Suratha, who begot Vidûratha, the father of Sârvabhauma, who begot Jayatsena, the father of Ruchira, who begot Bhauma, the father of Tvaritâyu, who begot Akrodhana, the father of Devâtithi, who begot Dakṣa, the father of Bhîmasena, who begot Dilipa, the father of Pratîpa, who was the father of three sons, *viz.*, Devâpi, Śantanu, Bahlîka. Bahlîka was the father of the seven sons, known as Bâhlîśvarâs. Devâpi, forsaken by his subjects turned a muni. —34-39.

The Ṛiṣis asked :—Sûta ! Why was the King Devâpi forsaken by his subjects. For what fault of his did the subjects not accept him ?"—40.

Sûta said :—That prince Devâpi became a leper, and that is why he was forsaken by everybody. Now I will narrate the future family of Śantanu (as given in the Bhaviṣya Pûrâṇa).—41.

King Śantanu was a very learned physician, and was highly accomplished. It is laid down in the books on medicine that by his mere touch even the patient suffering from a most dreadful disease would be instantly cured and become young. He was for that reason known as Śantanu. He married the sacred Ganges.—42-44.

Note.—**Śântanu means the healer of the body.**

Śântanu begot, from Jâhnavî, the famous Devavrata ; and from his second wife, Satyavati, the daughter of a fisherman, he begot Kâli and Vichitravîrya.* The favourite and sinless son of Śântanu, namely, Vichitravîrya, had died childless, and, consequently, Kṛiṣṇa Dvaipâyâna was appointed to produce a son on the widow of Vichitravîrya. He thus begot three sons, named Dhritarâṣṭra, Pâṇḍu, and Vidura. Dhritarâṣṭra begot one hundred sons, from Gandhârî.—45-47.

Of his hundred sons Duryodhana was the most remarkable. Pâṇḍu had Kuntî and Mâdrî as his wives.—48.

Then Pâṇḍu became the father of the five sons, given to him by the Devas, *viz.*, Yudhiṣṭhira, from Dharma ; Bhîma, from Vâyu, Arjuna, from Indra. From his second wife, Mâdrî, Pâṇḍu got Nakula and Sahadeva, through the two gods Aświni.—49-50.

* This Satyavati, while still a maiden, had given birth to Vedavyâsa, through Ṛiṣi Parâśara.

The five sons of Pâṇḍu had Draupadî, as their common wife, from whom Yudhiṣṭhira begot Prativindhya, Bhîma begot Śrutasena, Arjuna begot Śrutakîrti, Sahadeva begot Śruta Karmâ and Nakula begot Śatânîka. Thus Draupadî begot those five sons to the Pâṇḍavas, and they are known as Drauapadeyâs. The five Pâṇḍavas also begot another half a dozen sons, in addition to those five born of Draupadi. They are known as Pâṇḍaveyas to distinguish them from Draupadeyas. Thus, Bhîma begot from the Asura girl Hiḍambâ, a son, called Ghatôtkacha and Sarvaga from Kâśî; Sahadeva begot Suhotra from his wife Mâdri; and Nakula from Kareṇumatî begot Niramitra. Arjuna begot from Subhadrâ, Abhimanyu, and Yudhiṣṭhira begot a son, named Yaudheya, from Devakî.—51-56.

Parîkṣit, the conqueror of enemies' towns, was the son of Abhimanyu, and he became the father of Janamejaya, the Pious. When Janamejaya favored Ṛiṣi Yâjñavalkya, whom he appointed as his Brahmâ priest at the Sacrifice, then the sage Vaiśampâyana cursed him to the effect: "The innovations introduced by you O man of perverted intelligence, will not be respected. They will be honored only so long as thou wilt remain on earth."—57-59.

Thus all the subjects, seeing the Victory of Kṣatriyas over the Brâhmaṇâs, flocked round the King Janamejaya. From that day's curse the priests officiating at sacrifices performed by Kṣatriyas began to decline and refused to attend on occasions of their sacrifices.—60-61.

When, after finishing the sacrifice of Prajâpati, on a full-moon day, Janamejaya was entering the hall of Sacrifice, he was prevented from doing so, by Vaiśampâyana, but the former did not heed him. On the contrary, Janamejaya, the son of Parîkṣit, after performing two Aśvamedha sacrifices, became a great Vâjasaneyaka, and went to the forest on account of his being cursed for entering into hostility with the Brâhmaṇas.—62-64.

Śatânika, the son of Janamejaya, was very valiant; and he was anointed and proclaimed king by Janamejaya; Śatânîka begot the most illustrious Adhisoma Kṛiṣṇa,* by performing aśvamedha sacrifice.—65-66.

Sûta said:—Ṛiṣis! This Adhisoma Kṛiṣṇa is reigning now; and it is in his reign that you have engaged in this big sacrificial session, of which three years have passed in Puṣkara and two years in Kurukṣetra and Driśadvatî.—67.

The Ṛiṣis said:—Sûta! all this is past history now. We wish to hear something about the future kings. Pray tell us about the kings who will

* Mr. Pargiter, in his *Dynasties of the Kali age*, p. 4, note 10, says that the correct name is "Adhisîma Kṛiṣṇa"

be the rulers of the land. Be pleased to tell us their names and duration of their reigns; please also tell us the extent of Satya, Tretâ, Dvâpara and Kaliyugas, and also explain to us about the prosperity, adversity and vices of those ages."—68-71.

Sûta said:—Ṛiṣis! listen, while I narrate all which have not yet come to pass, as told to me by Vyâsa, of untiring energy, both with regard to the future Kaliyuga and the Manvantaras. After that, I shall tell you of the future kings.—72-73.

I shall narrate the kings who are to be in the families of Aila and Ikṣvâku, as well as in the family of Paurava, among whom, the auspicious stock of the Aila and Ikṣvâku families was established. All that I shall declare, as mentioned in the Bhaviṣya [Purâṇa].—74.

Besides these, other kings will also arise, belonging to the castes of Kṣattrâs, Pâraśavas, and Śudrâs as well as those who are outside these [foreigners]; namely, Andhras, Śakâs, Pulindas, Chulikâs, Yavanâs, Kaivartas, Abhîras and Śabaras, and those having a Mlechchha origin. I shall declare those kings, according to their succession and by name. —75-76.

Note:—According to Mr. Pargiter, these lines follow after the words "Mlechcha origin" *viz.*, Pauravas, Vitihotras, Vaidisâs, five (Panchâlâs?) Kosalâs, Mekalâs, Kośalas, Pauṇḍras and Svasphrakas, Sunidharmas, Sâkâs, Nîpas."

Adhisoma Kṛiṣṇa is the first king, and I shall first relate to you his dynasty, as told in the Bhaviṣya [Purâṇa].—77.

Adhisoma Kṛiṣṇa shall have Vivakṣu* for his son, and after Hastinâpura is washed away by the Ganges, the latter shall make Kauśâmbi his capital, and he shall be the father of eight powerful sons.—78-79.

Bhûri will be the eldest and shall beget Chitraratha, the father of Śuchidrava, who shall beget Vriṣṇimân, the father of King Suṣeṇa, who shall beget Sunîtha, (the father of Rucha, who will be) the father of Nrichakṣu,† who shall beget Sukhibala, the father of Pariṣṇava, who will beget Sutapâ, the father of Medhâvî; and Purañjaya will be the son of the latter, and the father of Urva, who shall beget Tigmâtmâ, the father of Brihadratha, who shall beget Vasudâmâ.—80-85.

Vasudâmâ will be the father of Śatânîka, who will beget Udayana, the father of the brave Vahînara.—86.

Daṇḍapâṇi will be the son of Vahînara and the father of Niramitra, who shall beget Kṣemaka. The following śloka has been sung by the

* Another reading is Nichakṣu.

† Another reading is Uṣṇâ. Another reading is Suchidratha.

ancient prophets :—"The source of Brahma-Kṣatra stock the family honored by Devarṣis, will come to conclusion in the Kali age, when it reaches King Kṣemaka."—87-88.

Sûta said :—Ṛiṣis! I have narrated to you this dynasty of Pauravas who descended from Arjuna, the son of Pâṇḍu.—89.

Here ends the fiftieth chapter describing the dynasty of the Pauravas up to Kṣemaka.

CHAPTER LI.

The Ṛiṣis.—O! Sûta! Pray tell us about those Agnis or Fires which are honored amongst the twice-born, and narrate the history of the descendents of that dynasty in detail.—1.

Sûta.—Ṛiṣis! In Svâyambhuva Manvantara, Agni Abhimânî (the presiding spirit of Fire), was born from the mind of Brahmâ, and Svâhâ was his wife. She gave birth to Pâvaka (Subterranean), Pavamâna (Terrestrial) and Suchi (Celestial) Fires. Pavamâna or Terrestrial Fire is produced by friction, and Pâvaka (Subterranean) Fire produces the magnetic fire, called Vidyuta.—2-3.

Śuchi is also called Saura (Solar or Celestial Fire). These fires are known as Sthâvaras or Fixed Fires. Havyavâha is the son of Pavamâna.—4.

Pâvaki, Saharakṣa and Havyavâhamukha are sons of Pâvaka, Pavamâna and Śuchi respectively. The Havyavâhamukha Agni is sacred to the Devas, and the first-born of Brahmâ (Pavamâna) is the Fire sacred to men.—5.

Saharakṣa is the Agni sacred to the Asuras. These three Fires belong to the three classes. Their sons and grandsons number forty.—6.

They are now described and named separately. Pâvana (Pavamâna), the Fire of human beings (Laukika), is the first-begotten of Brahmâ, and Brahmanandana known also as Bharata, was the son of Pavamâna. Havyavâha is also known as Vaiśvânara Agni. He died while carrying Havya offerings to the Gods. He being dead, the son of Atharvan (Aṅgirasa) produced the Fire Puṣkarodadhi (produced by the churning the cloud), which is known as Atharva Alaukika Agni and also as Dakṣiṇa Agni, by non-rubbing.—7-9.

Atharvan was begotten from Bhṛigu, and Aṅgiras was the son of Atharvan, who begot the above-mentioned Alaukika Dakṣiṇa Agni,—10.

Pavamâna is called Nirmathya Agni, also produced by (rubbing fire-sticks or) any friction, and the same is known as Gârhapatya Agni or Household Fire, the first fire amongst the Brâhmaṇas.—11.

He produced, from Saṁśati, two sons, named Sabhya and Avasathya, then Havyavâhana was enamoured of sixteen rivers. The-twice born call this Agni Abhimânî Âhavanîya Fire also.—12.

The sixteen above-mentioned rivers are :—

Kâverî, Krishṇaveṇî, Narmadâ, Yamuna, Godâvarî, Vitastâ, Chandrabhâgâ, Irâvati, Vipâśâ, Kauśikî, Śatadru, Sarayû, Sîtâ, Manasvinî, Hradinî and Pâvanâ.

After dividing his body into sixteen different parts, he dallied with these sixteen river-goddesses, when he was attracted towards Dhiṣṇyas.* Produced from these Dhiṣṇyas was the progeny known as Dhiṣṇus. Since they were the sons of Dhiṣṇyas, they are called Dhiṣṇus.—13-16.

All the sons of the rivers made friends with these Dhiṣṇyas. Listen now about the Viharaṇîyas (those which are removable from the altar and Upastheyas (those which are fixed in their places and worshipped there), amongst them. Vibhu, Pravâhana and Agnidhra are fixed in their altars, while the remaining Dhiṣṇus are shifting and moving, and taken from their places when some auspicious occasions arise. Hear the names of Anirdeṣya and Anvârya Agnis, in order.—17-18.

Vâsava and Kriśânu are both the Agnis of Dvitiya and *Uttara vedî* (altars). Samrât was the son of Agni, and the Brâhmaṇas worship these eight Fires.—19.

Parjanya and Pavamâna are also Agnis and are seen on the Dvitiya altar. Pâvakoṣṇa and Samuhya are the Agnis found in the North or uttara altar.—20.

Havyasûda and Asamṛijya are both known as Śâmitra. Śatadhâmâ and Sudhâjyoti are described as Raudraiśvarya agnis. Brahmajyoti and Vasudhâmâ are said to be Brahmasthânîya. The Upastheya Agni by Ajekapâda is known to be Śâlâmukha.—21-22.

Anirdeśya and Ahirbudhnya are carried to the south. The Brâhmaṇas say that these Upastheya Agnis should be worshipped by all.—23.

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* *Dhiṣṇya.*—A sort of subordinate or side altar, generally a heap of earth, covered with sand, on which the fire is placed, and of which 8 are enumerated, *viz.*, besides the *Agnidhriya* [in the *Agnidhra*], those in the Sadas belonging to the *Hotri*, the *Maitra-varuṇa* or *Pra-taṣṭṛi*, the *Brâhmaṇâchchhansin*, the *Potṛi*, *Neṣṭṛi*, and *Achchâ-vâka* and the *Mârjâliya*. (Monier-Williams' Sanskrit-English Dictionary.)

Now I shall describe the Viharaṇiyas and their eight sons. Barhiṣa Agni, the carrier of sacrifice, was the son of Hotṛiya.—24.

Prachetâ Agni is the son of Praśaṃsya. He is the second Agni. Saṃsahâyaka Viśvevedâ is the son of Agni, called Brâhmaṇâ chaṃśi.—25.

Svâmbha Agni is described having its origin in the waters. His name is Setu. These Dhiṣṇya Âharaṇa (shifting) Agnis are worshipped along with the Soma in the Soma sacrifice by Brâhmaṇas.—26.

The good call Pâvaka Agni to be Yoga, and that Agni is worshipped along with Varuṇa at the time of purificatory bath.—27.

Agni, the son of Hṛidaya, that digests the food, is known as Manyumân, Jâṭharâgni, and Vidhâgni.—28.

The Agni that is produced spontaneously by friction and consumes all beings, is the son of the Agni Manyumân, called Ghorasaṃvartaka.—29.

This Agni dwells in the ocean, drinking water, in the mouth of Vadavâ (? oceanic volcano), and the son of Samudravâsi (oceanic fire) is Saharakṣa.—30.

Saharakṣa Agni resides in the houses of the people, and fulfils their desires. Kravyâda Agni, the son of Saharakṣa, devours the dead (*i.e.*, the funeral fire).—31.

These are the sons of Pâvaka Agni, as related by the Brâhmaṇas. Their sons, through Sauvîrya, were stolen by the Gandharvas and the Asuras.—32.

The Agni obtained by the rubbing of Araṇi went to dwell in the sacrificial fuel. This fire is called Lord Âyu, in which sacrificial victims are immolated.—33.

Âyu begot Mahimâna, the father of Dahana. This Dahana is the presiding Fire in Pâkayajña domestic sacrifices, and eats the fire oblations made into it ; and it eats also offerings made to the Devas and the pitṛis. His son is Sahita Adbhuta, who is very celebrated.—34-35.

He eats the offerings, &c., made at Prâyaśchitta (atonement). He (Adbhuta) is the father of a portion of the heroic Devâṃśa, known as the Great.—36.

Vividhâgni was born of the Vîra Devâṃśa, who begot Mahâkavi. Arka, the second son of Vividhâgni, begot eight sons.—37.

He who is known as Rakṣohâyatikrit is the presiding deity in all Kâmya sacrifices. The second son is Surabhi (the fifth); Rukmavân (the

sixth); Vasumân (the third), Aunada (the fourth), Haryaśva (the fifth), Pravargya (the seventh), and lastly Kṣemavâna (the eighth), and including the progeny of Śuchi Agni, these are fourteen.—38-39.

Thus have been described the Fires, which were employed in sacrifices in previous world periods by the Devas, along with the Yâmâs (a class of gods).—40.

These Agnis were the presiding deities of sacrifices in Svâymbhuva Manvantara. Now, these are subsidiary fires, shifting from one altar to another and roaming among animate and inanimate beings.—41.

They were the presiding deities of altars and were known as Agnîdhra Fires in ancient times, and were then carriers of sacrificial offerings, and were employed in those days, and may be employed in present days in voluntary (Kâmya) and occasional (naimittika) rites.—42.

They were worshipped in the first Manvantara by Śukras, Yâmâs and Devas.—43.

Thus have been described the altars and the sources of the various Fires; they should be known as existing in the seven Manvantaras, beginning with Svârochis and ending with Savarṇa.—44.

Thus have been described the Agnis of the past Manvantaras. Now will be described the characteristic marks of the Fires to be worshipped in the present and the future Manvantaras.—45.

In all Manvantaras, these Fires, along with Yâmâs and Devas, make their appearance in various forms and for diverse objects.—46.

These Fires live along with future Devas; and thus I have described the Past Agnis; what more do you wish to hear now, O Ṛiṣis.—47.

Here ends the fifty-first chapter describing the dynasty of Agni.

CHAPTER LII.

The Ṛiṣis said :—"Sûta! Be good enough to relate to us the difference between Virtue (Dharma) and Vice (Adharma) in detail, as explained by the Lord Viṣṇu, at the respectful enquiries of the King Vaivasvata Manu."—1.

Sûta.—"Ṛiśis! Lord Janârdana, in the form of Fish, has explained at length Karma Yoga and Sânkhya Yoga to Manu, the most illustrious son of the Sun, at the time when the world was a vast sheet of water.

He explained them at length the first creation and the destruction of the world."—2-3.

Note.—Karma Yoga=Performance of wordly and religious rites. Sânkhya here means Jñâna Yoga, as opposed to Karma Yoga.

Hearing those words of the sage, the Ṛiṣis cried out:—"Sûta! We are also most eager to understand the characteristics of Karma Yoga, because, Oh Pious Sûta, there is nothing concealed from you in this world, and you are the knower of all."—4.

Sûta:—Ṛiṣis! I repeat the Karma Yoga, as taught by Viṣṇu. Karma Yoga is superior to a thousand Jñâna Yogâs, because Jñâna Yoga is produced by Karma Yoga, and from Jñâna Yoga, one attains the final emancipation. The divine knowledge of Brahma springs from Karma Yoga and Jñâna combined. Jñâna Yoga in its turn does not arise without Karma Yoga.—5-6.

Note.—Jñâna Yoga=contemplation. Akarma Jñâna=Renunciation.

Consequently a person devoted to Karma Yoga attains to eternal Truth. The entire Veda is the fountain-head of all Dharma; so also the conduct of those good men who know the Vedas is also a root from which Dharma arises.—7.

The eight spiritual qualities must exist in pre-eminence, in order to produce Dharma:—They are,—(1) Clemency to all living beings, (2) forbearance, (3) protection of him who seeks aid in distress, (4) freedom from envy in the world, (5) external and internal purification, (6) to calmly meet sudden emergencies in all works, (7) not to exercise niggardliness in the case of the distressed and with regard to one's earnings, (8) not to hanker after the riches or the wives of others.—8-10.

The above eight spiritual qualifications of the soul are enumerated by those learned in the Purâṇas, and the possession of these qualities is essential which is, for Kriyâ Yoga, the means to the attainment of Jñâna Yoga.—11.

None in this world attains Jñâna without Karma Yoga; consequently, the duties enjoined by the Śruti and Smṛiti ought to be closely followed with diligence.—12.

Every day one ought to perform the five sacrifices, *viz.*, (1) worshipping the Devas, (2) the Pitṛis, (3) feeding men (4) and the lower creatures, (5) and honouring the Ṛiṣis.—13.

The learned, according to the prescribed rites, ought to (1) adore the Devas by performing sacrifices to the fire, (2) worship the Ṛiṣis by the

recitation of the Vedas, (3) the Pitṛis by Srâddha offering, (4) the men by showing hospitality to guests, (5) honour all lower living creatures by scattering food for them on the ground, as described in Balikarma — 14.

To ward off the five sins by which the animal life is accidentally destroyed by a house-holder, *viz.*, (1) the threshing of the grain, (2) grinding of condiments and grain, (3) lighting the fire-place, (4) fetching water, by the water-pot, (5) sweeping by the broom; the above five sacrifices have been laid down.—15.

By the above-mentioned five deeds the householder commits the five sins that are known as pañchaguṇa; and he does not go to heaven without freeing himself from the sins, which are wiped out by the performance of the five sacrifices mentioned above.—16.

The twenty-two as well as the eight Saṃskâras laid down in the law-books, put together, do not lead to emancipation if the man does not possess the eight spiritual qualifications mentioned above.—17.

Consequently, a man possessing these qualifications ought to perform the rites laid down in the Vedas and should support the cow and the Brâhmaṇas with his wealth, and always do good to others and should be well-conducted.—18.

One ought to worship Śiva (Vâsudeva) containing within Him Brahmâ, Viṣṇu, the Sun, Rudra, and the Vasus, by means of cows, land, gold, cloth, incense, flower-garland and water.—19.

One should devoutly, free from jealousy, worship Śiva (Vâsudeva), according to the prescribed rites, and observe fasts and vows. Śiva (Vâsudeva) is supersensuous, peaceful, unmanifest, subtle, all-pervading, eternal. And the whole universe is His form. All the following Devas are his manifestations :—*viz.*, Vasudeva, Lord of the universe. Brahmâ, Viṣṇu, the adorable Sun, Siva, the eight Vasus, the eleven lords of hosts (eleven Rudras), the Lord of the Lokapâlas, Pitṛis, and the Mâtrigaṇas.—20-21.

These above-mentioned Devas are said to be the powers of God. These powers include all moveable and immoveable objects and belong to that Supreme Spirit who is the root of Brahmâ, Viṣṇu, Śiva and the Sun; and who is said to be the overlord of the Unmanifested (Prakṛiti).—22.

He who has adored all the four (Brahmâ, Sûrya, Viṣṇu and Śiva) without observing any difference among them, has worshipped, in fact, the whole universe, including the moveable and the immoveable.—23.

He who is the supreme abode of Brahmâ and the rest, in whom all the three (Vedas) reside, He is Pûṣam, the personification of Vedas; and consequently he should be worshipped with great diligence.—24.

These Deities, Brahmâ, &c., should be worshipped by feeding the fire and the Brâhmaṇas. Moreover, they should be adored by utterance of mantras, sacrifices, gifts, penances, fasts, silent recitation of the sacred name, and by fire oblation.—25.

For those who are devoted to the above-described Kriya Yogâ and who love the Vedânta, the Smṛitis and the Śâstras and who are afarid of sinful deeds there is nothing in this world as well as in the next which is beyond their reach, *i.e.*, such people attain everything.—26.

Here ends the Fifty-second Chapter describing the Kriyâ Yoga.

CHAPTER LIII.

The Riśis.—Sûta! Be pleased to describe to us the number and bulk of all the Purâṇas in due order and in detail and also about the giving of gifts and charity (Dâna Dharma).—1.

Sûta.—I shall tell you exactly what the Universal Soul, the ancient Male Lord, said to the King Vaivasvata Manu.—2.

Lord said to Manu! Brahmâ remembered in the beginning first the Purâṇas among all the Śâstras. So Purâṇas are the first among the Śâstras. Afterwards, Brahmâ uttered out the four Vedas from His four mouths.—3.

There was only one Purâṇa in the beginning of the Kalpa. It was alone the means of the accomplishment of the three ends of man (Dharma, Artha and Kama). And it was the only holy book consisting of thousand millions of stanzas.—4.

When all the regions perished by fire at the Great Dissolution, then I recited the four Vedas, with their six Aṅgas as well as the Purâṇas, the manifold Nyâyas, the Mîmâṃsâs and the Dharmaśâstra. In the beginning of the new age, I immersed myself in the furious waters, at the time of dissolution of the universe and explained them fully to Brahmâ, Who in His turn revealed them to the Devas and the sages, after which they spread all over the world. Therefore, the Purâṇas became the source of all other Sâstras. Later on, seeing the neglect of the Purâṇa under the changed circumstances, I repromulgated them in every yuga, through my partial incarnation of Vyâsa. In every Dwâpara yuga I compiled the Purâṇas to

the extent of 4 lacs of ślokas, and spread them in the world after dividing them into eighteen. Even now the bulk of the Purâṇa extends to a hundred crore verses in the Deva Loka. On the universe, however, its bulk is abridged only to 4 lacs of ślokas, and is divided into eighteen Purâṇas.—5-11.

Sûta.—Hear, O Riṣis! the names of the different eighteen Purâṇas. I shall enumerate them to you, as they were described to Marîchi by Brahmâ.—12.

(1) *The Brahma Purâṇa.*—Brahma Purâṇa contains 13,000 ślokas. One who writes and gives it away in charity, along with a cow and water, in the month of Vaiśâkha, on the full-moon day, passes his days in Brahmaloka, in happiness.—13.

(2) *The Padma Purâṇa.*—At the time when this universe came out of the cosmic waters, in the beginning of the Lotus Kalpa, and in the form of a golden lotus, then the Padma Purâṇa was revealed, describing that creation, and it is called Padma Purâṇa by the wise. And it consists of 55,000 ślokas.—14.

One who gives away Padma Purâṇa in charity, along with a golden lotus and sesamum, in the month of Jyaiṣṭha, gets the benefit of performing an aśvamedha sacrifice.—15.

(3) *The Viṣṇu Purâṇa.*—Similarly, the rules of virtue laid down by Parâśara, for the period when there was the Varâha incarnation of Viṣṇu, in the beginning of Varâha Kalpa, form the Viṣṇu Purâṇa.—16.

That Purâṇa contains 23,000 ślokas. and one who gives it away in charity, along with a cow and clarified butter, in the month of Âśâḍha, on the full-moon day, is purified of all sin and goes and rests in peace in the region of Varuṇa.—17.

(4) *The Vâyu Purâṇa.*—The rules of virtue laid down by Vâyu, along with the glory of Rudra, in the Śveta-kalpa, is known as Vâyavîya Purâṇa. It contains 24,000 ślokas.—18.

One who gives it away in charity, along with a cow, sugar and an ox, to a Brâhmaṇa, whose family is large, on the day when Râkhî thread is tied on the wrist, in the month of Śrâvaṇa, goes and resides for a Kalpa in the region of Śiva.—19.

(5) *The Bhâgavata Purâṇa.*—The Purâṇa which begins with the description of the sacred Gâyatrî worship, and goes on to mention various Dharmas and which contains a narration of the destruction of the demon Vṛitrâsura as well as an account of the famous men who flourished in the Sârasvata Kalpa, is known as Bhâgavata.—20-21.

One who writes Bhâgavata and gives it away in charity, along with a golden lion, on the full-moon day, in the month of Bhâdrapada, attains final emancipation. It contains 18,000 ślokas.—22.

(6) *The Nâradîya Purâṇa.*—The Nâradîya Purâṇa, containing 25,000 ślokas is that in which Nârada has described the Bṛihatakalpa and the dharmas of the Bṛihatkalpa.—23.

One who gives away this Purâṇa in charity, on the full-moon day of Âsvin, along with a cow, attains bliss, and is liberated from the cycles of birth.—24.

(7) *The Mârkaṇḍeya Purâṇa.*—The Purâṇa which begins with the story of the birds solving the difficulty of Dharma and Adharma, and which the pious sages explain in an answer to the question of the sage (Jaimini), which has been described at great length by the sage Mârkaṇḍeya, at the request of the Ṛiśis, and which contains 9,000 couplets, is known as Mârkaṇḍeya Purâṇa.—25-26.

One who writes this Purâṇa, and gives it away in charity, along with a golden elephant, on the full-moon day, in the month of Kârtika, attains the benefit of performing Puṇḍarîka sacrifice.—27.

8. *The Agni Purâṇa.*—The Purâṇa which commences with the description of the Iśâna Kalpa, and which was a path of virtue revealed to Agni by Vaśiṣtha, is known as the Âgneya Purâṇa, and contains 16,000 ślokas.—28.

One who writes this Purâṇa and gives it away in charity, along with a golden lotus, a cow and sesamum, on the full-moon day, in Mârgaśirâ, attains the benefit of performing 16,000 sacrifices.—29.

9. *The Bhaviṣya Purâṇa.*—The Purâṇâ in which Brahmâ has described the history of Aghorakalpa, the glory of the Sun, the existence of the Universe, the characteristics of the aggregate multitude to Manu, is known as the Bhaviṣya Purâṇa, and contains 14,500 Ślokas.—30-31.

One who gives away this Purâṇa in charity, free from the feeling of jealousy, on the full-moon day of Pauṣa, along with a pitcher of raw sugar, attains the benefit of performing the Agniṣṭoma sacrifice.—32.

10. *The Brahmavaivarta Purâṇa.*—The Purâṇa which commences with the description of Rathântara Kalpa, and in which Sâvarṇi Manu has described to Nârada the glory of Kriṣṇa and the history of the Rathântara Kalpa, and in which there is also a constant allusion to Brahmavarâha, is known as Brahmavaivarta Purâṇa, and contains 18,000 ślokas.—33-34.

One who gives away this Brahmavaivarta Purâṇa in charity to a

Brâhmaṇa, on an auspicious day, in the month of Mâgha, on the full-moon day, goes and enjoys in the region of Brahmâ.—35.

11. *The Linga Purâṇa.*—The Purâṇa in which Śiva explained the virtues of Agni and the four Vargas, *viz.*, Dharma, Artha, Kâma and Mokṣa, by manifesting Himself through the pillar of fire, which commences with the description of Âgneya Kalpa, and which was uttered by Brahmâ Himself, is styled Linga Purâṇa, and it contains 11,000 ślokas. One who gives away this Purâṇa, along with sesamum and cow in charity, on the full-moon day, in the month of Phâlguna, attains the form of and similarity with Śiva.—36-37.

12. *The Varâha Purâṇa.*—The Purâṇa in which Viṣṇu has described the glories of the Great Boar to the goddess Earth, and which was recited in connection with the Mânava Kalpa, is known as the Varâha Purâṇa, and contains 24,000 stanzas.—38-39.

One who gives away this Purâṇa in charity, along with a golden eagle (Grauḍa), cow and sesamum, on the full-moon day, in the month of Chaitra, to a Brâhmaṇa with a large family, reaches the region of Viṣṇu by the favour of Varâha.—40.

13. *The Skanda Purâṇa.*—The Purâṇa in which the six-faced Kârtika has expressed the virtues of high-class men and also about the worship of Mahâdeva, is known as Skanda Purâṇa. It commences with the description of the Mâheṣvara Dharmas, as found in the Satpuruṣa Kalpa, and contains 81,100 ślokas, in this mortal region—41-42.

One who gives away this Purâṇa, along with a golden trident, after writing it out at the time of the Sun being in the 12th sign of the Zodiac (Pisces), goes to the region of Śiva.—43.

14. *The Vâmana Purâṇa.*—The Purâṇa in which the four-faced Brahmâ has related the glories of Trivikrama, and which describes the three Vargas also to the Devas, after declaring the glory of Vâmana, is known as the Vâmana Purâṇa, and contains 10,000 ślokas. It describes the Kalpa, and is auspicious. Following Kûrma Kalpa, one who gives it away in charity, after writing it out neatly in the autumnal equinox, goes to the region of Viṣṇu.—44-45.

15. *The Kûrma Purâṇa*—The Purâṇa in which Viṣṇu has dwelt on the glories of the four Vargas (Dharma, Artha, Kama and Mokṣa), in the form of a Kûrma, in the Rasâtala regions, before the sages, in connection with the story of Indradyumna, where Indra was also present, through his companion Indradyumna, is known as Kûrma-Purâṇa, and is related to Lakṣmî Kalpa. It contains 18,000 ślokas.—46-47.

One who gives it away in charity, along with a golden turtle, at the time of the equinox, gets the benefit of giving away thousands of cows.—48.

16. *The Matsya Purâṇa.*—The Purâṇa in which the Lord has related the glory of Nṛisiṃha to Vaivasvata Manu, at the beginning of the Kalpa, with a view to propagate the Śrutis, in the form of a fish, and in which the Lord has also described about the seven Kalpas, is known, O sages, as the Mâtsya Purâṇa. It contains 14,000 ślokas.—49-50.

One who gives this Purâṇa away in charity, along with a golden fish and a cow, at the time of the summer solstice, acquires the benefit of giving in gift the entire earth.—51.

17. *The Garuḍa Purâṇa.*—The Purâṇa in which Kṛiṣna has described the birth of Garuḍa out of the cosmic egg, in the Garuḍa Kalpa, is known as Garuḍa Purâṇa, and contains 18,000 ślokas.—52.

One who gives away this Puraṇa in charity, along with a golden flamingo, attains a place in the region of Śiva, endowed with highest perfection.—53.

(18) *The Brahmâṇda Purâṇa.*—The Purâṇa commencing with the glory of the cosmic egg, and in which Brahmâ has described the future Kalpas as well as the history of the Universe to the Devas, is known as the Brahmâṇda Purâṇa, and contains 12,200 ślokas.—54-55.

One who gives away this Purâṇa in charity, along with a yellow woolen garment, and a golden cow at the time of Vyatîpâta, attains the benefit of a thousand Râjasûya sacrifices.—56.

Sûta said :—Vyâsa, of wonderful activity, explained these eighteen Purâṇas, to the extent of 4 lacs of slokas, to my father, and the latter told me about it ; and I, O Riṣis ! have described the same to you.—57.

The venerable sage has abridged the Purâṇas for the sake of the good of this world ; otherwise, the entire Purâṇa existing in the Deva Loka, contains a hundred crore ślokas.—58.

Upapurâṇas—(1) *Nṛisiṃha.*—I shall now tell you about the difference between the Purâṇas that exist in the universe and the secondary Purâṇas. There is a mention of Nṛisiṃha in the Padma Purâṇa, and the 18,000 ślokas (dealing with the history of Narasiṃha) forms the Nârsiṃha Purâṇa (which is one of the secondary Purâṇas).—59.

(2) *Nandî upapurâṇa.*—Where Swâmikârtika has described the glory of the great goddess Nandâ (the portion dealing with that), is known as the Nandî Purâṇa.—60.

(3) *Sâmba upapurâṇa.*—That Purâṇa in which Lord Śiva, taking His most noble consort, Gaurî, as his audience, has related about the future, as found in the Bhaviṣya Purâṇa and also is styled by the sages as Sâmba Purâṇa.--61.

(4) *Âditya upapurâṇa.*—The learned who know, say that the recitation of the list of the Purâṇas dealing with the ancient Kalpa, is conducive to glory, fame and long life. This is the order of the Purâṇas, as described above. Similarly, the Âditya Upapurâṇa is also mentioned therein.—62.

O Riṣis ! the secondary Purâṇas have been deduced from the original eighteen Purâṇas.—63.

The following are the five characteristics of the Purâṇas :—They describe (1) the creation of the universe, (2) its genealogy and dissolution, (3) the dynasties, (4) the Manvantaras, (5) the dynastic chronicles.—64.

The Purâṇas, with these five characteristics, sing the glory of Brahmâ, Viṣṇu, the Sun and Rudra, as well as they describe also the creation and dissolution of the Earth.—65.

The four Vargas (Dharma, Artha, Kâma and Mokṣa) have also been described in all the Purâṇas, along with evil consequences following from sin.—66.

In the Sâtvika Purâṇas, there is largely a mention of Hari's glory. In the Râjas Purâṇas there is the greater mention of Brahmâ's glory. In the Tâmasika Purâṇas, there is a mention of Śiva and Agni's glory. In all kinds of Purâṇas, of all the three attributes, the glory of Sarasvatî and the pitṛis have been described.—67-68.

The great sage Vyâsa, after compiling the 18 Purâṇas, indulged in the composition of the story of Mahâbhârata, in order to magnify their bulk, which was an addition to the Purâṇas, by another lac of ślokas. And in which he has condensed the sense of the Vedas.—69.

The glorious story of Râmâyaṇa, sung by the sage Vâlmîki, at the instance of Brahmâ, also extends to a hundred crore of ślokas.—70.

Brahmâ narrated the original Râmâyaṇa to Nârada ; the latter revealed it to Vâlmîki, who gave it to the world, and which is a means of giving Dharma, Kâma and Artha. And in which way the famous epic exists in the world, and contains 5,25,000 ślokas.—71.

The learned know of the Purâṇas of the ancient Kalpa. The recitation of this list of the Purâṇas is conducive to prosperity, fame and long life. He who reads or listens to it, gets wealth, reputation, long life and emancipation.—72.

This list is the most sacred. It is the giver of fame and the destroyer of sins. It is very dear to the pitṛis, and is prized by the Devas as a nectar. It is external and destroyer of sin of all men.—73.

Here ends Fifty-third, Chapter giving the list of Purâṇas and Upapurâṇas, and is known as the Anukrmaṇikâ of the Purâṇas.

Note.—It is a remarkable fact that this Purâṇa does not mention the eighteen Upapurâṇas, as they now exist. It gives the names of five such Upapurâṇas only, showing that when this Purâṇa was composed the other Upapurâṇas did not exist.

CHAPTER LIV.

Sûta said :—Ṛiṣis ! I shall now relate to you in full about the gifts (Dâna Dharma), vows (Vrata) and fasts, as explained by the Lord in the form of fish. This narration is in the form of a dialogue between the great Lord Siva and wise Nârada and also a mention of trivarga. (Dharma, Kâma and Artha). I shall relate exactly as the dialogue took place.—1-2.

In ancient times, Nârada questioned the Lord Śiva, who resides on the summit of Kailâśa, has three eyes, and is the enemy and destroyer of Cupid.—3.

The Sage Nârada said :—" O Adorable God of gods ! O Ruler of Brahmâ, Viṣṇu and Indra ! pray tell me how one may become your devotee or a devotee of Viṣṇu and so attain wealth, life, health, beauty, luck, and prosperity ? Pray also tell me which Vrata is the giver of gradual emancipation to married women or widows, possessing all good and auspicious qualities."—4-5.

Lord Śiva said :—Nârada ! You have put a very useful question for the benefit of all. Hear about the vow which is beneficial to widows. There is a religious observance (Vrata) which is known as nakṣatrapuruṣa Vrata, which should be devoutly kept. It (nakṣtrapuruṣa Vrata) is worship of Nârâyaṇa in the figure which should be made according to rule, having feet, etc., and the names of Viṣṇu should be recited.—6-7.

Note.—Nakstrapurusa—A figure of a man, on the limbs of which various asterisms are marked.

The devotee should get an image of the Lord Vâsudeva made according to the instructions of the Brâhmaṇa, and should then commence to worship it from the month of Chaitra, at the time when the moon is in the Mûlâ, etc.—8.

He should recite the following mantras on the various limbs, beginning from the feet and ending with the hair of the figure :—

(1) नमो विश्वधराय Namo Viśvâdharâya—on the two feet, sacred to Mûlâ asterism.

(2) नमो अनन्ताय Namo anantâya—on the two ankles of the leg, sacred to Rohinî asterism.

(3) नमो वरदाय Namo Varadâya—on the two shanks, from the ankle to the knee, as well as the two knees, sacred to the Aśvini asterism.

(4) नमः शिवाय Namaḥ Śivâya—on the two thighs, sacred to the Pûrva Âsâḍha and Uttara Âsaḍha.

(5) नमः पञ्चशराय Namaḥ Pañchaśarâya—on the organ of generation, sacred to Pûrva-phâlguni and Uttaraphâlguni.

(6) नमः शार्ङ्गधराय Namaḥ Śârṅgadharâya—on the waist, where Viṣṇu should be worshipped, sacred to Kṛittikâ asterism.

(7) नमः केशिनिषूदनाय Namaḥ Keśiniṣûdanâya—on the two sides of the ribs, sacred to Pûrvabhâdrapada and Uttarabhâdrapada.

(8) नमः दामोदराय Namaḥ Dâmodarâya—on the two arm-pits, sacred to Revati asterism.

(9) नमः माधवाय Namaḥ Mâdhavâya—on the chest, sacred to Anurâdhâ asterism.

(10) नमः अघौघविध्वंसकराय Namaḥ Aghaughavidhvaṃsakarâya—on the back, sacred to Dhaniṣṭhâ asterism.

(11) नमः श्रीशङ्खचक्रासिगदाधराय Namaḥ Śrîśaṅkhachakrâsigadâdharâya—on the four arms, sacred to Viśâkhâ asterism.

(12) नमः मधुसूदनाय Namaḥ Madhusûdanâya,—on the hands, sacred to Hastâ asterism.

(13) नमः साम्नामधीशाय Namaḥ Sâmnâmadhîśâya—on the tips of the finger, sacred to Punarvasu.

(14) नमः मत्स्याय Namaḥ Matsyâya. Then the nails of the Fish (Matsya) should be worshipped, sacred to Asleṣâ asterism. No mantra in the original.

(15) नमः कूर्माय कूर्मस्य पादौ शरणं व्रजामि Namaḥ Kârmâya Kûrmasya Pâdan Śaraṇaṃ vrajâmi—on the throat, and the feet of the Tortoise (Kûrma), sacred to Jyeṣṭhâ.

(16) नमः वराहाय Namaḥ Varâhâya—on the two ears, sacred to Śravanâ asterism and the Boar (Varâha).

(17) नमः नृसिंहाय दानवसूदनाय Namaḥ Nṛisiṃhâya Dânavasûdanâya—on the mouth, sacred to Puṣyâ asterism—Man-Lion.

(18) नमः कारणवामनाय Namaḥ Kâraṇavâmanâya—on the fore of the teeth, sacred to Svâtî asterism and Vâmana (Dwarf) avatâra.

(19) नमः भार्गवनन्दनाय Namaḥ Bhârgavanandanâya—on the gullet of the mouth, sacred to Satabhiṣa asterism and Paraṣu Râma.

(20) नमः रामाय Namaḥ Râmâya—in the nose, sacred to Maghâ asterism and Raghunandana Râma.

(21) नमः रामाय विघूर्णिताक्षाय Namaḥ Râmaya Vighûrṇitâkṣâya—in the eyes, sacred to Mṛigaśira asterism and Bala Râma.

(22) नमः बुद्धाय शान्ताय Namaḥ Buddhâya Śântâya—on the forehead, sacred to Chitrâ asterism and Buddha.

(23) नमः विश्वेश्वर कल्किरूपिणे Namaḥ Visveśvara Kalkirûpiṇe—on the head, sacred to Bharaṇî asterism and Kalki.

(24) नमः हरये Namaḥ Haraye—on the hair, sacred to Ârdrâ asterism and Puruṣottama. —9-19.

On the day of the fast worthy Brâhmaṇas should be honored.—20.

On the completion of the Vrata, the devotee should give away a beautiful and big golden mace, studded with pearls and other jewels, cows,

garments, bedstead, &c., to a pious Brâhmaṇa, versed in the Sâmaveda. The mace should be placed in a pitcher of water.—21-22.

Besides all that, the devotee should give away other things worthy of being offered to a Brâhmaṇa, after which he should devoutly pray to the Lord to fulfil his desires in the words : "Manoratham naḥ Saphalikuruṣva hiraṇya garbhâchyutarudrarûpin" O thou having the form of Brahmâ, Viṣṇu and Śiva, fulfill all my cherished desires.—.23.

The image of Viṣṇu along with that of Lakṣmî, should be given away to the Brâhmaṇa and his wife, with a peaceful mind. So also should be given a bedstead, made of wood, without any joints.—24

The devotee should recite the following :—"As the worshippers of Viṣṇu never get any sufferings or sin, so let me get beauty and health as well as highest devotion towards Keśava ; as the house of the Lord is never devoid of Lakṣmî, so my house, may never be bereaft of my consort in all my life ; O Kriṣṇa."—25-26.

After that, the Brâhmaṇa versed in astronomy, should be dismissed by giving away the image of the nakṣatra puruṣa, along with clothes, garland, sandal paste, &c. The worshipper should abstain from salt and oily food during all the twenty-seven days of his observance of the Vrata, and should feed others according to his means, without giving way to miserliness.—27-28.

The worshipper of the nakṣatra puruṣa attains all his desires, and at the end passes his days in the region of Viṣṇu with happiness. He washes off all his sins as well as all the sins of his deceased ancestors committed in his present and past lives.—29-30.

The married woman or the man who reads or hears the story of this observance with devotion, will free herself or himself from all the sins by hearing and reading it. This observance confers many blessings on the worshippers.—31.

Here ends the fifty-fourth chapter dealing with the observance called nakṣatrapuruṣavrata.

Note.—The twenty-seven Nakṣatras which are to be worshipped in the ceremonial in the month of Chaitra commencing with the Moon when she is in the asterism, Mûlâ, and on successive twenty-six days, when she passes through different other asterisms are shown in the Table opposite to this page which has been reproduced from Colebrooke's Essays. The asterism, Abhijit, is no longer, counted amongst asterisms.

CHAPTER LV.

Hearing all that Nârada said:—"Lord! What should one, who, owing to delicate health or otherwise, is not in a position to go through the ordinance of fasting just explained by you, do?"—1.

The Lord said:—One who is not in a position to keep up the fast should take his meals in the night which will also give him everlasting benefit.—2.

Hear about the Vrata, called Âditya Śayana Śankarârchana observance, as described by the learned in the Purâṇas, as well as the method of worshipping Śaṅkara, on the conjunction of the moon with particular asterism. That day is most auspicious which falls on a Sunday, when there is Sankrânti and the 7th day of the dark fortnight and when the moon is in the asterism Hastâ. On that day, the images of Umâ and Maheśvara should be worshipped, the former after reciting the names of the God, Sun, and the latter along with the invisible form of Śiva. —3-5.

There is absolutely no difference between Śiva and the Sun, and consequently, the devotee, when worshipping the Śiva, uses the mantras addressed to the Sun. They are as follows:—

With (1) सूर्याय नमः Sûryâya namaḥ, let him adore the feet of the image, along with Hastâ asterism;

With (2) अर्काय नमः Arkâya namaḥ, the ankles, with Chitrâ asterism;

With (3) पुरुषोत्तमाय नमः Puruṣottamâya namaḥ, the shanks, along with Svâti asterism;

With (4) धात्रे नमः Dhâtre namaḥ, the region of the knees, along with Viśâkhâ asterism;

With (5) सहस्रभानवे नमः Sahasra Bhânave namaḥ, the two thighs should be worshipped along with Anurâdhâ asterism;

With (6) अनङ्गाय नमः Anaṅgâya namaḥ, the generative organ, along with Jyeṣṭhâ asterism;

With (7) इन्द्राय सोमाय नमः Indrâya Somâya namaḥ, the waist, along with Mûlâ asterism;

With (8) त्वष्ट्रे सप्ततुरंगमाय नमः Tvaṣtre Saptaturaṃgamâya namaḥ, the navel, along with Pûrvâ and Uttara Âṣâḍhâ asterism;

With (9) तीक्ष्णांशवे नमः Tikṣṇâṃśave namaḥ, the arm-pits, along with Śravaṇâ asterism;

With (10) विकर्तनाय नमः Vikartanâya namaḥ, on the back, with the asterism Dhaniṣṭhâ;

With (11) ध्वान्तविनाशनाय नमः Dhvântavinâśanâya namaḥ, in the eyes, with the Śatabhiṣâ asterism;

With (12) चण्डकराय नमः Chaṇḍakrâya namaḥ, on the arms, along with Pûrva and Uttarabhâdrapada asterisms;

With (13) साम्नामधीशाय नमः Sâmnâmadhîśâya namaḥ, the two hands, along with Revatî asterism;

With (14) सप्ताश्वधुरंधराय नमः Saptvâśvadhurandharâya namaḥ, the nails, along with Aśvinî asterism;

With (15) कठोरधाम्ने नमः Kaṭhoradhâmne namaḥ, on the throat, along with Bharaṇî asterism ;

With (16) दिवाकराय नमः Divâkarâya namaḥ, on the neck, with the Kṛittikâ asterism ;

With (17) अम्बुजेशाय नमः Ambujeśâya namaḥ, on the lips, with the Rohiṇî asterism ;

With (18) हरये नमः Haraye namaḥ, on the teeth, with Mṛigaśirâ asterism ;

With (19) सवित्रे नमः Savitre namaḥ, the tongue, along with Ârdrâ asterism ;

With (20) शंकराय नमः Śaṃkarâya namaḥ, in the nose, along with Punarvasu asterism ;

With (21) अम्भोरुहवल्लभाय नमः Ambhoruvallabhâya namaḥ, on the forehead, along with Puṣyâ asterism ;

With (22) वेदशरीरधारिणे नमः Vedaśarîradhâriṇe namaḥ, on the crown of the head, along with the asterism Aśleṣâ ;

With (23) विबुधप्रियाय नमः Vibudhapriyâya namaḥ, the ears, along with Maghâ asterism ;

With (24) गोब्राह्मणवन्दनाय नमः Gobrâhmaṇavandanâya namaḥ, the eyes, along with Pûrvaphâlguni asterism ;

With (25) विश्वेश्वराय नमः Viśveśvarâya namaḥ, the eye-brows, along with the Uttara-phâlguni asterism.—6-15.

Afterwards the devotee should pray to Śiva : " O, Lord ! armed with a noose, a hook, a trident, a lotus, a human skull ; and the wearer of the snake and the moon and the bow, I salute Thee. O Lord ! the destructor of Gaja, Demons, Cupid and Pura and Andhaka, etc., I salute Thee."—16.

The worshipper should also worship the different weapons (mentioned above), and should salute the Lord by bowing down his head, with the mantra Viśveśvarâya namaḥ, and every day abstain from oil, flesh, green vegetables and salt, and eat moderately.—17.

After thus taking his meals in the night, the devotee, on the Punarvasu asterism day, should put some rice, along with some ghee, in a vessel made of fig-leaves. And should then give it away to the Brâhmaṇa, after putting some gold in it. Then, on the seventh day of the fast, he should give to the Brâhmaṇa a couple of raiments.—18-19.

On the day of the fourteenth repast after the fast, the worshipper should feed the Brâhmaṇas with raw-sugar, milk and clarified butter.—20.

And after that, he should get a golden lotus, eight fingers in length, made with eight leaves and studded with gems, and bedecking it with nice cloth, should give it away to a Brâhmaṇa, along with bedsheet, pillow, utensils, shoes, châmara, a piece of mattress, looking-glass, garments, fruits, incense, bedstead, a cow with its horns covered with gold and hoofs with silver, along with her calf and a vessel of bell-metal for milching the cow. The cow must necessarily be given away on that occasion.—21-25.

Then the devotee should pray to the Sun : " God ! as Your house is

not bereft of lustre, fortune and prosperity, similarly let mine be also in the enjoyment of same blessings."—26.

"Lord! who else is there, excepting Thyself, to grant me prosperity; consequently, be pleased to safely and comfortably see me through this mundane sea of trials and troubles."—27.

After that prayer, the devtee should circumambulate and salute the Deity, and then dismiss the Brâhmaṇa and send to his house all the things given in charity. None of them should be kept in the house of the worshipper.—28.

Nothing should be said about this sacred observance to a blasphemer, to a person of evil conduct, to a hypocrite, or to a false reasoner, for they are liable to profane it. Doing so, would lead to sin.—29.

The self-controlled and the devout are worthy of being told about the mystery of this observance. Those learned in the Vedas assert that it is the destroyer of all sins and giver of all peace and happiness to men.—30.

Those women and men who observe this ordinance with devotion, are never bereft of their sons and other dear ones. They attain the Divine felicity, and are free from the curse of disease, grief and suffering.—31.

This ordinance was at first observed by Vasiṣṭha, Arjuna, Kuvera and Indra. The mere recitation of this liberates one from all sins.—32.

One who reads or hears about this Ravi Śayana observance, endears himself to Indra and helps his deceased manes to go to heaven from hell.—33.

Here ends the fifty-fifth chapter describing the observance, called Adityaśayana Vrata.

CHAPTER LVI.

The adorable Śiva said:—I shall now explain to you about the Krisṇâṣṭamî Vrata (ordinance) which is the destroyer of all evils. This fast gives victory, peace and emancipation to men.

Śaṅkara should be worshipped on the eighth day of the dark fortnight in the month of Mârgaśirṣa, Śambhu, on the corresponding day of Pauśa, Maheśvara in Mâgha, Mahâdeva in Phâlguna, Sthâṇu in Chaitra, Śiva in Vaiśâkha, Paśupati in Jyaiṣṭha, Ugra in Âṣâḍha, Śarva in Śrâvaṇa, Trayambaka in Bhâdra, Hara in the month of Âśvina, Îśâna in Kârtika. These pujâs should be performed every month, on all the 8th days of the dark fortnight. The devotee should worship the

Brâhmaṇas, and should observe a fast after giving away cow, land, gold and cloth to them, especially to the devotees of Śiva. In the night time, Śiva should be worshipped with Pañchagavya and with urine of the cow, clarified-butter, cow's milk, sesamum, barley, Kuśa grass, water, the water of the washing of the cows' horns, the leaves of Śiriṣa, arka (Calatropis gigantea), leaves of Bilva (aegle marmelos) and curds.—1-6.

Note.—Pañchagavaya—Five products of the cow, taken collectively; *i.e.*, milk, curds, clarified butter, urine and cowdung.

The worshipper should feast the learned and the pious, from Mârgśirṣa after an interval of two months, under the following trees:—aśvatha (the holy fig tree), vaṭa (the banyan tree), udumbara (Ficus glomerata), plakṣa (the rose-apple), palâśa (butea frondosa), jambu (eugenia jambolana); and he should use the tooth-brush made of these trees to cleanse his teeth on those days. An offering of arghya water and black cloth and black cow should be made to the Deity, and at the conclusion of the fast, curds, grain, canopy, flags and châmara, &c., should be given away in charity.—7-9.

Brâhmaṇas should be given the five gems, along with a vase of water and a black cow, gold and different kinds of cloths. If the worshipper be not a position to give away all that, he should give a cow at all events. Close-fistedness should not be exercised in charity, for it leads to sin. One who observes the Kṛiṣṇâṣṭami fast according to the rules laid down, enjoys happiness after being venerated by the Devas, for 307 kalpas, in the region of Śiva.—10-11.

Here ends the fifty-sixth chapter dealing with the Kṛiṣṇâṣṭamîvrata to be observed on the eighth day of the dark fortnight of every month.

CHAPTER LVII.

Nârada said:—"O Lord! with moon as thy crest-jewel, pray tell me all about the ordinance, the observance of which begets long life, health, fecundity of the race, kingdom, in several successive lives."—1.

The Lord Śiva said:—Nârada! I have already explained to you about the ordinance that confers everlasting blessing on the devotee, and I shall now also explain to you more clearly about it, as described by those learned in the Purâṇas.—2.

Rohiṇîchandra śayanavrata is most sacred. The devotee should worship the image of Nârâyaṇa, after reciting the names of the moon in observing it.—3.

When the full moon day falls on Monday, or when the Rohiṇí asterism falls on the full moon day; the learned should bathe with pañchagavya and mustard, and, after that, should recite "Âpyâsva" Mantra for a hundred and eight times.—4-5.

Note.—Âpyâsva—A Vedic Mantra.

The Śudra also may observe this Vrata with extreme devotion, freeing himself from the company of all unbelievers, and should devoutly salute the Gods, Moon and Viṣṇu, with the following mantra, instead of the Vedic one:—Somâya Varadâyâtha Viṣṇave cha namo namaḥ.—6.

After finishing his bath and the recitation (japa) of the mantra, he should return to his house and worship Madhusûdana, by offering fruits and flowers and singing the names of Moon (Sôma), as given below.—7.

After reciting (1) सोमाय शान्ताय नमः Somâya Śântâya namaḥ, should be worshipped the feet (of the Divine image), and after reciting (2 अनन्तधाम्ने नमः Anantadhâmne namaḥ, should be worshipped the shanks and knees, after reciting (3) जलोदराय नमः Jalodarâya namaḥ, the two thighs, and after reciting (4) अनन्तबाहवे नमः Anantabâhve namaḥ, the organ of generation.—8.

After reciting (5) कामाय सुखप्रदाय नमः Kâmâya sukhapradâya namaḥ. the waist of the moon should be worshipped. After reciting (6) अमृतोदराय नमः Amritodaraya namaḥ the stomach, after reciting (7) शशाङ्काय नमः Śaśânkâya namaḥ, the navel should be worshipped.—9.

After reciting (8) चन्द्राय नमः Chandrâya namaḥ, the mouth should be worshipped, after reciting (9) द्विजाधिपाय नमः Dwijâdhipâya namaḥ, the teeth, after reciting (10) चन्द्रमसे नमः Chandramase namaḥ, the face (hâsyam), after reciting (11) कुमुद्वन्तवनप्रियाय नमः Kumudvantavana priyâya namaḥ, the lips.—10.

After reciting (12) वनौषधिनाशाय नमः Vanausadhinâśâya namaḥ, the nose, after reciting (13) आनन्दभूताय नमः Ânandabhûtâya namaḥ, the brows, after reciting (14) इन्दीवरश्यामकराय नमः Indivaraśyâmakarâya namaḥ, the eyes like lotus.—11.

After reciting (15) समस्ताध्वरवन्दिताय नमः Samastâdhvaravanditâya namaḥ and दैत्यनिषूदनाय नमः Daityaniṣudanâya namaḥ, the two ears, after reciting (16) उदधिप्रियाय नमः Udadhipriyâya namaḥ, the forehead,, and after reciting (17) सुषुम्नाधिपतये नमः Susumnâdhipataye namaḥ, the hair.—12.

After reciting (18) शशाङ्काय नमः Śaśâṃkâya namaḥ, the head of Murâri, after reciting (19) विश्वेश्वराय नमः Viśeśvarâya namaḥ, the coronet (of the Divine image). Rohinî should also be worshipped. The devotee, by praying: "O, Rohini, the beloved of the Lord, also known under the name of Lakṣmi, O blessed one," should, offer sweet-smelling flowers, incense and eatables, etc., and sleep on the floor in course of the night on getting up early in the morning, and after taking his bath, he should offer a vase of water, gold and eatables to the Brâhmaṇa, with the mantra नमः पापविनाशनाय: and then hear the recitation of some sacred book (Itihâsa), for a couple of muhûrtas (96 minutes), after taking twentyeight morsels of food with clarified butter, milk and urine of the cow, but devoid of flesh and salt.—13-15.

Then he should worship the Moon and Viṣṇu with Kadamba, blue-lotus, Ketaki, jasmine, lotus, sevatî, kuvaja, white kannair and champaka. —16.

Hari should be worshiped with all the various kinds of flowers that bloom in various months, from the beginning of the month of Śrâvaṇa.—17.

In this way, the devotee should go on with the worship, according to the prescribed rites till the end of the year, after which he should give away a bedstead, along with a mirror and other things in charity.—18.

Then he should make an image of Rohiṇî and the Moon in gold. The image of the latter should be six fingers in length and that of the former four fingers. And he should give them away to a good Brâhmana, along with eight white pearls, white cloths, milk, some utensil of bell, metal, rice, raw sugar, sugar-cane and fruits.—19-20.

He should also give away after that, a white cow, with its horns plaited with gold and hoofs covered with silver and its back covered with a cloth, along with utensils and a couch.—21.

Afterwards, the worshipper should bedeck the Brâhmaṇa along with his consort with fine clothes, &c., and should look upon him as the moon in company of Rohiṇî.—22.

And he should then pray, "O Lord! as Rohiṇî shines in Thy house, so, let my house, too, be full of lustre.—23.

O Lord Moon! as you bring happiness and emancipation to all, be merciful enough to shower the same blessings on me; and let my devotion in you always remain firm."—24.

"O Lord Moon, grant me health and prosperity. I am afraid of this world, and desire bliss at your hands."—25.

This ordinance is very dear to the Pitṛis, and the observer of it attains the region of the moon, after being the lord of the three worlds for 307 Kalpas, and then gets final rest.—26.

The women folk, observing this fast, beget the same fruits, and are liberated from the cycle of births.—27.

One who reads or listens to this form of ordinance, gets pure intellect and goes to heaven where he is venerated by the Devas.—28.

Here ends the fifty-seventh chapter describing the worship of Rohiṇîchandraśayanavrata.

CHAPTER LVIII.

Sûta said:—The King Vaivasvata Manu asked the Lord, who was lying in the water in the form of fish, to explain to him when should the sacrifice be performed and what feasts should be employed therein,

and what kind of altar should be made for the occasion to consecrate a newly built tank, well and pool, grove and temple.—1-2.

He also asked the Lord to explain what fees to the officiating priest, and Sacred offerings to the Deity should then be made. What are the proper time and place for this observance, and what preceptor should be appointed.—3.

The Lord Fish said :—Hear, O Mighty-armed, the rules about tanks, etc., as laid down in the Itihâsa and the Purâṇas, by knowers of the Veda. At the end of the summer solstice, the man performing the ceremony should get the preparatory rites to the observance performed in an auspicious bright fortnight, after consulting a Brâhmaṇa.—4-5.

After that, he should get a nice Vedi (square altar), measuring four-hands in length, with four openings made, near the tank, etc., to be consecrated, in the north-eastern direction.—6.

A pandal (maṇḍapa), measuring sixteen hands, with four openings should also be made, and then around the altar should be made pits (gartas), five, seven or nine, but not more in number, one cubit deep and three circles round them. The receptacle (yoni) of the altar should be one span long and six or seven fingers broad.—7-8.

Note—Vitasti=A measure of length equal to 12 fingers (being the distance between the extended thumb and the little finger.)

The gartas or pits should be seven in number, and the circles should be three inches (parvas *i.e.* digits) in height. Flags and buntings of the same colour should be on all sides.—9.

In all the four directions of the pandal, arches of the twigs of the Aśvatha, Uḍumbara, Plakṣa and Vaṭa trees, should be made.—10.

Then eight Brâhmaṇas, versed in the Vedas, should be employed as sacrificial priests (hotâ), eight as warders and another eight as Jâpakas. —11.

Note—Jâpaka=One who mutters prayers.

The Brâhamaṇa who has all the virtues in him, who is able to restrain his passions and knows the mantras, is calm and belongs to a good family, should be chosen to perform the functions of the priest (Purohita).—12.

Water-pot and materials of sacrifice should be placed at each of the gartas (pits), after which a fan and a white châmara should be placed on a big plate of copper.—13.

Afterwards, the family guru (Âchârya) should scatter on the ground

the different kinds of boiled rice and barley for presentation to the Gods, after reciting the Vedic text.—14.

The sacrificial posts should be made of the glomerous fig, measuring three cubits, with closed fist, in length, of the hand of the sacrificer. It is also auspicious to get them made of the size of the worshipper.—15.

Twenty-five Ṛitvijas (the eight Hotâs, eight Dvârapâlas, eight Jâpakas and one Purohita), arrayed in ornaments of gold, should be presented with golden ear-rings, armlets, rings and different kinds of cloths, without making any difference between them. But the family (Âchârya) should be worshipped with double the number of things offered to the Ṛitvijas. After that, the worshipper should give away in charity the things liked by him the best, along with a bedstead.—16-17.

The turtle and the crocodile should be made of gold, the fish and the unvenomous water-snake should be of silver, the frog and the crab of copper, and the Siśumâra (porpoise) fish of iron. All these things should be prepared from before, O Lord of men.—18.

Then the worshipper (yajamâna), bathed in the water of different herbs, according to the Vedic injunctions, by those Veda-knowing priests, should enter the sacred pavilion, wearing a garland of white flowers, white garments and smeared with white sandal paste, through the western arch, in company of his consort, sons and grandsons, etc.—19-20.

Then the learned should draw up a ring with powders of five colors by uttering auspicious sound, while the music of drums is playing.—21.

Then a circle should be made, with sixteen spokes in it, and in the centre a figure of a beautiful lotus of four leaves should be made.—22.

Afterwards, images of the planets and the regents of the world should be established in the proper directions on the different altars, after reciting the Vedic hymns (prescrbed for the occasion).—23.

Then, images of the turtle and other water animals should be established in the middle, after reciting the hymns of Varuṇa (the God of waters), and afterwards images of the Deities, Brahmâ, Śiva and Viṣṇu, should be established.—24.

After establishing the images of Gaṇeśa, Lakṣmî and Ambikâ, and for the peace of the Universe, the images of the group of the Bhûtas should be established.—25.

Note—Bhûta= Elements, demons.

Then the pitchers full of water should be covered with clothes, incensed with the odour of flowers and fruits.—26.

After garlanding the warders and putting sandal paste on them, the Âchârya priest should ask the warders (the Dvârapâla priests) by saying "paṭhadhvam" to chant the Veda.—27.

In the east should be seated the Vahavrichas (the two priests versed in the Rigveda), in the south the two Dvârapâlas (learned in the Yajurveda), in the west the two Dvarapâlas (learned in the Sâmveda), and in the north, similarly, the two Dvârapâlas (learned in the Atharva-Veda).—28.

The worshipper should seat himself on the south side, facing the north and the Âchârya should ask the eight (Hotâ) priests "Yajadhvam" to commence the sacrifice; and to the skilful Jâpakas he should say "tiṣṭhadvam" (to sit down). Thus directing them, the Âchârya, versed in the sacred text, should sprinkle water silently round the fire without uttering any ritual formula.—29-30.

Sacrificial fuel and clarified butter should be offered to the Fire, after reciting the hymns of Varuṇa, and the sacrificing priests should also be made to do the same all round.—31.

Afterwards, according to the prescribed rites, offerings should be made to the planets, Indra, Îśvara, Maruts, Lokapâlas and Viśvakarmâ.—32.

Then the knowers of the Rigveda, seated in the east, should separately mutter the formulae of Râtrisûkta, Rudrasûkta, the auspicious Pâvamânasûkta, and Puruṣasûkta; in the same way the Dvârapâlas, learned in the Yajurveda, seated in the south, should separately mutter the formulae of Indra, Rudra, Soma, Kûṣmânda, Fire (Jâtavedas), and the Sun.—33-34.

Similarly, the Dvârapâlas, the chanters of the Sâmveda, seated in the west, should chant the hymns of Vairâjya, Pauruṣasûkta, Suvarṇa, Rudra Saṃhitâ, Śaiśava, Pañchanidhana, Gâyatrisûkta, Jyeṣṭha Sâma, Vâmadevya, Brihatasâma, Raurava, Rathantara, Kâṇva, Gavâm Vratam, Rakṣoghna and Vayas.—35-36.

Afterwards, the learned (Dvârapâlas) in the Atharva Veda, seated in the north, meditating on Varuṇa, should devoutly mutter the formulae of the Śântikas and the Pauṣṭikas.—37.

After performing the above-mentioned ceremonies on the first day, adhivâsana should be done, and then the earth of the following places, *viz.*, Elephant ward, stable, well, lane, pool, cattle-shed, ant-hill, the place where four streets meet, should be put into the pitchers full of water (placed in the pandal).—38.

Note.—Adhivâsana=Scenting with perfumes. (2) Preliminary consecration of an image, its invocation and worship by suitable mantras, before the commencement of a sacrifice, (3) Making a divinity assume its abode in an image.

Then the worshipper should bathe in the water, incensed with the following things:—the yellow pigment white mustard, sandal paste and resin together with pañchagavya (five products of the cow).—39.

Having thus finished the preliminary rites performed with the utterance of great mantras, with regard to each ceremony, the worshipper should pass the night in sleep. In the morning, the worshipper should give away cows to the Brâhmaṇa, *i.e.*, 100 cows or 68 or 50 or 30 or 25. —40-41.

Later on, on some auspicious day and hour, as calculated by the astrologer (Sâmvatsara), the worshipper should give away after making her pass through the water of the pond, etc., to be consecrated, a cow decked with gold, to the Brâhmaṇa versed in the Sâmaveda, after chanting the text of the Vedas accompanied with music.—42-43.

Afterwards, the worshipper should put, five different kinds of gems on a plate of gold, and give away to the Brâhmaṇa, and should place the alligator, fish, &c., in a pond. Then he should worship the abovementioned cow standing in water, held by the Brâhmaṇas versed in all the four Vedas, with the Ganges water, curd and rice, and should afterwards make it swim in the water facing towards the north.—44-45.

The cow should then be bathed by reciting the text of the Atharva Veda, such as punarâmeti, etc., as well as âpohiṣṭhâ, etc., and then the worshipper should return to the circle of priests. Then the tank should be worshipped and bali offerings should be made on four sides of it. Afterwards, homa sacrifice should be performed for four days.—46-47.

At the end of these ceremonies the Chaturthî-Karma should be performed, when the worshipper should give dakṣiṇâ to the Brâhmaṇas, according to his means, and should mutter mantras of Varuṇa.—48.

Then the entire materials employed in the performance of the sacrifice, including the pandal, should be equally distributed to the Ritvijas, and the golden bedstead should be conferred on the chief priest.—49.

Afterwards, the worshipper should feast either 1,000, 800, 50 or 20 Brâhmaṇas, according to his means, which is the way of consecrating the tank, as described in the Purâṇas.—50.

And, similarly, it has been laid down for the consecreation of wells, pools, small tanks, &c.—51.

As to the consecration of palaces, groves, lands and buildings, the ritual formulae are somewhat different from the consecration of tanks.

Lord Brahmâ has prescribed these rites for the wealthy. Forty people, in less favourable circumstances, should follow the Ekâgni rites, without giving way to miserliness.—52.

The consecration of tanks in the rainy seasons and autumn begets the fruit of Agniṣṭoma sacrifice, and of the Vâjapeya and Atirâtra sacrifice in the seasons of Hemanta and Śiśira.—53.

Note. -Agniṣṭoma=a protracted ceremony, extending over several days in spring. Vâjapeya=a particular sacrifice. Hemanta=winter season. Śiśira=spring season.

The consecration in the vernal season (Vasanta) begets the benefit of Aśvamedha sacrifice, and of the Râjsûya in the summer season.—54

The Lord has said that one who performs the ceremonies mentioned above, with the mind purified by scriptures and with full faith in them, goes to the region of Śiva and resides in heaven for many ages.—55.

Afterwards, that man goes and enjoys in higher regions, and remaining there for the full life of Brahmâ, to the extent of two Parârdhas, gets emancipation and enters into the highest stage with Viṣṇu. And all this he gets through the merit acquired by the performance of this ceremony.—56.

Here ends the fifty-eighth chapter dealing with the consecration of tanks, reservoirs, etc.

CHAPTER LIX.

The Riṣis.—Sûta! Tell us in detail the rites which the wise should observe in dedicating and consecrating a tree, and also the region in which he would go after his death.—1-2.

Sûta.—I shall explain to you, O Lord of the world, the rites of dedicating as well as those prescribed for the laying out groves. One should follow the rites, as dictated for the consecration of a tank, and should then plant the trees; the Ritvijas, the pavilion and the Âchâryas should be arranged in the same way, and the Brâhmaṇas should be adored with sandal paste, &c.—3-4.

Afterwards, the trees should be bathed with the water, mingled with all the prescribed medicinal herbs, and then, garlanding them, they should be wrapped with cloth.—5.

Then with a needle of gold, the Karṇavedha ceremony should be performed on the tree and, similarly, with the same golden stick the eyes of the tree should be painted with black pigment.—6.

Note.—Karṇavedha—The piercing of the ear with needle to put on earring.

After that, seven or eight fruits made of gold should be placed on the altars.—7.

The incense of the resin (guggula) is considered best on such an occasion. Copper pitchers, full of water, should be placed and worshipped with cloth and incense, &c., after placing corn on them.—8.

Then the pitchers containing gold, &c., inside them, should be placed close to the trees and sacrifice should be made after which offerings should be made to Indra, Vanaspati, Lokapâlas, &c., according to the rites prescribed.—9-10.

After that a milch cow, covered with a piece of white cloth and wearing gold ornaments and having, her horns covered with gold, should be let loose between the trees planted, with her face turned towards the north. A milking vessel of bell-metal should also be included among other things to be given away with the cow.—11.

Then the trees should be watered with (the water contained in) the copper pitchers, after reciting the Mantras of the Ṛik, Yaju, and Sâma, addressed to Varuṇa, accompanied by music and song.—12.

Afterwards the worshipper should bathe with water, taken from the above pitchers, and wear white garments, and then with a peaceful mind should confer on the officiating priestes the cows, the riches, bedsteads, sacred threads, bracelets, rings of gold, clothes, sandals, along with other things, and feed them on milk for four days.—13-14.

Libations consisting of mustard, barley and black sesamum and wood of butea-frondosa, should be offered in the Fire, and on the fourth day, festivities should be observed and Dakṣiṇâ should be given to the Brâhmaṇas, according to the means of the worshipper.—15.

The worshipper should also give away with an easy mind other things which he likes, and should salute and dismiss the chief priest (Âchârya), after giving him twice as much as he gave to other officiating priests.—16.

The wise who observes these rites in dedicating the plantation of trees, obtains all his desires and attains to endless felicity.

One who plants even one tree, O King! according to the prescribed rites, resides in heaven for 30,000 years of Indra. The planter of trees, according to the prescribed rites, liberates the same number of his past and future manes and attains the highest perfection, and is never re-born on earth. One who hears or relates to others these prescribed ceremonies goes to the region of Brahmâ and is venerated by the Devas.—17-20.

Here ends the fifty-ninth chapter describing the rites of dedicating trees and planting groves.

CHAPTER LX.

The Lord Fish said :—I shall now relate to you the Saubhâgya Śayana Vrata (ordinance), the giver of all bliss which is known to the Paurâṇikas.—1.

When the regions Bhûḥ, Bhuvaḥ, Svar and Maha, &c., were consumed, then the good fortune of all creatures went and centred itself in the heart of the Lord Viṣṇu, in Vaikuṇṭha heaven. Again, long time after, with the object of creating the world, O King! the plastic material, consisting of Pradhâna (root matter), and conscious souls called Puruṣas, was enveloped with self consciousness (ahaṅkâra), when there arose a rivalry between Brahmâ and Kṛiṣṇa, regarding the fashioning of the future world. Then (from their clashing wills), a terrifying flame of fire arose in the form of a liṅga (pillar), by the warmth of which the good luck of the world resting in the heart of Hari came out (in the form of perspiration).—2-4.

That good fortune emerging from the heart of Viṣṇu, passed through the Intermediate plane (antarikṣa) before it could reach the earth in liquid form, and Dakṣa the wise son of Brahmâ, drank up this giver of beauty and lovelines.—5-6.

Thence Dakṣa got mighty power and great lusture, and the remainder of (the good luck) which reached the Earth was divided into eight parts. From them were produced the seven givers of prosperity to all men, namely (1) sugarcanes, the Kings of all juices Rasarâjaṃ (2) Niṣpâva, coriander seed (?), (3) the cuminseed (Kâlâjîrâ), (4) the clarified butter (ghṛita), (5) cow's milk (Kṣîra), (6) saffron (Kusumbha), (7) safflower (Kumkuma). So also the common salt was produced as the eighth, and these are called saubhâgya Aṣṭaka, the eight blessings.—7-9.

That which was drunk by Dakṣa, the son of Brahmâ, the knower of Yoga, became his daughter, known as Satî (Pârvatî). Pârvatî, owing to Her matchless beauty, came to be known as Lalitâ ; and that paragon of beauty was afterwards married by the Lord Siva. The very Satî is called the Goddess who gives bliss (Saubhâgyamayî), and also prosperity and emancipation. Those men and women who worship Her with devotion may obtain everything.—10-12.

Manu said :—O Lord ! explain to me the ways of worshipping that sublime Goddess, the upholder of the Universe, and tell me completely the ritual of Her worship.—13.

The Lord Fish said :—The devotee should bathe himself with sesamum in the forenoon, on the third day of the lunar fortnight, in the month of Chaitra, during the vernal season ; for, on that day, the Goddess was

united to Śiva, the soul of the Universe, with marital rites. On that day, Śiva, along with His consort, Pârvatî, should be worshipped with flowers, fruits, incense, lamps, and offerings of foods, &c ; and the image (of Gaurî) should be bathed with Pañchagavya and scented waters, after which Gaurî and Śankara should be worshipped as follows :—14-17.

By pronouncing (1) पाटलायै नमः Pâtalâyai namaḥ, the feet of the Devî should be worshipped, and those of Śiva should be worshipped with the mantra शिवाय नमः Śivâyanamaḥ : Their ankles should be worshipped after pronouncing (2) शिवाय नमः Śivâyanamaḥ and जयायै नमः Jayâyainamaḥ ; after saluting Rudra with (3) त्रिगुणाय नमः Triguṇâyanamaḥ and the Goddess, with भवान्यै नमः Bhavânyai namaḥ, their shanks should be worshipped. After saluting Gaurî with (5) रुद्रेश्वरायै नमः Rudreśvarâyai namaḥ, Śiva and with विजयायै नमः Vijayâya namaḥ, their knees should be worshipped. After saluting Śiva with (6) हरिकेशाय नमः Harikośâyanamaḥ and Gaurî with वरदे नमः Varade namaḥ (the giver of boons), the thighs should be worshipped.—18-19.

Their waist should be worshipped, after saluting the goddess with (7) ईशायै नमः Iśâyai namaḥ I salute the goddess, Iśâ. He should salute Śankara with शङ्कराय नमः Sañkarâya namaḥ. The abdomen should be worshipped by saying (8) कोटव्यै नमः Kotavai namaḥ, I salute the goddess Kotavî, and by शूलिने नमः Śuline namaḥ, I salute the wielder of the trident."—20.

The stomach of the Goddess, after saying (9) मङ्गलायै नमस्तुभ्यं Mangalâyai namastubhyam, "I salute Mangalâ" (the giver of bliss) ; the stomach of Śiva, after pronouncing शिवाय नमः Śivâya namaḥ "I salute Śiva ;" the breasts of the Goddess, after saying (10) ईशान्यै नमः Iśânyai namaḥ, "I salute Iśânî ;" and of the God by saying सर्वात्मने नमः Sarvâtmane namaḥ, I salute the All-Soul.—21.

The throat of the Lord, after saying (11) वेदात्मने नमः Vedâtmane namaḥ, "I salute the soul of the Vedas ;" the throat of the Goddess, after saying रुद्राण्यै नमः Rudrâṇyei namaḥ, "I salute Rudrânî," their hands, after pronouncing (12) त्रिपुरघ्नाय नमः Tripuraghnâya namaḥ, "I salute the god, the destroyer of the demon Tripura, and the goddess with अनन्तायै नमः Aṇantâyai namaḥ, "I salute the Infinite."—22

Their arms, after pronouncing (13) त्रिलोचनाय नमः Trilochanâya namaḥ "I salute the three-eyed, Hara ; and the goddess by कालानलप्रियायै नमः Kâlânalapriyâyai namaḥ, "I salute the beloved of the Lord," the ornaments, after saying (14) सौभाग्यभवनाय नमः "Saubhâgyabhavanâya namaḥ," their mouths, after reciting (15) स्वाहास्वधायै नमः "Svahâsvadhâyai namaḥ, for the goddess and ईश्वराय नमः Iśvarâya namaḥ, for the god."—23.

The lips of the Goddess, the giver of prosperity, should be worshipped by reciting (16) अशोकमधुवासिन्यै नमः Aśokamadhuvâsinyai namaḥ and of the god by शिवाय नमः Śivâya namaḥ. The cheeks of the Lord should be worshipped by saying (17) स्थाणवे नमः Sthâṇave namaḥ and of the goddess by saying चन्द्रमुखप्रियायै नमः Chandramukhapriyâyai namaḥ.—24.

The nose of the Lord should be worshipped by reciting (18) अर्धनारीशाय नमः Ardhanârîśâya namaḥ and of the goddess by असिताङ्ग्यै नमः Asitângyai namaḥ. The eye-brows of the Lord of the world should be worshipped by reciting (19) नमः उग्राय Namaḥ Ugrâya, and of the goddess by ललितायै नमः Lalitâyai namaḥ.—25.

The tresses of Śiva, after reciting (20) शर्वाय नमः Śarvâya namaḥ, "I salute Śarva," the

destructor of Pura, the tresses of the hair of the Goddess, after saying वासव्यै नमः Vâsavyai namaḥ," I salute Vâsavî, the hair of the god, after reciting (21) नमः श्रीकण्ठनाथाय namaḥ Śrîkaṇtha nâthâya and of the goddess with the sāme mantra. The head of the goddess, after pronouncing (22) भीमोग्रसम रूपिण्यै Bhîmograsamarupiṇye, "I salute Bhimograsamarûpiṇi" and of the God by सर्वात्मने नमः Sarvâtmano namaḥ.—26.

After thus worshipping Śiva, the devotee should place before Him the Saubhâgya Aṣṭaka, the eight blessings consisting of the following eight things : clarified butter (ghee) niṣpâva (?), saffron, cow's milk, cuminseed, sugarcane (rasarâja), salt and coriander seed. All these eight things are considered as boons, and therefore their mixture is called Saubhâgya Aṣṭaka.—27-28.

Note.—The enumeration here is slightly different from that of Sloka 9.

After offering these things to Śiva and Pârvatî, the devotee should wash the horns of the cow in the night and drink the same and sleep on the floor.—29.

Getting up in the morning, the devotee should bathe, and after turning his rosary, should offer clothes, garlands, ornaments, &c., to the Brâhmaṇa and to his Consort.--30.

The devotee should get a pair of golden feet made and give them away, along with the eight blessings to the Brâhmaṇa, after invoking blessing of the Goddess Lalitâ, saying "pîyatâm atra Lalitâ."—31.

Similarly, for a year, the worship should be performed according to the prescribed rites, on each third day of the moon, by those who desire all blessings.—32.

The following special articles of diet and mantra of gift (Dâna) should be observed : hear them from me. The devotee should drink the washing of the cow's horns in the month of Chaitra, eat cowdung in the month of Vaiśâkha. The flower of Mandâra tree in the month of Jyaiṣṭha, the leaves of the woodapple (Vilvapatra) in the month of Âṣâdha, curds in the month of Śrâvaṇa, the water sprinkled with the Kuśa grass in the month of Bhâdra. Milk in Âśvina, clarified butter, mixed with curd, in Kârtika, the cow's urine in Mârgaśira, clarified butter in Pauṣa. Black sesamum in Mâgha, Pañchagavya in Phâlguna. At the time of giving away the gifts, the devotee should recite the following mantra : "Lalitâ, Vijayâ, Bhadrâ, Bhavânî, Kumudâ, Śivâ, Vâsudevî, Gaurî, Mangalâ, Kamalâ, Satî, Umâ, be pleased." In other words, the devotee should in each month invoke the pleasure of the Goddess by reciting a fresh name out of the twelve names mentioned, *viz.*, in Chaitra he should say, "Lalitâ be pleased," in Vaiśakha, "Vijayâ be pleased," and so on.—33-37.

He should offer the following varieties of flowers (one each month), at the time of worship :—Mallikâ, Aśoka, Lotus, Kadamba, Utpala, Mâlatî,

Kubjaka, Karabîra, Bânam, Amlâna, Kuṅkuma and Sindhuvara; or any of the following flowers, as procurable, should be offered, *viz.*—Jasmine, Safflower, Mâlati, Lotus and Karabîra.—38-40.

Married woman or maid, after devoutly worshipping Śiva, at the end of the ordinance, should give away a bedstead, along with all the necessary requisites.—41.

At the time of giving away the bedstead, the following things should also be placed on it and given away along with it:—The golden images of Śiva and Pârvatî, the golden figures of ox and cow.—42.

Besides this, according to his means, the devotee should give to the Brâhmaṇas and their wives, clothes, grain, ornaments, cows, cash, and should not give way to niggardliness or doubt.—43.

One who observes this ordinance—Saubhâgya-śayana—achieves all his ends and emancipation. This ordinance had better be observed without any object of bearing fruits.—44.

One who observes this ordinance every month, begets good fortune, health, beauty, longevity, clothes, ornaments, etc., which last him for 9000000300 years. One who observes this ordinance for 12 years, 8 years, or 7 years, goes and enjoys in the region of Śiva, for three Kalpas.—45-46.

The married woman or the maid who keeps up this ordinance also attains the same benefits through the grace of the Goddess Lalitâ.—47.

One who hears or advises others to listen to the account of this ordinance, passes his days in heaven for a long time in the form of Vidyâdhara.—48.

Cupid was the first to observe this ordinance, and Sahasrabâhu, the son of Kârtavîrya, was the second to observe it; and afterwards it was kept up by Varuṇa and Nandi, and consequently this is considered so sacred in this world.—49.

Here ends the sixtieth chapter dealing with the observance called Saubhâgyaśayanavrata.

CHAPTER LXI.

Nârada said:—Śiva! There are named the following seven regions of the Devas, *viz.*—Bhuḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satyam.—1.

How may mastery be obtained in succession over these lokâs, and how one may obtain in this earth prosperity, beauty, long life and blessing. Please also explain to me how they become blessed with fortune, beauty and wealth.—2.

Śiva said.—Formerly, a fearful fire was ablaze on this earth accompained with a strong wind. The friction caused by the wind produced the fire for the destruction of the demons, at the command of Puruhûta (Indra).—3.

That terrific fire reduced many demons to ashes, when Târakâsura, Kamalâkṣa, Kâladanṣṭra, Parâvasu, and Virôchana fled from their warfare with the Devas.—4.

They all plunged themselves into the waters of the sea and took up their abode there, where fire with the help of air could not consume them.—5.

Afterwards, the demons began to come out of the waters and persecute the Devas, men, sages and other living beings, and disappear again into the sea.—6.

In that way, the demons asserted their boldness for twelve thousand years and continued their campaign of persecuting the three worlds, for a period of five or seven years at a time, by taking shelter in the fortress of the ocean.—7.

Later on, Indra directed the fire and the wind to dry up the occean in the following words:—Dry up this receptacle of water quickly.—8.

"Because it shelters my foes. They have taken their refuge in the home of Varuṇa. It should therefore be dried up as quick as possible."—9.

Hearing that mandate of Indra, both fire and wind said to Him, the destroyer of Sambara:—"It would be a great sin to destroy the ocean. Because innumerable beings had made it their home, and the destruction of the ocean meant their annihilation along with it, therefore, we, O Purandara, cannot do it. Lacs and lacs of beings inhabit the ocean, within the space of every yojana. It was not meet for us to annihilate them. What fault have they done to be destroyed, O chief of the Devas."—10-12.

Hearing the speech of the fire and the wind, Indra became full of wrath. His eyes turned crimson red, and it appeared as if He was going to eat up both fire and wind. In his rage, he said:—13.

"There is no question of Dharma or adharma where Immortals are concerned, and your glory is still more high. O Agni and Vâyu! Since you have violated my injunction and have adopted the duties of the Munis not to injure any being, and since you have leaned towards the enemies who are devoid of religion and politics, losing sight of duty

and Sâstra; therefore You, O fire, will now be born by assuming one body along with Maruta, among the mortals, in the form of a sage. In that form of the sage Agastya, you will dry up the ocean, after which you will again come back to your Divine form."—14-17.

After thus being cursed by Indra, both of them fell on the earth, where they were jointly born out of the pitcher by the seeds of Mitrâ Varuṇî and came to be known as Agastya—the younger brother of Vaśiṣtha, and one of the most renowned ascetics.—18-19.

Nârada asked Śiva how Agastya became the brother of Vaśiṣtha, and how Mitrâ Vâruṇa became his father, and how the sage Agastya was born out of the pitcher.—20.

Śiva said that, once upon a time Lord Viṣṇu, the son of Dharma, began to practise rigid asceticism on the summit of the Gandhamâdana mountain. Indra being afraid of His austerities, sent a group of nymphs in company of the Vernal-season and Cupid to distract Him from His penances and destory His austerities.—21-22.

The Lord Hari was not in any way moved by the songs and music, gestures and tones of the Cupid and the spring, nor was his mind attracted to external objects.—23.

Finding the Lord remaining firm, the agents of Indra began to shiver with fear, when the Lord, in order to further bewilder them, produced from His thigh a damsel of exquisite beauty, fascinating the dwellers of the three worlds.—24.

Seeing whom, all the Devas, along with Cupid and spring, became enamoured of her, when the Lord said to them, in the presence of the Apsarâs :—25.

"This is the nymph Urvaśî, O Devas! and I have created her to become the head of all Apsarâs."—26.

Then the God Mitra called her, and asked her to enjoy with Him, which she accepted.—27.

Afterwards, the lotus-eyed Urvaśî, while moving in the sky slowly, was caught by Varuṇa, who slowly pulled her by her cloth, at which she told Him: "Your action is not proper. Because I have accepted Mitra first, and consequently I cannot be your wife, O Varuṇa." Varuna told her, "Keep me at least in your favor and then go elsewhere."—28-29.

She replied :—"All right." When Mitra heard this, he cursed her: "You go down to the world of the mortals and be married to the son of moon, Budha, because you have followed the ways of a courtezan." Saying

that, both Varuṇa and Mitra threw Their seed in a pitcher of water, out of which two sages (Agastya and Vasiṣṭha) came out.—30-31.

Once upon a time King Nimi was playing with women the game of dice, where Vasiṣṭha, the son of Brahmâ, chanced to go. At that time the king did not show his respect to the sage, at which the latter got annoyed and cursed him to become bodyless, and the king also pronounced another curse on the sage.—32-33.

They both became bereft of reason, as it were, through the curse of each other, and went to Brahmâ, the Lord of the Universe, to remedy the effects of the curses.—34.

With the orders of Brahmâ, Nimi entered the eyes of the mankind, and this causes them to open their eyes; but when Nimi takes rest, they close their eyes; and hence this shutting and closing of the eyes is called winking or nimeṣa. Vasiṣṭha, similarly, entered that pitcher of water and was born out of it, and after him the sage Agastya was born, of the same pitcher, of white colour, with four hands, sacred thread, kamaṇḍalu, and garland.—35-36.

The sage Agastya went to the Malaya mountain, along with his better-half, and began to practise rigid austerities, surrounded with a number of other sages, according to the rules of forest-dwellers, hermits.—37.

A Long time after, the sage Agastya, seeing the world oppressed by the demon Târakâsura, drank the ocean.—38.

When Brahmâ, Viṣṇu and Śiva went to grant him a boon and asked him to seek any boon he wished, Agastya said:—"I wish to have the privilege of moving about in the Vimânas on the Dakṣinâchala mount, till a thousand Brahmâs come and go in turn for 25 crores of times; and those who worship me at the time of the appearance of my Vimâna, should be the monarchs of all the seven realms, till the time of the re-establishment of fresh sovereignty in the seven climes."—39-41.

Lord Śiva said:—"It will be so;" and afterwards all the Devas went back to their respective regions. It is therefore proper for every sensible man to give a libation of water (arghya) to the sage Agastya.—42.

Nârada.—"How should a libation of water be offered to the sage Agastya; be pleased to explain to me the ways of worshipping him."—43.

The Lord said:—The learned should get up early in the morning, with the rising of Agastya, and bathe in water mixed with white sesamum and should wear garland of white flowers and white clothes.—44.

And then a good pitcher, free from perforations, should be placed, after decorating it with flowers, cloths, and filled in with Pañcharatna, and having a pot, full of clarified butter, put on top of it.—45.

Note.—Pañcharatna, Lit. five gems. They are variously enumerated, *viz.* :—

(१) नीलकं वज्रकं चेति पद्मरागश्च मौक्तिकं । प्रवालं चेति विज्ञेयं पञ्चरत्नं मनीषिभिः ॥

(२) सुवर्णं रजतं मुक्ता राजावर्तं प्रवालकं । रत्नपंचकमाख्यातम् ॥

(३) कनकं हीरकं नीलं पद्मरागश्च मौक्तिकम् । पञ्चरत्नमिदं प्रोक्तमृषिभिः पूर्वदर्शिभिः ॥

Afterwards, a golden image, of the size of a thumb, with extensive arms and four heads, should be made and placed on top of the pitcher; and then, after filling it in with sapta-dhânya and decorating with cloth.—46.

Note.—Sapta-dhânya seven grains.

It should be given away to a Brâhmaṇa, along with a vessel of bell metal, rice, shell, and then the image of gold should be given away in charity, with the devotee's face turned towards the south.—47.

The devotee, if he can afford it, should give away a milch cow, along with her calf, after getting her hoofs covered with silver, and horns covered with gold, and wearing a bell round her neck, to a Brâhmaṇa.—48.

The devotee should observe this rite for seven days from the rising of Agastya. Some say that it should be observed for seveteen years.—49.

"O Thou, as white as Kâśa flower, O Thou born of Agni and Marut, O Thou son of Mitra and Vâruṇa, I salute Thee, born of a pitcher." The devotee worshipping like this with fruits and flowers, never gets aggrieved.—50.

Afterwards, homa sacrifice should be performed, without any desire of obtaining any fruits. The devotee should thus offer libation of water.—51.

The devotee offering a libation of water once, according to the rites prescribed, gets beauty and health; the one offering it twice gets a place in Bhuvara region, the one performing it thrice goes to heaven. In the same way, one who performs it seven times goes and enjoys in all the seven realms, one after the other; and the one who offers it during the whole of his lifetime, becomes united with Brahmâ.—52-53.

One who hears, reads or relates to others this ordinance, goes to the clime of Viṣṇu, and is respected by the Devas there.—54.

Here ends the sixty-first chapter dealing with the birth of Agastya and the method of giving arghya to him.

CHAPTER LXII.

King Vaivasvata Manu said:—Lord ! pray tell me about a vrata (ordinance) that may be the giver of good luck, health, prosperity, emancipation, and everlasting fruit in the next world.—1.

Lord Matsya said :—I shall relate to you what Śiva, the destroyer of Pura, said to Pârvatî, in answer to a question put by her, while he was sitting on the beautiful peak of the Kailâśa. I shall explain to you now the ordinance which gives prosperity and emancipation, as enunciated by Him, in the course of a conversation on religious and pleasant subjects in which they were engaged.—2-3.

Śiva said :—Hear, O lady, attentively, the vow which gives endless merit ; the best of vows, worthy of being followed by men and women. The devotee should put the tilaka mark on his forehead made with a paste of gorôchana, fresh urine of the cow, cowdung and sandal, mixing them with curds ; after bathing well and rubbing white mustard on his body, in the month of Bhâdra, Vaiśakha or the holy Mârgasîrsa (Agrahâyan and), on the third day of the bright fortnight. This is giver of auspiciousness and health, and is very much appreciated by the goddess Lalitâ.—4-6.

On every third day of the bright and the dark fortnights, the male devotees, with their minds controlled, should wear yellow garments, the married women red garments ; the widows should put on ochre-coloured garments, and maidens should be clad in white. Afterwards, the devotee should bathe the goddess with pañchagavya and milk, then with honey and then with water aromated with flowers and sandal. Then white flowers, various kinds of fruits, salt, raw-sugar, milk, clarified butter, white rice, sesamum, coriander and cuminseed should be offered to the goddess, and a libation of water should be made on the third days of the bright and dark fortinghts with the following mantras.—7-10.

The feet should be worshipped after reciting : (1) "Varadâyai namaḥ," (I salute the giver of boons), the ankles after reciting (2) "Śrîyai namaḥ," (I salute you Lakṣmî, the goddess of wealth), the legs after reciting (3) "Aśokâyai namaḥ," the knees, after reciting (4) "Pârvatyai namaḥ," the hips, after reciting (5) "Maṅgala Kâriṇyai namaḥ," "I satute the giver of happiness," the waist, after reciting (6) "Vâmadevyai namaḥ," the stomach, after reciting (7) "Padmodarâyai namaḥ," the breast, after reciting (8) "Kâmaśriyai namaḥ," the hands after reciting (9) "Saubhâgyadâyinyai namaḥ," the arms and the mouth, after reciting (10) "Śriyai namaḥ," the face after reciting (11) "Darpaṇa vâsinyai namaḥ," the cheeks after reciting (12) "Smaradâyai namaḥ," the nose after reciting

(13) "Gauryai namaḥ," the eyes after reciting (14) "Utpalâyai namaḥ," the forehead and the tresses, after reciting (15) "Tuṣṭyai namaḥ," the head after reciting, (16) "Kâtyâyanyai namaḥ."—11-14.

The Goddesses Gaurî, &c., should be worshipped also after pronouncing the mantra : नमो गौर्यै नमो धिष्ण्यै नमः कान्त्यै नमः श्रियै । रम्भायै ललितायै च वासुदेव्यै नमो नमः ॥ "Salutations to Gaurî, Dhiṣṇâ, Kântî, Śrî, Rambhâ, Lalitâ, and Vâsudevî." Then the devotee, having thus worshipped, according to rule, should draw in front of the goddess, the figure of a lotus with twelve petals, with the pericarp made of saffron.—15-16.

The Goddess Gaurî should be fixed on the Eastern petal, Arpaṇâ on the South-Eastern petal, Bhavânî on the Southern petal, Rudrâṇî on the South-Western petal, Saumyâ on the Western petal, Madanavâsinî on the North-Western petal; and after that Umâ on the Northern petal; followed by the terrible Pâṭalâ on the North-Eastern petal; in the Centre, in due order, should be placed, 1. Mâṃsâṅga, 2. Maṅgalâ, 3. Kumudâ, 4. Satî ;and the Lord Rudra in the midst of all these goddesses, the goddess Lalitâ on the pericarp of the lotus flower, the goddesses should be located with flowers, rice, and water by uttering the salutation, namaḥ.—17-19.

Afterwards, auspicious songs should be sung, conches blown, and the goddesses, adorned with red sandal, red cloth, red flowers, should be worshipped and the devotee should put red pigment and bathing powder on them after bathing them, for, red sindura and saffron are extremely aggreeable to them.—20.

The teacher (guru) should also be adored, with prescribed rites, because where the guru is left unadored, all the rites prove fruitless. —21.

The Goddess Gaurî should be worshipped with blue lotus, during the month of Bhâdrapada; with red Bandhujîva flower in the month of Âśvina; with white lotus (Śatapatra) during the month of Kârtika; with jasmine flowers in the month of Mârgaśirsa (Agrahâyana); with the yellow amaranth flower in the month of Pauṣa; with the white jasmine or safflower in the month of Mâgha; and with the white jasmine or Sindhuvâra flowers in the month of Phâlguna; with the Champaka and the Aśoka flowers in the month of Chaitra; with Pâtala flowers in the month of Vaiśâkha; with lotus flowers in the month of Jyeṣṭha; with fresh lotus during Âsâḍha, with Kadamba and Malati flowers during Śrâvaṇa.—23-24.

The devotee should take the following things, one after the other, from the month of Bhâdrapada :—Cow's urine, cowdung, cow's milk,

curds, clarified butter, the water of Kuśa grass, the leaves of the wood-apple (bilva), the flowers of Calotropis-gigantea (arka), barley (yava), the washing of the cow's horns, Pañchagavya and Bael fruit; and offer these to the Goddess as Prâśana. They should be taken one by one, *viz.*, on the third day of Bhâdrapada cow's urine, in the month of Âśvina cowdung, and so on.—25-26.

In the same way, on every third day of the bright and dark fortnights, the devotee should, after adoring the God (Śiva) with his consort,* offer them cloths, garlands, flowers, sandal, etc. To a male God, a yellow garment should be offered and to a female goddess, saffron-colored dress.—27.

The following things should also be given away to the Goddess:—Nispâva, cuminseed, salt, sugarcane, raw sugar, flowers, fruits, a lotus of gold, with these words: "Goddess! as Śiva does not go any where forsaking you, so you should save this devotee of yours through this mundane sea of troubles."—28-29.

The Goddesses Kumudâ, Vimalâ, Anantâ, Bhavânî, Sudhâ, Śivâ, Lalitâ, Kamalâ, Gaurî, Satî, Rambhâ, Pârvatî should also be worshipped. The devotee should invoke the pleasure of the Goddess by reciting each of the names mentioned above, one by one, from Bhâdrapada, *viz.*—"Kumudâ Prîyatâm," Kumudâ be pleased and satisfied, and so on. On the completion of the ordinance, a bedstead, along with a golden lotus, should be given away to the Brâhmaṇa.—30-31.

Every month, 24, 10, 8, 6 or 2 Brâhmaṇas, with their wives, should be adored by the devotee and by his consort.—32.

After first giving Dakṣinâ to the *guru*, it should be given to other Brâhmaṇas. This is what has been laid down for the observance of this ordinance—the giver of infinite benefit.—33.

It is the destroyer of all sins, and the giver of good luck and health. It should not be missed through miserliness, for the man or the woman who exercises miserliness goes to the lower regions.—34.

Women who are in the family way, maids, those in confinement due to delivery, and those who are ailing, should take their food at night (not keeping the full fast). If one is in her menses, and so cannot observe it through impurity, she should get it observed by others, according to the prescribed rites. She herself should observe continence.—35.

One who observes this Tritîya, giver of endless fruit, with devotion, remains in the realm of Śiva for a hundred crore of Kalpas.—36.

* This offering may be made also to a Brâhmaṇa and his wife.

Even the poor who observes it with devotion for three years, according to the prescribed rites, using flowers alone for worship, gets the same benefit.—37.

The maid, the married woman or the widow observing it, also gets the same benefits through the grace of the Goddess Gaurî.—38.

One who reads or hears the relation of this Gaurî Vrata or advises others to follow it, is honored by celestial beings and by the Devas and their consorts and the Kinnaras.—39.

Here ends the sixty-second chapter dealing with Ananta-tritîyâ-vrata.

Note.—All the above Goddesses are really manifestations of the same deity. The words Kumuda, etc., may be taken also as different *names* of one and the same Goddess for the purposes of worship in different months and tithis.

CHAPTER LXIII.

The Lord Śiva said :—I shall now describe to you another Tritîyâ ordinance that washes off all the sins and is known as "Rasakalyâṇinî tritîyâ" by knowers of ancient rituals. In observing it the devotee should bathe in cow's milk and sesamum on the third day of the bright fortnight in the month of Mâgha. The Goddess should be bathed with honey and the juice of sugarcane. The right hand side of the Goddess should be worshipped first and the left hand side afterwards, with the following mantras :—1-3.

The feet and the ankle should be worshipped, after reciting (1) ललितायै नमः "I salute the Goddess Lalitâ," the legs and the knees, after pronouncing (2) शान्त्यै नमः Sântyai namaḥ the thighs, after reciting (3) श्रियै नमः "Sriyai namaḥ."—4.

The waist, after reciting (4) मदालसायै नमः "Madâlasâyai namaḥ," the stomach, after reciting (5) अमलायै नमः "Amalâyai namaḥ," the breasts, after reciting (6) मदनवासिन्यै नमः Madavâsinyai namaḥ," the shoulders, after reciting (7) कुमुदायै नमः Kumudâyai namaḥ.—5.

The arms and the hands, after reciting (8) माधव्यै "Mâdhavyai namaḥ," the mouth and the face, after reciting (9) कमलायै नमः "Kamalâyai namaḥ," the brows and the forehead, after reciting (10) रुद्राण्यै नमः "Rudrâṇyai namaḥ," the locks of hair, after reciting (11) शंकरायै नमः "Śankarâyai namaḥ."—6.

The Coronet, after saying (12) विश्ववासिन्यै नमः "Viśvavâsinyai namaḥ," the head, after reciting (13) कान्त्यै नमः "Kântyai namaḥ," the left forehead, after reciting (14) मदनायै नमः "Madanâyai namaḥ," the brows, after reciting (15) मोहनायै नमः "Mohanâyai namaḥ."—7

The eyes, after reciting (16) चन्द्रार्धधारिण्यै नमः "Chandrârdhadhâriṇyai namaḥ," the mouth, after reciting (17) तुष्ट्यै नमः "Tuṣṭyai namaḥ," the throat, after reciting (18) उत्कण्ठिन्यै "Utkaṇṭhinyai namaḥ," the breasts, after reciting (19) अमृतायै नमः Amritâyai namaḥ."—8.

The left abdomen by reciting (20) रम्भायै नमः "Rambhâyai namaḥ," the waist, after reciting (21) विशोकायै नमः "Viśokâyai namaḥ," the heart, after reciting (22) मन्मथाधिष्ण्यै नमः "Manmathâdhiṣṇyai namaḥ," the stomach, after reciting (23) पाटलायै नमः "Pâtalâyai namaḥ."—9.

The waist, after reciting (24) सुरतवासिन्यै नमः "Suratvâsinyai namaḥ," the thighs, after reciting (25) चम्पकप्रियायै "Champakapriyâyai namaḥ," the knees and the legs, after reciting (26) गौर्यै नमः "Gauryai namaḥ," the ankles, after reciting (27) गायत्र्यै नमः "Gâyatryai namaḥ."—10.

The feet, after reciting (28) धराधरायै नमः "Dharâdharâyai namaḥ," the head, after reciting विश्वकार्यै नमः "Viśvakâryai namaḥ."

Namobhavâniyai, Kâminyai, Kâmadevyai, Jagatapriyâiyai, should also be said.—11.

The Goddess should be worshipped like this, and then the Brâhmaṇa and his wife should also be honoured and feasted with sweet food and drink.—12.

A pitcher, full of water and decorated with a pair of white cloths, along with a golden lotus and flower-garlands and sandal, should be given away in charity to the Brâhmaṇa.—13.

Afterwards, the devotee should say, O Kumudâ Goddess! be pleased and accept this lavaṇavrata. In this way, the Goddess should be worshipped each month. The Goddess Kumudâ becomes pleased with the devotee by the observance of this ordinance.—14.

In the month of Mâgha, salt should not be taken, raw sugar should be avoided in Phâlguna, oil and mustard should be discarded in Chaitra, and honey and sweets should be avoided in Vaiśâkha.—15.

In the month of Jaiṣṭha puddings should be avoided, cumin-seed should be discarded in Âṣâḍha, milk in Śrâvaṇa, curds in Bhâdrapada.—16.

Clarified butter in Âśvina, honey in Kârttika, coriander in Mârgśirsa, sugar in Pauṣa.—17.

On the completion of the ordinance, a Kamaṇḍalu, full of water, &c., along with a full vessel, should be given away in charity, each month, in the afternoon.—18.

(1) White balls of sweet (Laḍḍu), (2) mohanbhôga, pudding, (3) cake (purî), (4) gharika cake, (5) sweet cake, (6) sweet cake mixed with spices, (7) maṇḍaka, (8) milk, (9) vegetable, (10) curd rice, (11) inḍarî imartî, (12) and avokavartika Gojhâ, should be given, one by one, after putting them on the top of the Kamaṇḍalu in each month, *i.e.*, in Mâgha, white balls of sweet should be given, in the next month mohanbhôga, and so on.—19-20.

Kumudâ, Mâdhavî, Gaurî, Rambhâ, Bhadrâ, Jayâ, Śivâ, Umâ, Rati, Satî, Mangalâ, Ratilâlasâ should be invoked, turn, by turn each month, beginning with Mâgha, and say 'prîyatâm.' The devotee should offer to the goddess the prâśana with panchagavya, and should observe a fast on each of the prescribed days; if he cannot keep the full fast, he might eat something in the night.—21-22.

Again in the month of Mâgha, sugar should be placed on the Kamaṇḍalu, and, after saying, "Goddess be pleased," should be given away to a Brâhmaṇa in charity:—the golden image of Pârvatî, of the size of an inch, after decorating it with the five gems, rosary, sacred thread, Kamaṇḍalu, the figure of the moon with four arms, white eyes and white clothes; a pair of white cows, decorated with gold and covered with white cloth, along with a milking vessel.—23-25.

One who observes this Rasa Kalyaṇînî Tritîyâ ordinance, becomes instantly liberated from sins and never remains grieved for 9000001000 years. One who gives away an image of Pârvatî, with a golden lotus, each month, gets the benefit of performing a thousand agniṣṭoma sacrifices. —26-27.

The married woman, or the maid, or the widow who observes this ordinance, derives the same benefit and gets good luck and health, and goes to the realm of Pârvatî.—28.

One who reads or hears this, is liberated from the sins of the Kali Age and goes to the region of Pârvatî. One who relates this to others or induces others to observe this vrata, also becomes like the Lord of the Devas and moves about in aerial chariots.—29.

Here ends the sixty-third chapter describing Râsakalyâṇinîtritîyâ vrata.

CHAPTER LXIV.

Śiva said :—Nârada! I shall now explain to you about the ordinance known as Ârdrânandakarî tritîyâ, which is the destroyer of all sins.—1.

On the third day of the bright fortnight, whenever the moon is in the mansion of any one of the following asterisms, Pûrvâṣâḍhâ (or Uttarâṣâḍhâ), Rohiṇî, Mrigaśirâ, Hastâ or Mûlâ, the devotee should bathe in water mingled with kuśa and incense.—2.

Afterwards, he should wear a garland of white flowers, white raiments, and use white sandal paste, and then worship goddess Bhavânî, along with Her consort, Mahâdeva, with white flowers and incense, and then seat them in their proper places, and recite the following mantras.—3.

Pârvatî's feet should be worshipped, after reciting "Vâsudevyai namaḥ," and Śiva's feet should be worshipped, after reciting "Śankarâya namaḥ," and their legs, after reciting "Śokavinâśinyai namaḥ and Ânandâya namaḥ," respectively.—4.

Their hips, after reciting "Rambhâyayi namaḥ" for the goddess, and

"Śivâya namaḥ" for the God Śiva. The waist of the goddess, after reciting "Âdityai namaḥ," and of the God by reciting "Śûlapâṇaye namaḥ."—5.

The navel of the Goddess, after reciting "Mâdhavyai namaḥ," and of the God Śambhu, by reciting "Bhavâya namaḥ." The breast of the Goddess, after reciting "Ânandakâriṇyai namaḥ," and of Śaṇkara by Indudhâriṇe namaḥ."—6.

The throat of the Goddess, after reciting "Utkaṇṭhinyai namaḥ," and of the God Hara by "Nîlakaṇṭhâya namaḥ." The hands of the Goddess, after reciting "Utpaladhâriṇyai namaḥ," and of the Lord of the world by "Rudrâya namaḥ." The arms of the Goddess, after reciting "Pârirambhiṇyai namaḥ," and of Hara by "Triśulâya namaḥ."—7.

The mouth of the Goddess, after reciting "Vilâsinyai namaḥ," and the mouth of Śiva, after reciting "Vriṣeśâya namaḥ." The cheek of the Goddess, after reciting "Sasmeralîlâyai namaḥ," and of the God by "Viśvavaktrâya namaḥ."—8.

The eyes of the Goddess, by reciting "Madanavâsinyai namaḥ," and of the God Triśûlin by "Viśvadhâmne namaḥ." The brows of the Goddess, after reciting "Nṛityapriyâyai namaḥ," and of the Lord by 'Taṇḍaveśâya namaḥ." The forehead of the goddess, after reciting "Indrâṇyai namaḥ," and of the God by "Havyavâhâya namaḥ." The coronet of the Goddess, after reciting "Svâhâyai namaḥ," and of the God "Gangâdharâya namaḥ." —9-10.

Then the following prayer should be said to them :—विश्वाकारौ विश्वमुखौ विश्वपादकरौ शिवौ । प्रसन्नवदना वन्दे पार्वतीपरमेश्वरौ ॥ I salute Pârvati and Parameśvara, the whole universe is whose body, mouth, hand and feet, the auspicious ones with gracious countenance.—11.

Having worshipped in this way, he should make, according to rules, in front of the image of Śiva and Pârvatî, pictures of lotus, etc., with various coloured powders. He should also make pictures of conch, quoit, flags, tridents (svastika, goad) and châmara. As many grains of the coloured powder as fall on the ground, the devotee remains for the same number of thousands of years in the realm of Śiva.—12-13.

For four months, in the dark as well as in the bright fortnight, the devotee should give away to the Brâhmaṇas four kamaṇḍalus full of water, grain and gold, and having a vessel of clarified butter and gold ont op of them.—14.

Then, for another four months, the 4 kamaṇḍalus should be given away, after placing 4 pots of barley meal (Saktu), along with a vessel, full of sesamum on top of them, and after that, for another four months, 4 pots fo

sesamum should be placed on top of the kamaṇḍalus and for one year from the month of Mârgaśira on the tritîyâ tithi the devotee should offer the following eatables to the deities, one in each month (1) Incense: with water (2) flower, (3) sandal and water, (4) saffron and water, (5) curd, (6) unboiled milk (7) washing of the cow's horns, (8) water and flour, (9) water mixed with powdered kuṣṭha (a kind of plant, called Costus speciosus), (10) Andropogan Muricatus, (11) water mixed with powdered barley, (12) cuminseed, sesamum and water.—15-18.

In the worship of this Goddess, white flowers are said to be the best; and at the time of giving away dâna (presents to the Brâhmaṇas) the following mantra should be uttered.—19.

"O Goddess Gaurî, be pleased, O Goddess Maṅgalâ, the giver of happiness, liberate me from sins, O Goddess Lalitâ, promote my good luck, O Bhavânî, fulfil all my desires."—20.

After a year, the devotee should give away to the Brâhmaṇa and his wife, after saying, "O Gaurî, be pleased with me." the following things: pitchers, full of salt and raw sugar, natron, sandal, cloth (netra patta), lotus, along with gold, the images of Śiva and Pârvatî made in gold, sugar-cane, cotton and bedstead, along with mattress and pillows.—21-22.

One who observes this ordinance, called Ârdranandakarîtritîyâ, goes to the region of Śiva and attains healthy longevity, wealth and happiness in this world, and never gets grief or woe.—23-24.

Married women, or maidens, or widows also, through the grace of the Goddess, attain the same benefits.—25.

The person, acquainted with the rites, duly observing this ordinance, goes to the realm of the Goddess Pârvatî.—26.

One, who hears or relates this ordinance to others, goes to the region of Indra, and is venerated by the Gandharvas for three ages.—27.

The woman, whose husband is alive, and the widow, who observes this ordinance, attain unbounded happiness in their houses, and in the end goes to the region of Pârvatî, along with her husband, and the widow rejoins her husband there.—29.

Here ends the sixty-fourth chapter dealing with Ârdrânandakarî-tritîyâvrata.

CHAPTER LXV.

Śiva said:—I shall now explain to you about the Akṣayatritîyâ (giver of all desires) vrata, on which day the performance of charity, sacrifice or Japa gives inexhaustible benefit to the devotee.—1.

One who keeps a fast on the third day of bright fortnight, in the month of Vaiśâkha, derives inexhaustible fruit of all his good deeds.—2.

If the asterism Kṛittikâ happens to fall on that day, it becomes still more sacred, and charity, sacrifice or yapa performed then, begets inexhaustible benefits.—3.

The progeny of the devotee will be unlimited and her good deeds will have no end, since Viṣṇû is worshipped on that day with Akṣata, it is called Akṣaya tritîyâ. On that day, the devotee should bathe in water mixed with unhusked rice (Akṣata). He should also offer unhusked rice to Viṣṇu and to the Brâhmaṇas, or well-made barley meal (Śaktu) should be offered to the Brâhmaṇas as well as taken by the devotee himself. The devotee who does this gets everlasting benefit.—4-5.

One who keeps up, according to rules, this tritîyâ ordinance even once, begets the benefit of having observed all the tritîyas, and one who keeps a complete fast on this tritîyâ and worships Janârdana, gets the benefit of having performed a Râjasûya sacrifice, and attains bliss.—6-7.

Here ends the sixty-fifth chapter, describing Akṣaya Tritîyâ.

CHAPTER LXVI.

Vaivasvata Manu asked :—Lord ! By what vrata does one get sweet speech, worldly prosperity, intelligence, skill in all arts and sciences, inseparable conjugal union, fast friendship and longevity. Pray explain all this to me.—1-2.

The Lord answered :— King ! you have put a very useful question to me. Now listen attentively to the description of Sârasvata ordinance, the mere recitation of which gives so much pleasure to the Goddess Sarasvatî.—3.

The devotee should begin this vrata by adoring the Brâhmaṇas on the morning of the day which is most proper for the worship of the Goddess he usually worships.—4.

Or, the fast should be observed on a Sunday and the Brâhmaṇas fed with rice, cooked in milk and sugar, after consulting the stars and determining an auspicious hour for the feast.—5.

According to his means, the devotee should give away gold and cloth in charity, and should then worship Gâyatrî with garlands of white flowers, and with white sandal, &c.—6.

And then pray, "O Goddess ! as Brahmâ, the father of the universe,

never lives in the Brahmaloka separate from you; in the same way be pleased to give me boons.—7.

"Goddess! the sacred Vedas, the Śâstras, the songs and the dances, &c., are not apart from you; let by your grace success attend me.—8.

"O Goddess Sarasvatî! protect me with your eightfold body, *viz.*, Lakṣmi, Medhâ, Dharâ, Puṣṭî, Gaurî, Tuṣṭi, Prabhâ and Mati.—9.

Gâyatrî with a Viṇâ (a kind of harp), a rosary of Akṣa, a Kamaṇḍulu and a book in each hand, should be worshipped with devotion, with white flowers and unhusked rice, &c. The pious devotee should, then in silence, take his meals, morning and evening, without speaking a word at the time. He should worship the Brahmavâsîni (Gâyatrî), on the fifth day of both the fortnights. He should also offer her a quantity of (Prastha) measure of rice, placed in a vessel and full of clarified butter and milk and gold, by invoking her in the following words :— "Gayatrî, be pleased with these."—10-11.

The devotee, following this rite, should observe the vow of silence in the evening, and should have in the daytime no meal, till 13 months are over.—12.

On the completion of the ordinance (vrata), the devotee should take white rice, and, before doing so, should feed a Brâhmaṇa and give him a couple of clothes.—13.

Then he should give away, in honour of the Goddess, the flags, bells, a silver—eyed milch cow, sandal, a pair of-clothes, and a crest jewel. Afterwards, the preceptor should be worshipped with devotion, with garlands, cloths and sandal paste, without giving way to miserliness. —14-15.

One who worships Sarasvatî in this way, becomes learned, wealthy and gets a melodious voice. Besides this, he goes to the region of Brahmâ through the grace of the Goddess. The women folk, observing this ordinance, too, get the same benefit. Such devotees reside in the Brahmaloka for three Ayuta Kalpas.—16-17.

One who reads or hears this, goes and enjoys in the region of Vidyâdhara, for three Kalpas.—18.

Here ends the sixty-sixth chapter describing the Sârâsvata Vrata.

CHAPTER LXVII.

Manu said :—Lord! Knower of the rites, the mantras and of the things to be given away in charity at the time of solar and lunar eclipses, I wish to hear from you the method of bathing at those times.—1.

The Lord said :—When the eclipse takes place, at the time when the sun or the moon is in that particular sign of the zodiac under which a person is born, it is necessary that he should bathe in water mixed with herbs, according to the prescribed rituals, as mentioned below. When there is a lunar eclipse, the devotee should get blessings invoked by Brâhmaṇas and worship four of them with white flowers and sandal paste, and place four flawless pitchers, full of water and herbs, before the commencement of the eclipse, and consider these pitchers as representing oceans.—2-4.

Then the Devas should be invoked, after putting the following things in the pitchers :—The earth of the elephant ward, of the stable, of the chariot-house (or, road), of the anthill, of the tank, of the confluence of two rivers, of the cattle-yard and of the king's gateway, as well as pañchagavya, good and genuine pearls, gorôchanâ, lotus, conch-shell, pañcharatna (five jewels), quartz (crystal), white sandal, Ganges water, mustard, andropogan muricatus, Kumudini (lotus), Râjadanta (ivory), and resin (guggul).—5-7.

The Devas should be invoked with the following mantras :—"All the sacred places, seas, rivers, tanks, rivulets, come here to wash off the sins of the devotee.—May the God Indra, the wielder of the thunderbolt, known as sovereign of the Âdityas, and having thousand eyes, come and remove my suffering caused by the (inauspicious) planet.—May Agni, the mouth of the Devas, having seven flames, of immeasurable brightness, come and remove my suffering caused by the lunar eclipse.—May Yama, the rider of the buffalo, representative of justice (Dharma), the witness of the deeds of all men, come and soothe my pain caused by the lunar eclipse.—May the living god Varuṇa, the ruler of all waters, the rider of the alligator, and wielder of the noose, consisting of sea serpents, come and remove my suffering caused by the lunar eclipse.—May Vâyu, who nourishes all creatures in the shape of vital breath, who loves black antelope, come and remove my suffering caused by the lunar eclipse.—May Kuvera, the giver of wealth and master of riches, and armed with sword, trident, club, &c., come and drive away my sin caused by the lunar eclipse.—May Śaṅkara, the rider of the bull and the wearer of the crescent and armed with the bow, called pinâka, come and destroy the pain arising out of the lunar eclipse.—May Brahmâ, Viṣṇu and Arka as well as all mobile and immobile beings existing in the three worlds, come and burn up my sin."—8-16.

After thus invoking all Devas and other beings, the devotee should sprinkle upon himself the water of those medicated pitchers which are

adorned with white garlands and sandal paste, and then worship the Brâhmaṇas and the family Deity by reciting the mantras laid down in the Rig, Sâma and Yajur Vedas, and then give away a cow, along with cloth to the Brâhmaṇas.—17.

The mantras mentioned above, (in the verses 8-16,) should be written on a piece of cloth or on a lotus leaf, and, placed in an earthen dish with five jewels (gold, diamond sapphire, ruby and pearl, or gold, silver, coral, pearl and râgapatta). The Brâhmaṇas should place on the head of the devotee, the said dish and await the time of passing away of the eclipse. At the time of the eclipse, the devotee should turn his face towards the east and worship his family God. On the cessation of the eclipse, cows should be given away in charity, and then after a bath, the cloth, on which the above mantras are written, should be given away to the Brâhmaṇa.—18-20.

Ono who bathes according to these rites, after an eclipse, never gets any trouble through unlucky stars, and his family and kinsmen will also prosper.—21.

The person following the above rites with devotion, attains highest bliss, free from re-birth.

At the time of a solar eclipse, the mantras mentioned above should be recited by substituting the word Śûrya (the Sun) in the place of Chandra or Moon. The additional gift in the case of solar eclipse must consist of rubies. A beautiful cow should be given away at the time of any eclipse (either solar or lunar), in honour of the moon.—22-23.

One who hears or causes others to hear about this ritual goes to the realm of Indra, after being liberated from all sins, and is glorified there. —24.

Here ends the sixty-seventh chapter dealing with the ritual of bathing, at the time of solar or lunar eclipse, by a person in whose zodiacal house of birth the eclipse takes place.

CHAPTER LXVIII.

Nârada said :—Lord! What should be done to restore the equilibrium of mind in times of distress? How is poverty to be got over? What should be done at the time of the ablution of a woman whose offspring do not survive?—.

Lord said :—The sins of the past fructify in one's present life. Disease, misery, loss of dear ones, are only the results of past sins.—2.

I shall now describe to you the rituals of bathing on the seventh day of a bright fortnight, that washes off all the sins, which causes prosperity, and destroys all human troubles. I shall also describe to you the rituals of the ablution of a woman, whose offsprings do not survive, as well as for the longevity of old and diseased men as well as of young men. This ablution which is done according to special rites, drives away the uneasiness of the mind.—3-5.

In a future Varâha Kalpa, O King, there will be a Vaivasvata Manu also.—6.

Then in the 25th Satyayuga, of that Vaivasvata Manvantara, an illustrious and powerful king, Kritavîrya, the promoter of the Haya-Haya dynasty will be born and thrive.—7.

That king will rule the world, consisting of seven continents for seventy thousand years, O Nârada, with great statesmanship.—8.

He will have one hundred sons who will all die as soon as born, owing to the curse of the sage Chyavana.—9.

Sometime after that the King Kṛitavîrya will be blessed with a renowned son, named Sahasrabâhu (thousand-armed). He will have beautiful eyes like elephant, will be lucky and possess all the auspicious marks of a king.—10.

His father, Kṛitavîrya will worship the thousand-rayed Sun according to the Vedic hymns with fasts and vows, in order to ward off the sage's curse, so that the son may not die in infancy. He will then come to know of the rituals of this particular ablution from the God Sun, who will relate to the king the ways of the ordinance that would wash off all sins and allay all misfortunes —11-12.

The God-Sun will say: "King Kritavîrya! I am very much pleased with your devotion and penances: there is no further need of them. I bless you that this son of yours will be long-lived."—13.

I shall now explain to you about the rituals of ablution on the seventh day of a lunar fortnight, in order that all men may be benefited by it. The woman, whose offspring does not survive, ought to bathe on the seventh day of the lunar fortnight, or on the seventh month after the birth of the child.—14.

The worshipper should consult Brâhmaṇas about his lucky stars and then fix some auspicious day for the rituals, avoiding the birth asterism of the child. This ritual applies to old men and to others suffering from illness, etc.—15.

According to the rites of the Ekâgni fire ceremony, the devotee should locate the Fire on an altar, plastered over with cowdung, and cook on that fire pudding (charu), with red rice and cow's milk, and offer it to Sûrya and Rudra by reciting the mantras of Rudra and the God Sun.—16.

An offering of clarified butter should also be poured into the fire, after reciting the seven Rik mantras of the Sun, and, similarly, he should offer to Rudra with hymn sacred to Rudra.—17.

In this sacrifice, the fuel of Calotropis gigantea and Butea frondosa should be used. An offering of barley and black sesamum should be made 108 times in this hôma.

In the same way, another 108 offerings of clarified butter should be made, after reciting Vyâhṛiti mantras. Afterwards, the worshipper should bathe.—18-19.

Four pitchers should be placed in four corners by a Brâhmaṇa versed in the Vedas, with a Kuśa grass in his hand, and a fifth one should be placed in the centre, after filling it in with curds, uncooked rice, etc., reciting the seven Rik verses, and then Agni should be invoked.—20-21.

The central pitcher, which must have no flaw in it, should also be filled in with the sacred water of the Sûrya-tîrtha. All kinds of gems, and different kinds of herbs, pañchagavya, pañchratna, fruits and flowers, should be placed in the corner pitchers. Afterwards, the pitchers should be covered with cloth, and then located at their respective places.—22.

The earth of the following places should also be put into those pitchers, along with the things mentioned above :—stable, elephant yard, chariot house, anthill, confluence of two rivers, tank, cattle-fold, royal palace gate.—23.

The Brâhmaṇa touching the central pitcher, which is surrounded by four other pitchers, each containing precious stones within them, should recite the Vedic mantras relating to the God Sun.—24.

Seven Brâhmaṇa ladies, along with their husbands, should be worshipped with garlands, cloths, ornaments, etc., according to the means of the devotee. These women should have no bodily defect. Afterwards, the Brâhmaṇa women should perform the ablution ceremony of the woman whose children do not survive, and recite the following words :—

"May this child be long-lived, may this progeny of this woman be long-lived. O Sun, Moon, planets, Stars, Indra, Devas, Lokapâlas, Brahmâ, Viṣṇu, Śiva and other groups of Devas, always protect this child. O Mitra, O Saturn, O other Devas, O Agni, O Bâlagraha, be pleased and never injure the child and his parents."—25-28.

Note.—बालग्रह = A demon or any planetary influence that injures the child.

After this, the seven Brâhmaṇa women with their husbands and children and wearing white raiments, should be honoured along with the preceptor.—29.

Then the image of Dharmarâja, made in gold and placed on a copper vessel should be given away to the preceptor.—30.

Afterwards with his mind free from jealousy and miserliness, gold, cloth, gems, clarified butter, milk, &c., should be given to the Brâhmaṇas.—31.

The Brâhmaṇas should be fed first and then the devotee should take his meals. After meals, the preceptor should pronounce his blessings in the following words:—"This child may live for a century and may always remain prosperous.—32.

"All his sins be instantly consumed in the submarine fire. O Brahmâ, Viṣṇu, Śiva, Vasu, Svâmikârtika, Indra, Agni, protect this child from all calamities and bless him." The preceptor pronouncing the above blessings should be worshipped.—33-34.

Then a milch cow should be given away in charity to the preceptor who should then be dismissed with proper honors. Then the woman holding her child should salute the Sun and Śaṅkara and eat the remainder of the charu (Śâkalya), and then pronounce "Âdityâya namaḥ." This is the way which should be followed to restore the peace of mind caused by evil dreams or calamities, &c.—35-36.

Note.—शाकल्य = The thing which is offered as a libation in the Fire at the time of sacrifice. आदित्यायनमः = I salute the sun.

One who observes these rituals on a seventh day of a bright fortnight, avoiding his birth-day and asterism, never comes to grief.—37.

The King Kṛitavîrya, most renowned, got long life and ruled the world for a period of ten thousand years, owing to his having observed the above-mentioned rituals repeatedly.—38.

The deity Sûrya, having described this ablution called Saptamîsnâna, and which is sacred, sanctifying and giver of long life, vanished then and there.—39.

This Saptamîsnâna, which has been thus described, is most sacred and dispeller of all evils. It is the giver of great benefit to children.—40.

Health ought to be sought from the Sun, wealth from Agni, knowledge from Îśvara, and emancipation from Janârdana.—41.

This ritual is the destroyer of great sins and giver of happiness to

the children, and the Munis say that one who hears about it attains success.—42.

Here ends the sixty-eighth chapter describing the Saptamîvrata for the longevity of infants.

CHAPTER LXIX.

The Lord said :—In the past, during the Rathantara Kalpa, Brahmâ asked Śiva on the summit of the Mandarâchala Mountain.—1.

Brahmâ said, "How one may with the performance of slight austerities get unending prosperity and health, O Lord of immortals? How may men attain emancipation by practising brief austerities?—2.

O, Mahâdeva, nothing is unknown to thee. Through thy grace one knows everything. Pray, be pleased to explain to me how, by practising small austerities, one may get large reward."—3.

The Lord Matsya said :—On thus being asked by Brahmâ, Śiva, the lord of Umâ, the Soul of the universe, the creator of all worlds, began to explain the ordinance, so pleasant to the mind.—4.

Śiva said :—After this 23rd Rathantara Kalpa, will again follow Vârâba Kalpa. In that Kalpa, also, there will be 14 manvantaras. The seventh of these will be Vaivaswata manvantara. In the 28th Dvâpara yuga of the Vaivasvata manvantara will be born the great God, Vâsudeva-Janârdana. By the end of the same (28th Dwâpara) age, Lord Viṣṇu will manifest Himself in three different ways, to relieve the world of its burden.—5-7.

He will manifest Himself as (1) Dvaipâyana Vyâsa, (2) Baladeva, (3) Śrîkriṣṇa, and will bring relief to the world by crushing the pride of the wretches like Kaṃsa, etc.—8.

The purî Dwârâvatî, which is now known as Kuśasthalî, will become Dwârikâ and will be planned for the residence of Kriṣṇa by Viśvakarmâ, according to my instructions.—9.

In the noble assemblage which will be attended in that sacred city, in company of their beautiful ladies, by Vriṣṇi, Yâdava and the Kauravas, the Pândava Bhimsena, the most illustrious of all assembled there, will, at the close of the paurâṇic discourses, ask Lord Kriṣṇâ, attended by the Devas and the Gandharvas, and He will them explain about the ordinance just now asked by you.—10-12.

O Brahmâ! after that Bhîmasena will follow the rituals dictated by Lord Kriṣṇa and will promulgate it in the world.—13.

Bhîmasena is called Vrikodara, on account of his having Vṛika or wolf-like fire given by me in his stomach. His hunger will never be appeased.—14.

Note.—" Vrikôdara=A wolf in the stomach."

Bhîma will be most wise, charitable, wealthy, handsome like Cupid, and will have the power of ten-thousand elephants.—15.

The pious who are unable to suppress their hunger and keep up a full fast, should observe this ordinance, which is the best of all for them.—16.

For the benefit of the pious, unable to suppress their hunger, Lord Vâsudeva, the Jagadguru, the soul of the universe, will explain the rituals relating to this ordinance, which will be the giver of the benefits of all the sacrifices, the destroyer of all sins and calamities, the giver of the highest prosperity, the most ancient of all the forms of ordinances and venerated by the Devas."—17-18.

Note.—Now follows the explanation of the rituals by Lord Vâsudeva, which is another epithet of Krişṇa.

Vâsudeva said :—The devotee who may not be able to fast on the eighth, fourteenth and twelveth day of a bright fortnight, or on any other prescribed day, attains unification with Viṣṇu, by keeping a fast on this sacred day only.—19-20.

On the tenth day of the bright fortnight, in the month of Mâgha, the devotee should bathe in water mixed with sesamum, after anointing his body with clarified butter.—21.

He should then worship Viṣṇu with the words, " Namaḥ Nârâyaṇâya." The feet of the Lord should be worshipped with " Kriṣṇâya namaḥ," the head with " Sarvâtmane namaḥ," the throat with " Vaikuṇṭhâya namaḥ," the breast with " Śrivatsadharâya namaḥ," the four arms with " Chakriṇe namaḥ," " Gadâine namaḥ," " Varadâya namaḥ," " Śankhine namaḥ," the stomach with " Dâmodarâya nama ," the region of Cupid with " Pañchaśarâya namaḥ," the thighs with " Saubhâsyanâthâya namaḥ," the knees with " Bhûvadhâriṇe namaḥ," the shanks with " Nîlakaṇṭhâya namaḥ," the feet with " Viśvasrije namaḥ." Then the Goddess Lakṣmî) should be worshipped with " Devyai namaḥ," " Śântyai namaḥ," " Lakṣmyai namaḥ," " Srîyâyai namaḥ," "Puṣṭyai namaḥ," " Tuṣṭyai namaḥ," "Dhrîṣṭyai namaḥ," " Hṛiṣṭyai namaḥ." Afterwards, Garuḍa, the king of birds, swift like the wind, the destroyer of serpents, should always be saluted.—22-26.

Having thus worshipped Govinda, Śiva and Gaṇeśa should be worshipped with sandal, incense, flowers, and various kinds of victuals.

Then the devotee should take, in silence, with ghee, the porridge made of nice sesamum and grain, cooked with cow's milk, sugar, and walk a hundred steps.—27-28.

Afterwards, the devotee should brush his teeth with a stick of banyan or khadir and then rinse his mouth, facing the east or the north, and holding a kuśa in his hand. After sunset he should perform his sandhyâ and then utter: "Om namonârâyaṇâya namaḥ, twâmahaṃ śarṇaṅgataḥ. I salute Nârâyaṇa, I throw myself under your protection." On the Ekâdaśî day, I shall keep a fast and worship Nârâyaṇa and keep a vigil at night; have a bath early in the morning (*i.e.*, on the Dvâdaṣî) and make an oblation of clarified butter to Fire. Puṇḍarîkâkṣa, I shall, with mind controlled, eat rice, cooked with milk, with a few good Brahmans. May that be fulfilled by Thy grace, without any obstruction.'

With these words, he should sleep on the bare earth. Then, on day-break, he should hear recitations from the Itihâsa, and go and bathe in a river, after rubbing earth on his body. At this time, he should avoid the company of wicked persons.—29-34.

After that, he should perform his sandhyâ prayers and offer libations of water to the manes of his deceased ancestors, and then salute Hṛiṣîkeśa, the sole sovereign of the seven worlds. Then he should erect a pandal measuring ten or eleven hands, in front of his house.—35-36.

Note.—Sandhyâ-The morning, noon and the evening prayer, performed by a twice-born.

An altar, measuring four hands, should be made in the pandal, and a portal of the same measurement should be made.—37.

He should place there a pitcher of water and worship the Guardians of the quarters (Dikpâla). There the devotee should sit on a black deer skin and over his head place the pitcher of water, after making a hole in its centre. He should allow the water to trickle, drop by drop on his head, and, in the same way, should allow a stream of milk to fall on the head of the symbol of Viṣṇu.—38-39.

There should be made a sacrificial pond, one hand deep, of the shape of a conical triangle and surrounded by three circles, and after that the Brâhmaṇas should be asked to make an offering of milk, clarified butter and sesamum to Lord Viṣṇu, after the rituals of Ekâgni, with mantras sacred to Viṣṇu, after which a stream of clarified butter, of half the size of a winnowing basket (Nispâva), should be poured into the fire as well as the charu, mixed with cow's milk. Thirteen pitchers, full of water, should be placed. The mouths of these pitchers should be covered with plates of

fig leaves containing different kinds of eatables and five jewels and covered with white cloths. Four Ṛigvedi Brâhmaṇas should offer sacrifices to Fire, facing north.—40-43.

Four Brâhmaṇas, well up in the Yajurveda, should recite the mantra sacred to Rudra. Another group of four Brâhmaṇas, versed in the Sâmaveda, should be asked to chant the hymns of the Sâmaveda, sacred to Viṣṇu, along with Ariṣṭa hymns.—44.

The twelve Brâhmaṇas thus employed should be honoured with garlands of flowers, sandal paste, bed sheets, gold rings, gold sacred threads, gold bangles, and different kinds of cloths. Miserliness should not be exercised in this respect. That night should thus be passed in rejoicings, accompanied with singing and music.—45-46.

Double of all these Dakṣiṇâs should be given to the preceptor, and, O Bhîmasena," on the following morning thirteen quiet and good milch cows, with their horns covered with gold, hoofs with silver, covered with cloth and painted with sandal, should be given away in charity, along with milking pots of bell metal to Brâhmaṇas well fed with nice eatables.—47-49.

Then the devotee should take his meal, without acid and salt. Afterwards, the Brâhmaṇas should be dismissed, after being satisfied with dainty dishes.—50.

The devotee should follow the Brâhmaṇas for eight steps in company of his son, wife, etc., and should say: "Keśava! the destroyer of all evils, be pleased. Śiva is enthroned in the heart of Viṣṇu and the Viṣṇu in the heart of Śiva. As I do not see any difference between the two, so there may be long life and prosperity to me."—51-52.

With these words, the devotee should send the pitchers, the cows, the bedding, the clothes, &c., to the house of the Brâhmaṇas.—53.

If many beddings cannot be given, then only one should be given away, with all necessary requisites.—54.

One who wishes to acquire vast wealth should read the Purâṇas that day.—55.

"O Bhîmasena! You should also keep up this ordinance (vrata), without pride and with purity of heart. I have dictated all this out of affection for thee. Bhîma! This ordinance observed by you will be known after your name." The ordinance (vrata) of Bhîmasenâ dwâdaśî is the dispeller of all ills, and was known as Kalyâṇinî in the past Kalpas. O Valiant one! You will be the first to observe this ordinance (vrata) during this Varâha Kalpa, having remembered all about it, you

will be liberated from all sins and attain the rank of the Lord of Devas (Tridaśas). The public women of other Kalpas having observed this vrata, have become celestial nymphs (Apsarâs). One dairy maid, of a previous Kalpa (Âvira Kanyâ), having observed this vrata out of curiosity alone, has now become Urvaśî in the heaven of Indra. The daughter of a Vaiśya became the daughter of Pulama and the queen of Indra, by virtue of this ordinance; and, similarly, Satyabhâmâ, the maid of that girl, has become My beloved."—56-60.

The Sun also on account of having bathed in a thousand torrents on the Kalyâṇadwâdaśi, got His shining body, surrounded by halos, and has become the thousand-rayed Vivasvan.—61.

In former times, the same ordinance was observed by Mahendra and other gods, by the Vasus and by Asuras. No one, even with a thousand tongues, can adequately describe its effect.—62.

Kṛiṣṇa, the King of Yâdavas, will describe this tithi which, when observed, dispels all the sins of the iron (Kali) age, and liberates all his manes from the region of Yama, (Naraka).—63.

One who devoutly hears about it or reads it for the good of others, gets whatever he desires and even becomes unified with Brahmâ.—64.

What was in the former Kalpa, known as Kalyâṇî-dwâdaśî of the month of Mâgha, will come to be known as Bhîmadwâdaśî, when observed by Bhîmasena, the son of Pâṇḍu.—65.

Here ends the sixty-ninth chapter, describing the Bhîmaḍvâdaśîvrata.

CHAPTER LXX.

Brahmâ said:—Śiva! I have heard of the efficacy of Varṇa Âśrama as well as of good conduct, as prescribed by the Dharma Śâstras. I am now desirous of hearing the practice and conduct of public women.—1.

Śiva said:—There will be 16,000 wives of Krisṇa in the Yuga mentioned before. When once, in the spring time, those ladies, having decorated themselves with ornaments, would be drinking together on the banks of a pond studded with full-budded lotus flowers, dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Śâmba, beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of mâlati, passing by. They will cast on him amorous glances, their hearts being fired with lustful feelings and they being targets of the arrows of Cupid.—2-6.

Lord Krişņa will come to know all that with his mental vision, and will curse them as follows: 'Because you cherished the desire of amorous pastime during my absence, all of you will be taken away by bandits.'—7.

Then those ladies, overcome with grief on account of such a curse, will please Krişņa (by their prayers), when the Lord will say: 'Dâlbhya Ŗişi of eternal soul, the favourite of the Brâhmaņas, will teach you a vrata, which will be the means of your liberation from the bondage and which will actually free you all. This vrata will be of great benefit to futurity. With these words, the Lord of Dvârâvatî left them.—8-10.

Then, ages after, there will be a great slaughter, owing to the mûşala affair; and Lord Krişņa, after relieving the universe of its great burden, will go to heaven. The Yâdavas will have ceased to exist; and the ladies of Krişņa will be seized by robbers, a warrior, like Arjuna, being defeated (and unable to protect them). These robbers will take them to the seashore and enjoy with them there. When these ladies will bemoan their hard lot, the sage Dâlbhya, will appear before them. Those ladies will worship the sage by offering him arghya and salute him again and again. They will then, with tearful eyes, remember their past enjoyments, use of garlands and sandal paste, and think of their Lord, the unconquerable master of the universe, as well as of flowers and the beautiful city of Dwârikâ, glittering with its riches and gems, and of their respective abodes therein, the Divine forms of their sons dwelling in that sacred city. Then they will put the following question to the sage, standing before him:—11-16.

"Sage! We have all been forcibly defiled by these robbers. Now we have lost our Dharma and place ourselves at your mercy. O, Seer! Pray explain, why we have been degraded to the status of concubines, we, who have been united with God. You have been ordained by the wise Krişņa to be our guide. Pray explain to us the duties of concubines." Thus questioned, the sage will say.—17-19.

Dâlbhya said:—"Ladies! in the days gone by, all of you were sporting in the Mânsarovara lake, when Nârada chanced to go there. Then you were the daughters of Agni, in the form of nymphs. You did not salute the sage, but asked him how Nârâyaņa, the Lord of the universe, would be your husband. Nârada blessed you with the boon asked for, but also cursed you for not saluting him. He said that, by giving away two beddings, according to prescribed rites, on the twelfth

day of the bright fortnight, in the months of Chaitra and Vaiśâkha, you would get Krişņa as your husband in the next life."—20-23.

And cursed you as follows :—" Because in your conceit of beauty and prosperity you have omitted to salute me before putting me this question, you will also be separated from Krişņa and will be lowered to the rank of public women, after being forcibly carried away by thieves. In consequence of the curses of Nârada and Krişņa you gave way to lustful feelings and have become prostitutes. Now listen to what I say.—24-25.

Once upon a time thousands and thousands of the demons (Dânavas, Asuras, Daityas and Rakşâsas) were killed in the war between the Devas and the demons. Indra told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas.—26-28.

Indra continued, 'You should look upon, with equal eye, the kings your masters and on Śudra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor. But you should not give pleasure to proud men. You should give away cow, land, grain and gold, according to your means, in charity on the sacred day of worshipping the Devas or the ancestors. You should act as the Brahmaņas will say. In addition to this, I shall also tell you an ordinance (or vrata), which all of you should blindly practise.'—29-32.

This ordinance has been held to be the best means of crossing unscathed the sea of the evils of life, by those learned in the Vedas. The women folk should bathe in the water mixed with several herbs, on a Sunday, when there falls Hasta, Puşya or Punarvasu asterism. They should then approach the God of Love and worship Puņḍarîkâkşa, by reciting the names of Cupid, *viz.*—The feet of Vişnu, the God of the gods, should be worshipped with the words, "Kâmâya namaḥ," the legs with "Mohakârine namaḥ," the region of Cupid with "Kandarpanidhaye namaḥ," the waist with "Pŗîti mate namaḥ," the navel with "Sankhyasamudrâya namaḥ," the stomach with "Râmâya namaḥ," the heart with "Hridayeśâya namaḥ," the breasts with "Ahlâdakârîņe namaḥ," the throat with "Utkaņṭhâya namaḥ," the mouth with Ânandakârîne, namaḥ," the left limbs with Puşpadhanvâya namaḥ," the right limbs with Puşpabanâya namaḥ, the head with "Mânasâya namaḥ," the hair of the head with "Vilolâya namaḥ," and all the body with "Sarvâtmane namaḥ."—33-38.

They should then salute the respective Gods and Godesses with the following mantras, "Namaḥ Śivâya, namaḥ Śantâya," "Namaḥ Pâśankuśadharâya," "Namaḥ Gadine," Namaḥ Pitavastrâya (yellow-robed one)" "Namaḥ Śankhachakra-dharâya," "Namaḥ Nârâyaṇâya," "Namaḥ Kâmâtmane," "Namaḥ Sarvaśantyai," "Namaḥ Prîtyai," "Namaḥ Ratyai," "Namaḥ Śrîyai," "Namaḥ Puṣṭyai," "Namaḥ Tuṣṭyai," "Namaḥ Sarvârtha sampade."—39-40.

The women folk should then worship the Lord, whose body is cupid himself, by offering Him incense, flowers, sandal and eatables.—41.

Afterwards, the Brâhmaṇa, well versed in the Vedânta, who must be virtuous and free from bodily deformity, should be honoured with the offerings of incense, flowers, sandal.—42.

And a quantity (of the measure Prastha) of uncooked rice, along with a pot, full of clarified butter, should be given away to the same Brâhmaṇa, after saying, 'Lord Mâdhava, be pleased.'—43.

That Brâhmaṇa should be well fed and be devoutly looked upon as cupid, for the sake of sexual enjoyment.—44.

Each and every desire of that Brâhmaṇa should be satisfied by the woman devotee. She should, with all heart and soul and with a smile on her face, yield herself up to him.—45.

This rite should be observed on every Sunday; and the devotee should give away the above-mentioned quantity of uncooked rice for a period of thirteen months; at the expiry of which, the same Brâhmaṇa should be given a full bedding, with all its requisites, *viz.*—pillows, good sheets, dîpa (lamp), a pair of shoes, umbrella, sandals, a small piece of mattress to sit upon.—46-48.

Next, that Brâhmaṇa, with his wife, should be honoured with gold threads, gold rings, fine cloth, bangles, and with incense, garlands of flowers and sandal paste.—49.

The images of Cupid and Rati, seated on a plate of copper, placed on a vessel full of molasses, their eyes being of gold and they being well dressed, should be given away, along with a fine milch cow, a vessel of bell metal and a piece of sugar cane, by reciting the mantra of the following signification.—50-51.

'As I do not make any difference between Viṣṇu and Cupid, so O Lord Viṣṇu, be pleased to always fulfil my desires.'—52.

'O Keśava! as the Goddess Lakṣmî never remains apart from you, in the same way make my body Your dwelling place.'—53.

After that, the Brâhmaṇa, accepting the image of Cupid, should pronounce the following Vedic mantra. 'Ka Idaṃ Kasmât, &c.'—54.

Then the Brâhmaṇa should be dismissed, after being circumambulated, and beddings and other things should be sent to the house of the Brâhmaṇa.—55.

Henceforth, any Brâhmaṇa coming to them for the sake of sexual enjoyment on a Sunday, should be respected and honoured.—56.

In this way, the good Brâhmaṇas should be kept satisfied for a period of thirteen months; but if they go abroad, their course of action will be different.—57.

If, with the consent of that Brâhmaṇa, another handsome person come to them, these women should, with love and affection and to the best of their ability, perform all the fiftyeight kinds of observances of Love, favourite of man and gods, which would lead to pregnancy and which is not harmful to their soul's welfare.—58-59.

I have described to you this vrata in detail, which, when always performed, never leads the prostitutes to sin.—60.

I have fully related to you what Indra said to the women of the Dânavas (demons) in ancient days.—61.

O, Women of beauty! This vrata is the dispeller of all sins and giver of innumerable benefits. I wish well of you: hence you should do as I told you.—62.

She (the well-favoured), who follows this ordinance strictly, goes to the region of Mâdhava, and is honoured by the Devas, and in the end obtains a place in the Viṣṇu-loka.—68.

The Lord said:—"The sage Dâlabhya, having thus taught those women how to observe this ordinance, will go to his own place; and those women of divine origin will practise the vrata, as directed."—64.

Here ends the seventieth chapter describing Anaṅgadânavrata (Gift of cupid).

CHAPTER LXXI.

Brahmâ said.—"Lord be pleased to explain to me the ordinance, by the observance of which there may be no separation between husband and wife, nor should there be any grief, disaster or pain."—1.

Lord said.—Keśava always reposes in company with Lakṣmî, in the ocean of milk, on the second day of the dark fortnight, in the month of Śrâvaṇa.—2.

By worshipping Govinda on that day all the desires are fulfilled; and by giving away cows, land, gold, &c., the devotee goes and resides in the region of Viṣṇu for a period of 700 Kalpas.—3.

The ordinance is known under the name of Aśûnyaśayanâdvitîyâ, on which day Viṣṇu should be worshipped, according to the rituals and mantras mentioned hereafter.—4.

The devotee should pray :—" O, Śrîvatsadhâri, Śrîkânta, Śrîdhâmana, Śrîpati, Avinâśî, let this house-holder's life of mine which is the giver of trivarga (dharma, artha and kâma) may never be destroyed.—5.

O Puruṣottama! let there be no destruction of my Agni or Pitṛis, nor let there be any separation between husband and wife.—6.

Deva, as you never remain apart from your consort, Lakṣmî, similarly, let there be no aloofness between me and my wife.—7.

Madhusûdana! as your household is never bereft of the goddess Lakṣmî, similarly, let not mine be devoid of my wife".—8.

After this prayer, the hymns of Viṣṇu should be sung in accompaniment of various kinds of musical instruments; if that may not be feasible, then the mere ringing of the bell is sufficient, for a bell is an embodiment of all musical instruments.—9

After thus worshipping Govinda, the devotee should have his meals at night, avoiding oil and salt and acids.—10.

In the morning, the image of Lakṣmî and Viṣṇu, candle, food grain, cloth, utensils, and bedstead should be given away.—11.

A pair of sandles, shoes, umbrella, châmara, mattress, white sheet should also be given away with the bedstead.—12.

Pillows, bedding, fruits, ornaments, should also be given away, along with the bedstead, according to the means of the worshipper, without exercising jealousy and miserliness, to a Brâhmaṇa, who may be versed in the Vedas and be a devotee of Viṣṇu, having a large family and having no bodily defects.—13-14.

At the time of giving away the bedstead, the Brâhmaṇa, along with his wife, should be seated on it, and the former should be given a vessel, full of nice eatables.—15.

The image of Viṣṇu should be given away to the Brâhmaṇa after placing it on a pitcher full of water.—16.

A woman with a husband, or a widow, who keeps up this ordinance according to the prescribed rites, without niggardliness, goes to and resides in heaven. They, being always dutiful and free from sorrow and blessed with sons, cattle and wealth, always remain in company of their husband,

without being separated so long as the sun, moon and stars remain in heaven.—17-18.

Their sons, cattle and wealth are never destroyed, and the devotee goes to the region of Viṣṇu where he resides for 77,000 kalpas.—19.

Here ends the seventy-first chapter describing the Aśunyaśayanavrata.

CHAPTER LXXII.

Śiva said.—" Brahmâ ! Now listen to the ordinance that will be the giver of wealth, and will come in vogue at the end of future Dwâpara. It is in the form of a conversation between Yudhiṣṭhira and the sages, Pippalâda, etc."—1.

" Yudhiṣṭhira, the pious, will go to Naimiṣâraṇya before the sage Pippalâda, and put this question to him."—2.

Yudhiṣṭhira said :—" O sage ! How health, prosperity and firm faith in religiou can be maintained, and how can unflinching devotion be centred in Śiva and Viṣṇu, and how may one be free from all bodily defects."—3.

Śiva said :—" Brahmâ ! I shall now tell you the reply of the sage Pippalâda to the queries of Yudhiṣṭhira."—4.

Pippalâda said :—" King ! you have put a most useful question. I shall now tell you something about it." So saying, he will describe the Aṅgâravrata. About this, there is the following ancient story :—5.

There took place a dialogue between Virôchana and Bhârgava.—6.

Once upon a time, the mighty sage, Śukra, seeing Virôchana, the handsome, sixteen-years-old son of Prahlâda, laughed, and saying, Sâdhu, Sâdhu, addressed him, " O mighty armed Virôchana ! O prince ! O may you be always prosperous." Then Virôchana, the enemy of the Devas, wondering at the laughing of the sage, inquired :—7-8.

' O Brâhmaṇa ! tell me the reason of your laughter without any apparent cause and why did you again say, Sâdhu, Sâdhu, to me.—9.'

Śukra said :—" I laughed on the sudden remembrance of the glory of the Vrata (which you had the good luck of witnessing in your past life and which gave you this handsome form).—10.

In ancient times, a drop of prespiration trickled down the forehead of of Śiva at the time of His getting into rage to annihilate Dakṣa.—11.

That drop penetrated into all the seven lower regions and dried up all the seven oceans. Afterwards, out of the same drop, Vîrabhadra,

with many a mouth and eyes emitting flashes of fire from them, was born. He was endowed with myriads of hands and feet, and destroyed the sacrifice of Dakṣa. This Earth-born Virabhadra destroyed the sacrifice of Dakṣa and then attempted to burn up the three worlds. Whereupon, Śiva intervened, when He saw Virabhadra was going to consume the universe, and made him abstain from his campaign of destruction—12-13.

Śiva said :—" Virabhadra! You have destroyed the sacrifice of Dakṣa, and now you should not consume the universe. Be calm. You will be prime in the mansion of auspicious planets, and people will worship you through my favour.—14-15.

" You will be known as Aṅgâraka (the planet Mars), the son of the Earth, and your form in the Divine region will be a pearless one in beauty.—16.

" On the fourth day of a bright fortnight, when it falls on a Tuesday, the people worshipping you will get everlasting beauty and prosperity and health."—17.

Hearing such words of Śiva, that son of the Earth, instantly became placid and afterwards turned into a planet.—18.

" Some Śudra was worshipping that planet Mars, and you saw the ceremony, on account of which you are so handsome and renowned, O you son of Prahlâda. You are known as Virôchana by the Devas and the Asuras, because you possess various (vi) far-reaching intelligence (Rochi), and hence you are called Virôchana (far-reaching light). I was astonished to see the great beauty possessed by you simply by your looking at the ceremony of Angârakavrata, and consequently I greeted you with the words Sâdhu, Sâdhu, thinking of the great mahâtmya of that vrata. When, by merely looking at that ceremony, one gets beauty and lordliness as yours, I do not know what would be the case if a man were to observe this ordinance."—19-22.

" O Prince! You looked with faith at the ceremony of giving away the cows, &c , in charity, at the conclusion of the vrata performed in honour of Mars, the son of Earth, by a low-born despicable Śudra, and consequently you have been given such a handsome form and are born in the royal family of Daityas."—23.

Śiva said :—" On hearing those words of Śukra, Virôchana was very much astonished and asked him."—24.

Virôchana said.—" O sage! I am eager to hear about the ordinance as well as about the charities witnessed by me in my previous life."—25.

"Pray explain to me the glory and the rituals connected with that ordinance." Hearing those words of Virôchana, Śukra, began to explain it in detail.—26.

Śukra said.—O Dânava ! if the 4th day of the bright fortnight fall on a Tuesday, the devotee should bathe after rubbing earth over his body, and then wear rubies.—27.

He should mutter the mantras, "Agnimûrdhâ diva," by turning his face towards the north. If the devotee be a Śudra, he should silently, without uttering any mantra, meditate over the form of Bhauma (Mars). The company of women should be avoided that day.—28.

At dusk, the court-yard of the house should be plastered with cow dung and adorned with floral wreaths, and uncooked rice should be placed all round.—29.

Thereafter, worshipping Bhauma, a lotus of eight petals should be drawn in saffron. If saffron is not available, then it should be drawn by red-sandal.—30.

Four pitchers, full of eatables, should be placed, and uncooked rice and rubies should be placed in them.—31.

The pitchers should be located in the four corners, and fruits, flowers, incense, etc., should be placed over them.—32.

Then a milch cow, with her horns covered with gold, and hoofs with silver, should be given away to a Brâhmaṇa in charity, along with a milking vessel of bell metal, and her calf. So also should be given an ox, and the seven kinds of grains tied in seven different pieces of cloths.—33.

An image of the size of a thumb should be made in gold. Its four arms should be extensive. The image should be placed on a vessel of gold, and the vessel should be placed on raw sugar and clarified butter.—34.

Afterwards, all that should be given away in charity to a Brâhmaṇa, who is versed in the sacrificial rites, is able to restrain his passions, is calm and modest, is well-born and has large family. It should never be given to a Brâhmaṇa, who is a hypocrite. Then the devotee should recite the following mantras, with his hands folded.—35.

'O, Son of Earth, O blessed one, you have been born of the sweat drop of lord Śiva, I pray you for beauty and have taken shelter under you. Be pleased to accept this arghya, I salute you. Pray accept this libation of water.'—36.

Note **:—(The mantra in the original is this :—**

भूमिपुत्र महाभाग स्वेक्षेद्भव पिनाकिनः ।
रूपार्थी त्वां प्रपन्नोऽहं गृहाणार्घ्यं नमोऽस्तु ते ॥

The libation of water (arghya), mingled with red sandal, should be made by reciting the above mantras, and the Brâhmaṇa should be worshipped with red sandal, red flowers, and red cloths, etc.—37.

By uttering the same mantra, a cow, with an ox, should be given away in charity in honour of Mars, and a bedstead, well-arranged with all its requisites, should also be given away.—38.

All the nice things available or the things appreciated by the devotee wishing to acquire everlasting benefits, should be given away in charity to the Brâhmaṇa.—39.

After this, the Brâhmaṇa should be circumambulated and dismissed, and the devotee should take his evening meal with clarified butter, avoiding salt and acid.—40.

I shall now describe to you the benefits that accrue to the devotee by observing this Aṅgâraka vrata for eight times or even four times with devotion.—41.

He gets handsomeness, luck, and devotion to Śiva and Viṣṇu in all his lives, and becomes the king of the seven realms.—42.

He lives for seven Kalpas in the clime of Śiva after death, and, O Prince of the Daityas! You should also therefore perform this Vrata."—43.

Pippalâda said.—After thus describing the rituals, the sage Śukra went away and Virôchana, the Prince of the Daityas, afterwards kept this observance, according to the prescribed rites, and O King Yudhiṣṭhira! You should also keep it. For the knowers of Veda say that its fruit is inexhaustible.—44.

Śiva said.—Hearing all this from the sage Pippalâda, the King Yudhiṣṭhira, of the wonderful deeds and prowess, said :—" Let it be so." He then performed this Vrata. One who hears about it, after pondering over the words of Pippalâda with attention, also gets the same benefit by the grace of the lord Mars. —45.

Here ends the seventy-second chapter describing the Aṅgârakavrata.

CHAPTER LXXIII.

Pippalâda said.—" King! now listen to the rituals pertaining to the pacification of the malignant aspect of the planet Śukra (Venus). On the beginning of a journey or its end, or on the occasions of the appearance and the disappearance of Śukra, a vessel of silver, gold or bell metal

should be made and filled in with white flowers, white cloth and uncooked rice.—1-2.

A silver image of Śukra should be made and given away to a Brâhmaṇa versed in the Sâmaveda, after decorating it with pearls and placing it on the top of the vessel.—3.

At the time of giving away the image, the follwing mantra should be uttered :—'O, master of all realms, O, Bhrigunandana, O Kavi, salutations to you. Accept this arghya for the fulfilment of my desires'. The arghya mantra is.—4.

नमस्ते सर्वलोकेश नमस्ते भृगुनन्दन।
कवे सर्वार्थसिद्ध्यर्थं गृहाणार्घ्यं नमोऽस्तुते॥

The person who thus gives away all the things, mentioned above, in charity, according to the aforementioned rites, when undertaking a journey, etc., at the time of the appearance of Śukra, goes to the region of Viṣṇu, after getting all his desires fulfilled.—5.

The devotee should not take his meals until he has finished his worship of Śukra by offering Him white flowers, fried cakes and cakes of urad pulse and things made of wheat and gram. The person who does so attains tṛivarga (religious merit, wealth and enjoyments).—6.

Yudhiṣṭhira! the worship of Bṛihaspati (Jupiter) has been described in the same way, to which now listen. An image of Brihaspati should be made in gold and placed in a golden vessel, after being dressed in yellow cloth. The devotee then should bathe in water mixed with sesamum, or with water mixed with the juice of butea-frondosa or Panchagavya.—7-8.

He should then put on yellow raiments and paint his head with sandal mixed with saffron, and then pour libations of clarified butter in the fire. Then, after saluting Brihaspati, the image should be given away to a Brâhmaṇa, along with a cow.—9.

Brihaspati should thus be saluted :—'Salutations to Brihaspati, the giver of solace to those falling under the influence of evil stars."—10.*

O, son of Kunti! One who thus worships Brihaspati on a Śankrânta or on undertaking a journey or on other auspicious occasions, attains all his wishes.—11.

Here ends seventy-third chapter describing the Pûjâ of Jupiter and Venus.

* *Note.*—The praṇâma mantra of Bṛihaspati is as follows :—

नमस्तेऽङ्गिरसां नाथ वाक्पते च बृहस्पते।
क्रूरग्रहैः पीडितानाममृताय नमो नमः॥

CHAPTER LXXIV.

Brahmâ said :—Lord Śiva ! you are the One, who sees all beings safely through the ocean of the world, pray therefore describe some such ordinance, as may lead people to cross the sea of the world in safety, and attain health, heaven and happiness.—1.

Śiva said : —Brahmâ ! I shall describe to you the Saura dharma, consisting of the following vratas : (*i*) Kalyâṇa saptamî (*ii*) Viśokasaptamî. So also (*iii*) Phala Saptamî, the destroyer of sins and giver of great merit. Similarly, (*iv*) the sacred Śarkarâ Saptamî (*v*) Kamala Saptamî (*vi*) Mandâra Saptamî, (*vii*) Śubha Saptamî, the giver of auspiciousness. These are the givers of endless merit. All these have been respected by the Devas and the Ṛiṣis, and I shall describe their rituals to you, one by one, in due order.—3-4.

When a Sunday falls on the 7th day of a bright fortinght, it is known as Kalyâṇini or Vijayâ Saptami. On that day the devotee should bathe in cow's milk, in the morning, and put on white clothes, and then sit facing the east and draw the picture of an eight-petalled lotus flower, made of uncooked rice powder. He should, then, draw a circle round that lotus, and in the centre of it draw its pericarp, with the same material. Then, on all sides of it, he should draw eight pictures of the Sun with flowers and rice. The devotee should put a pinch of uncooked rice on each petal of the lotus, after reciting the following mantras :—"Tapanâya namaḥ, Mârtaṇḍâya namaḥ, Divâkarâya namaḥ, Vidhâtre namaḥ, Varuṇâya namaḥ, Bhâskarâya namaḥ Vikartanâya namaḥ, and Ravaye namaḥ, respectively, beginning with the picture of the Sun on the Eastern petal, and then on those on the South-Eastern, Southern, South-Western, Western, North-Western, Northern, and, lastly, on the North-Eastern petals.—5-9.

Note.—A pinch of uncooked rice should be placed on each petal after reciting one name each time, until it is placed on each eight petals, *viz.*—On the petal in the eastern direction by reciting Tapanâya namaḥ, and so on.

At the commencement, as well as at the end, and so also in the middle, of placing rice, he should recite the Mantra Paramât-mane namaḥ Then at the end, the God-Sun should be saluted.—10.

The Sun should be worshipped on the altar by being offered white cloth, fruits, incense, flowers, sandal paste, eatables and raw sugar, along with salt, all of which should be given away in charity to Brâhmaṇas.—11.

Afterwards, good Brâhmaṇas should be devoutly worshipped with raw sugar, clarified butter and milk, and then they should be given gold, placed on a dish, containing sesamum.—12.

Then the Brâhmaṇas should be dismissed with fees, after reciting the 'vyâhriti' mantras. The devotee should then go to sleep and then, after getting up in the morning, he should bathe and finish his japa (prayers) and take rice cooked in clarified butter and sugar in company of the Brâhmaṇas.—13.

After meals, the devotee should give away to the Brâhmaṇas, who may be free from hypocrisy, a pot, full of clarified butter, and a piece of gold, along with a pitcher, full of water.—14.

At that time the devotee should say: "O, Adorable Sun, the Supreme Self, be pleased." The worship of the Śun should thus be followed for a year, on the bright Saptamî of every month, and in the 13th month, 13 cows, with their mouths covered with gold and bodies adorned with clothes and ornaments, should be given away.—15-16.

If one cannot afford 13 cows, he may give only one. The observer of this ordinance should not exercise miserliness and jealousy. Those who do so, go to hell.—17.

One who thus observes the Kalyâṇa Saptamî ordinance, goes to the region of the Sun, after being liberated from all sins, and obtains long life, health and prosperity on this earth.—18.

This Saptamî, which is the destroyer of all sins and venerated by the Devas, is known as Kalyâṇa Saptamî, the remover of all evils.—19.

One who reads or hears about this kalyâṇa Saptamî, the giver of endless merits, is freed from all sins on this earth.—20.

Here ends the seventy-fourth chapter describing the Kalyâṇa Saptamî vrata.

CHAPTER LXXV.

Śiva said:—O sage! I shall now tell you about the Viśoka Saptamî (the Sorrow-Destroying fast) the observance of which fast frees the devotee from all grief.—1.

Note:—Viśôka=Free from grief.

On the sixth day of the bright fortinght, in the month of Mâgha, the devotee, after brushing his teeth in the morning and rubbing the body with black sesamum, and bathing, should fast the whole day; and at night, again brushing his teeth, he should take krisarâ pudding (consisting of rice, sesamum and a pulse cooked in milk and eaten with ghee and without salt). Then go to bed as a Brahmachâri.—2.

On the following morning, after bathing and finising his daily prayer and so being pure, he should have a lotus made of gold, and worship it by pronouncing 'Arkâya namaḥ.'—3.

Note:—Arakâya namaḥ=Salutations to the Sun.

The lotus should be worshipped with red kanera flowers and a piece of red cloth. The devotee should pray to the Sun in these words:—'O Âditya! as this world becomes free from all grief at Thy rising, in the same way, let me also be free from sorrow, in all my lives, and may I have always firm faith in Thee.'—4.

Thus, having performed Pûjâ on the sixth day of the bright fortnight, the Brâhmaṇas should be worshipped with devotion. The worshipper, after taking cow's urine, should go to bed.* Then, on the following morning, rising from his bed, bathing and finishing his daily prayers, he should offer food to the Brâhmaṇas, in a vessel containing raw sugar. Then the golden lotus should be given away to a Brâhmaṇa, along with a pair of red clothes mentioned above.—5-6.

On the Saptamî (seventh) day, oil and salt should be avoided, and the devotee should observe a vow of silence and listen to some Purâṇa.—7.

The ordinance should then be continued on the seventh day of each fortnight, till the next month of Mâgha.—8.

On the conclusion of the ordinance, a pitcher of water, along with a golden lotus, should be given away, and a bedstead, with all its requisites and a milch cow, should also be given away.—9.

One who keeps up the Viśoka Saptamî ordinance, according to the rites mentioned above, without giving way to miserliness, attains bliss, and never gets any sorrow for a period of ten padmas, and is also free from disease. He also attains his wishes, and if he observes it without any desires, he becomes unified with Brahmâ.—10-12.

One who reads, listens to, or relates this vrata of Viśoka Saptamî, goes to the realm of Indra and never gets any sorrow.—13.

Here ends the seventy-fifth chapter dealing with Viśoka saptamî vrata or the Sorrow-Destroying fast.

CHAPTER LXXVI.

Śiva said:—"I shall now describe to you the Phala Saptamî, (fruit-gift fast) the observance of which liberates the devotee from sins and leads him to heaven.—1.

* This ceremony relates to the ṣaṣṭhî day.

In the month of Mârgaśira, on the seventh day of the bright fortnight, the devotee, after fasting, should give away a lotus of gold, along with sugar, to some Brâhmaṇa with a large family. A golden image of the Sun, weighing one pala in measure, should also be given away to a Brâhmaṇa in the afternoon, when the devotee should say, 'O Sun; be pleased on me.'—2-3.

On the following day, that is, on Aṣṭamî, the Brâhmaṇas should be worshipped with devotion and fed with milk and fruits; during that period of the day, so long as there is any portion of the Kriṣṇa Saptamî remaining; and on every seventh day of the dark fortnight, fruits should be given away in charity.—4.

In the same way, any fruit made of gold, and a lotus, along with sugar, utensils, cloths and flowers should be given away on each seventh day of the dark and the bright fortnights in the month, for a full year.—5-6.

The following names should be recited, one after the other, each month:—Bhânu, Arka, Ravi, Brahmâ, Sûrya, Śukra, Hari, Śiva, Srîmân, Vibhâvasu, Tvaṣṭâ, and Varuṇa.—7.

Out of the names mentioned above, one name, turn by turn, should be recited monthly, on the seventh day of the dark or bright fortnight. The desire of obtaining any fruit or merit, by the observance of this vrata, should be renounced by the devotee.—8.

At the end of the ordinance, a Brâhmaṇa and his wife should be adored, and then cloth as well as a pitcher, full of sugar, along with a lotus of gold, should be given, and the following prayer should be offered:—'O'Ravi! as the wishes of your devotees never prove fruitless, so the attainment of endless fruits be mine, throughout my future seven lives.'—10.

One who observes this Phala Saptamî, the giver of endless fruits, being liberated from all his sins, goes to the realm of the sun. He is freed from the sins arising out of drinks, &c., whether committed in this or the next world. All that is destroyed, who observes this Phala Saptamî fast. He who observes this Phala Saptamî, becomes free from all diseases and liberates his past ancestors as well as his successors, for 21 generations from bondage. One who reads, hears or relates this to others, gets also prosperity.—11-14.

Here ends the seventy-sixth chapter relating to Phala Saptamî or the fast followed by the gift of fruits.

CHAPTER LXXVII.

Śiva said.—" I shall now explain to you something about the Śarkarâ Saptamî, (gift of sugar) the destroyer of sin, by the observance of which one gets longevity, prosperity and health.—1.

In the month of Vaiśâkha, on the seventh day of the bright fortnight, the devotee should bathe in water, mixed with white sesamum, and then put on white sandal paste and a garland of white flowers.—2.

A lotus with its petals and pericarp, should be drawn on an altar with saffron, and flowers and incense should be put on it, after reciting 'Sâvitre namaḥ'—3.

Afterwards, a pitcher of water, with a vessel of sugar, should be placed on it. The pitcher should be covered with a piece of white cloth and white flowers, sandal paste, and gold should be put on it. Then the pûjâ should be made with the following mantra :—4.

'O Pitcher, You are the Vedamaya, and, consequently, you are praised as knower of all the Vedas. You are like nectar to all, bring peace unto me.'—5.

Note—Vedamaya=Full of all Vedas, Vedavâdi=The knower of the Vedas.

Afterwards, the devotee should drink pañchagavya and sleep on the floor, by the side of the pitchers, and should recite the Vedic mantras relating to the Sun, and listen to the Purâṇas.—6.

After the lapse of a day and night, on the 8th day of the fortnight, the devotee should give away all the things to the Brâhmaṇas after performing his daily prayers.—7.

He should feed the Brâhmaṇas, according to his means, with sugar, clarified butter and rice cooked in milk and sugar, but should avoid oil and, salt. He himself should take his meals in silence. The same rule should be observed each month for a year, after which a pitcher of water, with a vessel of sugar, a bedstead, with all its requisites, and a milch cow, and if means permit, then a house containing all the necessities of a householder's life as well as eatables, should be given away. Miserliness should not be exercised, for it leads to sin. The devotee should, in addition to the things mentioned above, give away a horse of gold worth 1,000 Niṣkas, 100 Niṣkas, or 10 Niṣkas, or of even 5 Niṣkas, according to his means, by reciting the mantras pertaining to the Sun.—8-12.

Note.—One Niṣka is equivalent to Rs. 4.

The nectar fell from the mouth of the Sun, whilst He was quaffing it, out of which (Śâli) rice, mûnga pulse and sugarcane were produced.

Sugarcane is the best of all these three, because out of it sugar is prepared. Its juice is just like nectar; consequently, an offering of sugar to Devas and Pitṛis is dear to the Sun also.—13-14.

This Śarkarâ Saptamî is said to give the same benefit as Aśvamedha sacrifice. It removes all diseases and makes the sons and the grandsons thrive. One who observes this fast with unflinching devotion, gets bliss. He passes his days for one Kalpa in heaven, and then attains emancipation. One who hears, listens, or reads about this, goes to the region of the Sun. One who advises others to observe this ordinance, is also venerated by Devas and Heavenly damsels, and passes his days in heaven. —15-17.

Here ends the seventy-seventh chapter describing the Sarkarâ Saptamî or the fast followed by gift of sugar.

CHAPTER LXXVIII.

Śiva said:—I shall now describe to you that Kamala Saptamî vrata, by the mere mention of which the God Sun becomes pleased.—1.

In the spring, on the 7th day of a bright fortnight, the devotee should bathe in water mixed with white mustard and should then make a golden lotus and place it in a golden vessel, full of sesamum.—2.

The lotus should be covered with a pair of cloths, and then the Lord Sun should be worshipped with incense, flowers, &c. The following mantras should be recited at the time of worship. 'Kamalahastâya namaḥ, Viśvadhâriṇe namaḥ, 'Divâkarâya namaḥ', 'Prabhâkarâya namaḥ;' and he should then give away the golden lotus in the evening, along with the pitcher of water adorning it, with ornaments, cloths and garlands, and then give it to a Brâhmaṇa. So, also, according to his means, he may give away a milch cow after adorning her well.—3-5.

On the following day *i.e.*, on the aṣṭamî the Brâhmaṇas should be fed according to the means of the devotee, but he himself should not take flesh and oil.—6.

In this way, the devotee, without giving way to miserliness, should observe the same rituals, on the 7th day of a bright fortnight each month.—7.

On the conclusion of the ordinance, a bedstead along with the golden lotus, should be given away, and a cow with its horns plaited with gold as well as utensils âsana (seats) and candle sticks should also be given away,

along with other necessary articles. One, who observes this ordinance, according to the prescribed rites, becomes possessed of inexhaustible wealth and goes to the kingdom of the Sun.—8-9.

He also goes to all the seven lokas, in each kalpa, where he enjoys in the company of the nymphs and gets bliss. One who hears, sees, relates or observes this ordinance also becomes wealthy and goes to heaven, where he enjoys the company of Gandharvas and Vidyâdharas.—10-11.

Here ends the seventy-eighth chapter dealing with Kamala Saptamî Vrata.

CHAPTER LXXIX.

Śiva said:—I now relate to you about the Mandâra Saptamî, the giver of all desires, the most excellent, and the destroyer of all sins.—1.

The devotee should take some light food on the fifth day of the bright fortnight in the month of Mâgha, and, having arisen from his bed in the morning and brushing his teeth and bathing, should keep fast on that day *viz.*, on the Ṣaṣṭhi day.—2.

That day he should honor a few Brâhmaṇas and feed them with delicious food at night. Mandâra* prâśana should be offerred to the Deva. On the following morning, that is, the saptamî day, he should feed the Brâhmaṇas again, according to his means, after his morning ablutions. Then procure eight Mandâra flowers and prepare a golden image of the Sun carrying a lotus in his hand and place it in a copper-vessel containing sesamum, and prepare also an eight-petalled lotus and invoke the God Sun, thus. He should offer one mandâra flower on each petal.—3-5.

He should then salute the Sun and put some flowers and uncooked rice on the lotus leaf, in the Eastern direction by saying 'Bhâskarâya-namaḥ' in the South-East by saying 'Sûryâya namaḥ' in the South, by saying 'Arkâya namaḥ.' in the South-West, by saying "Aryamne namaḥ," in the West by saying:—"Veda dhâmne namaḥ," in the North-West direction by saying "Chaṇḍa Bhânave namaḥ," in the North by saying "Puṣṇe namaḥ," in the North-East by saying 'Ânandâya namaḥ.'—6-7.

The devotee should place the image of the Male Puruṣa on the pericarp of the lotus, and after saying 'Sarvâtmane namaḥ,' white cloth should be put on the image, and eatables, flowers and fruits should be offered.—8.

Then all these things should be given away to a Brâhmaṇa versed in the Vedas. He himself should take his meals, but then oil and salt should

* Mandâra is the name given to several species of plants, *viz.*, Calotropis gigantea, Erythrina indica, and thorn-apple.

be avoided. He should observe the vow of silence while eating, and take his meals facing the East.—9.

This ordinance should be observed, according to the prescribed rites for a year, on the seventh day of a fortnight, each month, without giving way to miserliness.—10.

On the conclusion of the ordinance, the lotus of gold should be given away after being placed on a pitcher of water. One wishing to acquire prosperity, should give away a cow in addition to it.—11.

The following prayer should then be offered 'I salute Mandâranâtha and Mandârabhavana, O Lord Sun! see me through this wordly ocean of troubles.'—12.

One who observes this Mandâra Saptamî fast in this way is freed from all sins and goes to heaven where he resides for a kalpa. This ordinance is like a torch that dispels all the sins like pitched darkness. One who keeps it up gets his desires fulfilled. One who reads or listens about this ordinance becomes freed from all sins.—13-15.

Here ends the seventy-ninth chapter dealing with Mandâra Saptamî vrata.

CHAPTER LXXX.

Śrî Bhagavân said:—I shall now explain to you about the excellent Śubha saptamî fasting, which frees the devotee from all diseases, sorrows and troubles.—1.

The devotee should observe this ordinance on the seventh day of the bright fortnight, in the month of Aśvina, after ablutions and morning prayers, when the Brâhmaṇas have done the svastivâchana.—2.

A milch cow should be worshipped with incense, flowers and sandal paste and the devotee should say, 'O, One who has been born of the Sun and one who resides in the various climes, whose body is goodness itself, I salute Thee for the fulfilment of my desires.'—3.

After this, a quantity (of the Prastha measure) of sesamum put in a vessel of copper, an ox of gold with incense, garland, molasses, various kinds of fruits, eatables and dishes made of milk and clarified butter, should be given away in the evening by reciting the mantra, "Aryamâ Prîyatâm."—4-5.

The devotee should offer Pañchagavya as Prâśana. He should be free from all pride and sleep on the floor. On the following morning, he

should get up and worship the Brâhmaṇas with devotion. Thus men should give away each month a couple of cloths, a golden ox and a golden cow, and, at the end of the year, sugarcane, molasses, bedding, pillows, utensils, and mattresses.—6-8.

Afterwards, a quantity (of the Prastha measure) of sesamum placed in a vessel of copper and a golden ox, should be given to a Brâhmaṇa versed in the Vedas, with the words, "Visvâtmâ Priyatâm."—9.

One who keeps up this ordinance in this way becomes wealthy and renowned in each birth.—10.

He is also honoured by the nymphs (*i.e.*, Apsarâs and Gandharvas), and resides in heaven as the Lord of Hosts (*i.e.*, Gaṇas) till the end of the kalpa, after which he is born as a king.—11.

Thousands of the sins accruing by the killing of Brâhmaṇas and by wilful abortion, are expiated by the reading of this sacred vrata of of Saptamî.—12.

One who reads this or hears it, even for a moment, or sees the vrata performed and things given away, is freed from all sins and becomes the Lord of the Vidyâdharas.—13.

One who keeps up this Saptamî vrata (ordinance), of sevenfold prescription, for a period of seven years, becomes the Lord of seven regions, turn by turn, after which he goes to the region of Viṣṇu and attains bliss there.—14.

Here ends the eightieth chapter describing the Śubha Saptamî vrata.

CHAPTER LXXXI.

Manu asked :—Lord ! which is that ordinance, by the observance of which, separation from the dear ones ceases to be painful and which confers prosperity on the devotee and which saves men from the evils of this life.—1.

The Lord said :—The question put by you, O Manu ! is beneficial to the world, and, owing to the sublimity of the subject-matter, is beyond the reach of heaven even ; and, though kept secret from Suras and Asuras, now, I shall relate it to you on account of your intense devotion.—2.

The Viśokadvâdaśî ordinance falls in the month of Âśvina. On the tenth day of the fortnight, the devotee should take some light food and commence the ordinance by observing the prescribed rites.—3.

On the Ekâdaśî day, he should brush his teeth by turning his face towards the north or the east. Then he should worship the Lord Keśava and the Goddess Lakṣmî, and fast the day. "I shall take my meal consisting of many dishes next day." With this thought, he should go to sleep, and, on getting up in the morning, he should bathe in Pañchagavya water, mixed with various medicines, and put on white clothes and garlands of white flowers. Afterwards, the worship of Lakṣmî and Nârâyaṇa should be commenced with white lotus flowers.—4-5.

The feet should be worshipped, after reciting 'Viśokâya namaḥ,' the legs after reciting 'Varadâya namaḥ,' the knees after reciting 'Śrîśâya namaḥ,' the thighs after reciting 'Jalaśâyine namaḥ,' the private parts after reciting 'Kandarpâya namaḥ,' the waist after reciting 'Mâdhavâya namaḥ,' the stomach after reciting 'Dâmodarâya namaḥ,' the ribs after reciting 'Vipulâya namaḥ,' the navel after reciting 'Padmanâbhâya namaḥ,' the heart after reciting 'Manmathâya namaḥ,' the breasts after reciting Śrîdharâya namaḥ,' the hands after reciting 'Madhujite namaḥ,' the left arm after reciting 'Chakriṇe namaḥ,' the right arm after reciting 'Gadine namaḥ,' the throat after reciting 'Vaikuṇṭhâya namaḥ,' the mouth after reciting 'Yajñyamukhâya namaḥ,' the nose after reciting 'Aśokanidhaye namaḥ,' the eyes after reciting 'Vâsudevâya namaḥ,' the forehead after reciting Vâmanâya namaḥ,' the eye brows after reciting 'Haraye namaḥ,' the locks of hair after reciting 'Mâdhavâya namaḥ,' the crown after reciting Viśvarûpiṇe namaḥ,' the head after reciting 'Sarvâtmane namaḥ.—6-11.

Thus worshiping Viṣṇu with sandal, fruits and flowers, an altar should be made on the ground after making a circle.—12.

The altar should be a square in shape, and of the dimensions of a cubit, and should slant towards the north. It must be smooth and soft, surrounded by three small mud-walls.—13.

The upper surface should be eight fingers high from the ground; and the mudwalls one finger high and two fingers thick.—14.

[*N.B.*—One finger is a little less than one inch.]

On it should be placed an image of Lakṣmî, made of river sand, and placed in a winnowing basket, and worshipped according to the rites hereafter mentioned.—15.

Lakṣmî should be worshipped, after reciting the following mantras, *viz.*—

नमो देव्यै नमः शान्त्यै नमो लक्ष्म्यै नमः श्रियै ।
नमः पुष्ट्यै नमस्तुष्ट्यै वृष्ट्यै हृष्ट्यै नमो नमः ॥

Devyaî namaḥ, Śântyai namaḥ, Lakṣmyai namaḥ, Śrîyai namaḥ, Puṣṭyaî namaḥ, Tuṣṭyaî namaḥ Vriṣṭyai namaḥ, Hriṣṭyai namaḥ.—16.

The devotee should also say, 'O Viśokâ goddess, destroy all grief, grant some boon, give wealth, and fulfil all desires'.—17.

After this, he should wrap up the winnowing basket in a piece of cloth, and worship Lakṣmî with fruits and various kinds of clothes and with a golden lotus.—18.

The devotee should drink the water purified by the Kuśa grass, and carry on music and singing throughout the night; and, on the lapse of three quarters of the night thus past in vigil and prayer, the devotee should sleep in the last quarter, and then waking up, go and worship them, along with three couples of Brâhmaṇas and Brâhmaṇîs according to his means: if not three, at least, one couple should be worshipped. He should offer them sandal, flowers and cloths as well as bedsteads, with the mantra, " Namastu Jalaśâyine." The night thus passed with watching, music and songs, the devotee, after bathing in the morning, should worship the Brâhmaṇa couples, as mentioned above. They should be fed according to his means, free from niggardliness. And then, after taking his meals, he should pass that day in listening to the Purâṇas.—19-23.

The devotee should observe the same rituals every month till the ordinance is over; after which, he should give away a bedstead, along with the guḍa dhenu* (sugar cow), pillows, bedding, sheets and cloths.—24.

Then he should say, 'O Lord! as Lakṣmi does not forsake you, similarly, beauty, health, and pleasure may always be mine'.—25.

'As Lakṣmî does not go without Viṣṇu, let there always be happiness with me. Let my devotion always remain centred in Viṣṇu.'—26.

With the above words, the devotee should give away the bedstead, and guḍa dhenu, the image of Lakṣmî and the winnowing basket, to the Brâhmaṇa.—27.

The following flowers are always desirable in this form of worship *viz.*, 'Lotus, Kanera, Bâna, fresh Safron flower, Ketakî, Sindhuvâra, Jasmine, Gaudhapaṭala, Kadamba, Kubjaka and Champaka.—28.

Here ends the eighty-first chapter describing the Vrata called Viśoka Dvâdaśî.

* *Guḍa dhenu* has been explained in the next chapter.

CHAPTER LXXXII.

Manu asked:—O, Lord of the Universe! pray tell me about *Guḍadhenu.* How should it be made, and by what mantra should it be given away?—1.

The Lord Matsya answered:—O King! I shall explain to you the form of *Guḍadhenu,* and the fruits of its gift, as well as the mantras, according to which it should be given away. It is the destroyer of all sins.—2.

The floor should be plastered with cowdung, the Kuśa grass should be spread on all sides, and then over it should be placed a black antelope skin of four hands in length with its neck towards the east. This is meant for the cow. A smaller deerskin should be spread on the floor, near the first, and it should be meant for her calf. The cow should be made to face the east and the calf the north.—3-4.

The image of *Guḍadhenu* (Sugar cow) should be made of 4 maunds of raw sugar, and the calf of one maund of raw sugar, which is considered to be the first class; the image of the cow made of two maunds and the calf of half a maund of raw sugar is considered to be the next best. The image of the cow made of one maund and the calf of ten seers of raw sugar is considered to be the last best. The devotee is to choose between the three, according to his means.—5-6.

The mouths of the images of the cow and the calf should be made of clarified butter, and both should be covered with five silk cloths. Their ears should be made of mother-of-pearl and legs of sugarcane and the eyes of good pearls.—7.

The tendons, nerves, &c., of these images should be made of white threads, white blankets to represent their dewlaps, cheeks and backs should be made of copper, the white hair trimmed from a *chámara* (antelope hair) should represent the hair of the body.—8.

The eyebrows should be made of corals, the udders of fresh butter, the tail of silk cloth, a vessel of bell metal should be placed to represent the milking vessel, the horns should be made of gold, the pupils of the eyes of sapphire, the hoofs of silver, the scented fruits in place of the nostrils. After thus making the images of the cow and the calf, the devotee should worship them with incense, lights, &c., with the following prayer:—9-10.

'The Goddess, who is inherent in all beings, in the form of Lakṣmî and who also resides among the Devas, let that Goddess, in the symbol of a cow, may confer peace upon me. The Goddess who is known as Rudrâṇî,

the favourite of the Lord Śiva, in whose form she resides, may that very same Goddess in the symbol of the cow, dispel all my sins. The Goddess, who reclines on the breast of Viṣṇu, as Lakṣmî, who is present in the form of Svâhâ in the fire, and is called the power and the energy of the sun and the moon and Indra, the same Goddess, in the symbol of the cow may grant me wealth. She who is the Lakṣmî (wealth) of Brahmâ, Kuvera, Lokapâlas may grant me boons in the symbol of the cow. She who is Swadhâ, of the highest Pitṛis, is Svâhâ of the Devâs, may she remove all my sins and bring me peace in the symbol of the cow.'—11-15.

The guḍadhenu, thus invoked by the above prayer should be given away to the Brâhmaṇa. The same ritual is observed in giving away all sorts of cows.—16.

O King! there are ten sorts of cows that are said to remove all sins, and I shall enumerate them to you.—17.

They are :—1. Cow made of raw sugar (guḍa dhenu). 2. Cow made of clarified butter (ghṛita dhenu). 3. Cow made of sesamum (Tila dhenu), 4. Cow made of water (jala dhenu), 5. Cow made of milk (Kṣîra dhenu), 6 Cow made of honey (Madhu dhenu), 7. Cow made of sugar (Sarkarâ dhenu), 8. Cow made of curds (dadhi dhenu), 9. Cow made of syrup (Rasa dhenu) and 10, the real, that is, the living cow.—18-19.

The symbols of cows made of liquid should be placed in pitchers filled to the brim, and the symbols of the cow made of other substances should be arranged in a heap. In this matter of gift, some also like to make a symbol of the cow of gold.—20.

Some sages have also said that the symbol of the cow made of fresh butter and gems should be given away. The above-mentioned rituals should be observed in giving away all sorts of cows (described above).—21.

The devotee should give away, with faith, these cows to attain prosperity and emancipation, on occasions of different festivals, accompanied with the invocation of mantras. I have already explained in connection with this *guḍa dhenu* gift, the gift of other symbolical cows. These gifts are destroyers of all sins, the givers of the fruits of innumerable sacrifices, and are very auspicious.—22-23.

Of all the ordinances the one of Aśokadvâdaśî is the best, and the gift of guḍa dhenu, as being an ingredient of that vrata, is, therefore, praised as the best.—24.

It is most appropriate to give away the *guḍa dhenu*, &c., on the days of equinoxes, and solstices, on the occasion of an eclipse and Vyatîpâta

(*i.e.*, when the Sun and the Moon are in opposite *Ayana* and have the same declination, the sum of their longitude being equal to 180°.)—25.

This Viśokadvâdaśî is most sacred and dispeller of all sins, and is auspicious. He who fasts on this Dvâdaśî goes to Viṣṇu's highest seat. He attains prosperity, longevity and health in this world, and, after death, he goes to the city of Viṣṇu, remembering him always at that critical moment. The virtuous devotee never gets grief or pain for a period of nine arbuda and eighteen thousand years. A married woman, observing this Viśokadvâdaśî vrata, with music and dance, obtains also the same benefits. Consequently, one, full of faith, should always have music and songs in honor of Hari, on the occasion of this vrata, for, thereby, he gets prosperity.—26-30.

One who reads, listens to, or sees the worship of Lord Madhusûdana or advises others to observe this ordinance, goes to the kingdom of Indra where he is venerated by the Devas for a period of one kalpa.—31.

Here ends the eighty-second chapter describing Aśoka Dvâdaśi and the subsidiary gift of guḍa dhenu and other symbolic images of the cow.

CHAPTER LXXXIII.

Nârada said :—O Lord of the Universe ! I wish to hear the benefits of that best of all gifts, that may be the giver of everlasting benefits in the next life and that may also be venerated by the Devas and Ṛiṣis.—1.

Śiva said :—O Sage ! I shall explain to you the ten ways of the gift or *dâna* known as the Sumeruparvata gift, by virtue of which, the devotee attains the highest of the climes and is respected by the Devas.—2.

The blessings conferred by this form of charity cannot be attained otherwise, not even by the reading of, or listening to, the Purâṇas, Vedas, performing sacrifices and worshipping, or erecting temples to, the Devas.—3.

Consequently, I shall relate to you the ways of this form of charity serially. The following ten hills should be made and given away, *viz.* :—1. the hill of grain, 2. the hill of salt, 3. the hill of raw sugar, 4. the hill of gold, 5. the hill of sesamum, 6. the hill of cotton, 7. the hill of clarified butter, 8. the hill of jewels, 9. the hill of silver, 10. the hill of sugar.—4-6.

Now I shall explain to you the ways of giving away the different hills enumerated above. The hills made of grain, salt, &c., should be given

away on the following occasions :—on the day of the sacred equinoctial and solsticial sankrântis, at the time of Vyatipâta, on the day of the conjunction of three tithis (tryahasparśa), on the third day of the bright fortnight, on the occasion of an eclipse, on the amâvasyâ day, on the occasion of the sacrificial rites connected with the marriage ceremonies, and other festivals, on the 12th day of the bright fortnight, on the full moon day, and on the day of the moon being in a sacred asterism.—7-9.

A four-cornered (square) pandal should be erected with devotion, within a temple yard, in a sacred place, within the limits of a cattle-shed or in the devotee's own courtyard. It should face the north and be slightly slanting towards East and North, and the floor should be plastered with cowdung and covered with Kuśa grass. In the centre should be made the hill, surrounded by posts as props. (Four hills should be made in the corners, with Sumeru in the centre). The hill of (1,000 dronas or) 1,6000 seers of grain is the first best, of 8,000 seers of grain is the second best, and of 4,800 seers of grain the last best.—10-12.

The Sumeru hill in the centre should be made of rice (vrîhi), three trees of gold should be in it. Pearls and diamonds should be studded in the east side of the hill, cat's eye and topaz in the south, emerald and sapphire in the west and lapislazuli and ruby in the north. Pieces of sandal wood should be placed on all sides. So also a creeper of corals should surround it, and the surface and the bottom of the rock should be bedecked with oyster shells.—13-14.

The images of Brahmâ, Viṣṇu and Śiva as well as of the Sun should be made of gold by holy Brâhmaṇas, and placed on the summit of the hill.—15.

The four peaks should be made of silver, and silver should also be plaited at the bottom. Sugarcane should be put in place of bamboos, the caves should be made of butter, and the streams, of clarified butter.—16.

The clouds surrounding this hill on four sides, should be made of cloths of four colors, *viz.*, those on the east, of white cloth, those on the south, of yellow, those on the west of pigeon-grey, and those on the north of red-colored cloths.—17.

Fruits of different kinds, fine garlands of flowers and sandal should be put on on all the sides. Eight silver Lokapâlas representing 1. Indra E., 2. Agni S. E., 3. Yama S., 4. Sûrya S. W., 5. Varuṇa W., 6. Vâyu, N. W., 7. Kuvera, N., and 8. Chandra N. E., should be made and located in their ascribed places. The hill in this way should be decorated.—18.

The canopy should be made of five colours, and it should be garlanded with white unfading flowers. The Sumeru hill should thus be located in the centre, and its four spurs decorated with flowers, and sandal should be located in their proper places. Then the Mandarâchala hill should be erected with barley in the east and adorned with the row of fruits and on the top, should be planted a tree of gold, representing the Madra Kadamba tree.—19-20.

That hill should be adorned with a golden image of Cupid, arrayed with beautiful dresses, garlands of flowers and sandal. There should be on one side of it a vessel, containing milk, representing the sea of milk and on the opposite side, another vessel, representing the sea called Aruṇodha. The forests of the hill should be represented by silver trees, according to the means of the devotee.—21.

On the south, the Gandhamâdana hill should be made of wheat, putting some gold in it; on the top of which should be placed a golden image of Yajñapati and the lake Mânasarovara, of clarified butter and a garden of white cloth and silver should adorn it.—22.

On the west, the Hiraṇmaya hill of sesamum should be made and adorned with sweet flowers. Silver, fig tree and swan of gold, garden of silver-flowers, a pond of curds representing the Sitodha sarovara and clouds represented by white cloths, should also be made.—23.

On the north, the Supârśva hill, of urad pulse (Phaseolus radiatus) should be made. A golden vaṭa tree and a cow of gold, should be placed on the top of the hill. A pond of honey, representing Bhadra sarovara, and a garden of silver trees, should also be made at the bottom of it. The Brâhmaṇas, versed in the Vedas and Purâṇas, and able to control their passions and of blameless character and sound bodies, should be made Hotâs performing Homa. The sacrificial pond should measure one cubit square in size and east of Sumeru hill. Sacrificial offerings should be made of sesamum, barley, clarified butter, sacrificial fuel, and Kuśa grass. The devotee should keep himself awake during the night and blow conches, etc., and sing. Now I shall describe to you the way of invoking the hills.—24-26.

In invoking the Sumeru hill, the devotee should say, 'O hill! Thou art the best resort of all the Devas. O hill of immortals! destroy quickly all ill-luck in our houses and confer all prosperity on us as well as the highest peace. I have commenced worship with unalloyed devotion. Thou art the adorable Śiva, Brahmâ, Viṣṇu, and the Sun. Thou art formless, with and beyond all forms. Thou art the seed of all, protect me, therefore, O Eternal One. Thou art the temple of the Lokapâlas and of

Viśvamûrti, the Great Omnipresent, as well as of Rudra, the Âdityas and Vasus, therefore give me peace. Since Thou art never bereft of the Devas or Devis or by Śiva, therefore take me across the mundane ocean of sufferings in safety.'—27-30.

After thus worshipping the Sumeru hill, the Mandarâchala should also be worshipped with the following words:—'O Mandarâchala! Thou art embellished with the forest called Chaitra-ratha, and the continent, called Bhadrâśva, therefore, soon bring happiness unto me. O, Gandhamâdana! Thou art the crest jewel of the continent, Jambudvîpa, and art adorned with Gandharvavana, therefore, grant me high renown. O, Hiraṇmaya hill, Thou art adorned by the Ketumâla continent as well as by the garden called Vaibhrâja. The golden fig tree is on your summit, let my power therefore be everlasting. O Supârśva hill, Thou standest majestic, beautified by the northern Kuru country and the Sâvitrî forest, therefore, let my prosperity be inexhaustible.' After thus invoking those hills, the devotee should bathe in the morning and give away the best central hill, to the guru (preceptor).—31-35.

The four corner hills should be given away, in due order, to the four Ritvijas, and, O Nârada! twenty-four or ten cows should also be given away.—36.

Nine, eight, seven, five or even one milch cow should be given away to the preceptor (guru), according to the means of the devotee.—37.

This is the way of the worship of all the hills. The same mantras and materials for worship should be employed in worshipping them all. The sacrificial offerings to the different asterisms, Lokapâlas, Brahmâ and other Devas should also be offered by applying their respective mantras. Diurnal fasts should be observed. In case the devotee cannot do so, he may take his meals in the night. O Nârada! Now listen to the Dâna mantras of all hills serially.—38-40.

Hear also the rituals of their being given away. "The (Anna) grain is Brahmâ and is known as the giver of life. The grain nourishes the universe; consequently, it is Viṣṇu and Lakṣmî. O, Supreme of all the hills! protect me in the form of a hill of grain."—41-42.

One who gives away the hill of grain in this way, resides in Devaloka during the reign of a hundred Manus, and traverses through the skies seated in an aerial chariot in company of the nymphs and the Gandharvas. On the exhaustion of his merit, he is re-born in the family of a great king.—43-45.

Here ends the eighty-third chapter describing the gift of hills (i.e., heaps of grain).

CHAPTER LXXXIV.

Śiva said :—I am now going to tell you about the mount of salt, the donor of which goes to My region.—1.

The first best mount of salt is of 256 seers (of the measure of 16 drônas), the next best is of 128 seers (eight drônas), and the last is of 64 seers (*i.e.*, 4 drônas).—2.

The poor may make it of any weight rising from 16 seers (one drôna) onwards. The four corner mounts (viṣkambha) should be of the quarter measurement of this main mount.—3.

And Brahmâ, along with the other Devas, should be arranged in the same way as mentioned before, and the golden Lokapâlas should also be so located.—4.

The ponds and Kâmadeva and others should be made as before. The devotee should keep up all the night. I now explain to you the mantra of giving it away. 'O Salt! Thou hast been born of the ocean of fortune, in consequence of which thou art styled as the best of all the flavours. Hence this gift of the mount of salt may protect me from the evils of this mundane world.—5-6.

'There is no flavour in anything without a pinch of salt. It is always dear to both Śiva and Śivâ (Gaurî). Hence, O Salt! give me peace.—7.

'The salt that has sprung from the body of Viṣṇu is the giver of health. Therefore, O Salt in the shape of a mountain, carry me through the mundane ocean of troubles in peace.'—8.

One who gives away the mount of salt in this way, attains bliss after passing a Kalpa in the realm of Śiva and Pârvatî.—9.

Here ends the eighty-fourth chapter describing the gift of the mount of salt.

CHAPTER LXXXV.

Śiva said :—I now relate to you about the gift of the mountain of molasses, the donor of which, honoured by the Devas, remains in heaven.—1.

The mount of 50 maunds (10 bhâras) of molasses is the first best, of 25 maunds (5 bhâras) the second best, and of 15 maunds (3 bhâras) the last best. The poor may make it of 7½ maunds even.—2.

The invocation, worship, the golden tree, the worship of the Devas, the four corner mounts (viṣkambha), the ponds, the forest, the Devas, and the sacrifice, the keeping up of the night and the Lokapâlas and the preli-

minary ceremonies, all these should be done according to the rituals connected with the mount of grain, and the following mantras should be pronounced :—3-4.

'As Viṣṇu is supreme among the Devas, the Sâmaveda among the Vedas, Lord Mahâdeva among the yogîs, the sacred *Om* among the mantras, the Goddess Pârvatî among the ladies; similarly, the sugarcane juice is superior to all.'—5-6.

'Therefore, O mountain of molasses, give me unbounded wealth; you are the brother of the Goddess Pârvatî (the giver) of goodluck, and the abode of Pârvati; therefore grant me peace.'—7.'

One who gives away the mount of molasses in this way, goes to the region of Pârvatî and is honoured by the Gandharvâs.—8.

After seven Kalpas, he becomes the sovereign of the seven Dvîpas. He remains also always healthy and never gets defeat from his enemies.—9.

Here ends the eighty-fifth chapter dealing with the description of the gift of the mount of molasses.

CHAPTER LXXXVI.

I am now describing to you the ways of giving away the mountain of gold, which drives away all sins, and takes the devotee to the region of Brahmâ.—1.

The mount of 4,000 tolas (1,000 palas) of gold is the first best, of 2,000 tolas (500 palas) is the second best, and of 1,000 tolas (250 palas) is the last. The poor may make, leaving pride aside, one of less weight, but greater than one pala, according to his means.—2.

The rituals prescribed for the mount of grain should be observed. The four corner mounts (viṣkambha) should be given away to the sacrificing priests, as before, with the following words: 'I salute you, O mount of gold, you are the seed, the womb of Brahmâ, you are the giver of unbounded fruits. The gold is most sacred on account of its being born of Fire; therefore, O Nâgottama! protect me.' One who gives away the mount of gold, according to these rites, goes to the blissful realm of Brahmâ where he resides for a period of one kalpa, after which he attains emancipation.—3-7.

Here ends the eighty-sixth chapter describing the gift of the mount of gold.

CHAPTER LXXXVII.

Now I proceed to explain to you about the giving away of the mount of sesamum, by the virtue of which the devotee goes to the realm of Viṣṇu.—1.

The sesamum mount of 160 seers (10 drônas) is the first best, of 80 seers (5 drônas) second best, and of 48 seers (3 drônas) is the last.—2.

The four corner mounts (viṣkambha) should be located as before, and I am now telling you the mantra to be recited at the time of offering, O Nârada.—3.

'Sesamum, kuśa and mâṣa were produced from the sweat of Viṣṇu, at the time of His killing the demon, Madhu; therefore, O mount of sesamum grant me happiness. In Havya and Kavya, (in the Deva as well as in Pitṛi worship), sesamum is considered to be the best, therefore, O mount of sesamum, I salute you.'—4-5.

One who thus gives away the mount of sesamum, attains similarity with Viṣṇu, and is never born in this world.—6.

He gets long life, children and grand children and goes to heaven, where he is honoured by the Devas, Pitṛis, Gandharvas, &c. —7.

Here ends the eighty-seventh chapter describing the mount of sesamum.

CHAPTER LXXXVIII.

The Lord Śiva said:—I shall now fully relate the method of the gift of the cotton-hill. By this gift, one attains the highest state.—1.

It is best to make the mount of cotton for 100 maunds (20 bhâras), of 50 maunds (10 bhâras) is the next best, of 25 maunds (5 bhâras) is the last best. The devotee, if in straitened circumstances, may make one of 5 maunds (one bhâra) even, without exercising miserliness.—2.

O Nârada! the rites prescribed for the giving away of the hill of grain should be observed in this also. On the lapse of the night of prayers, &c., the devotee should recite the following mantra in giving away the hill of cotton:—3.

'O Hill of cotton! you cover everyone in the shape of cloth, I salute you, kindly dispel my sins.'—4.

One who gives away the cotton hill, according to these rites, goes to the region of Śiva where he resides for one Kalpa, after which he is born as a king.—5.

Here ends the eighty-eighth chapter dealing with the gift of Cotton-Mass.

CHAPTER LXXXIX.

Now I shall describe to you about the gift of the mount of clarified butter. It is like nectar, and its charity is the destroyer of all ills.—1.

The mount of clarified butter, consisting of 20 pitchers, full of it, is the first best, of ten pitchers is the second best, and of five pitchers is the last best.—2.

People with limited resources may make it of two pitchers even. The corner spurs should be duly located in the four sides, like the previous ones.—3.

Vessels of uncooked rice should be neatly placed on the mouth of the pitchers, touching each other, and rising up into the form of a peak like a pyramid, and should be adorned, according to rules.—4.

They should be surrounded with sugarcane, fruit and cloth, etc. The rest of the rituals are the same as those described for the hill of grain.—5.

The devotee should keep himself awake during the night, perform Homa offerings and worship the Deities, and give away everything to the preceptor (guru) in the morning.—6.

The spurs of the hillock (viṣkambha corner mounts) should be given away to the Ṛitvika priests, as before, after which the devotee should say with a peaceful mind: 'The clarified butter has been produced by the confluence of the fire and nectar, therefore, O Śankara, the Lord of the universe, be pleased. Brilliancy is Brahmâ which is present in the clarified butter, therefore, let there always be my protection, by virtue of this charity of the clarified butter hill.' One who gives away the first best hill of clarified butter, decidedly goes to the kingdom of Śiva, in spite of his being a great sinner, and resides in heaven till the dissolution of the world where he roams about in an ærial chariot decorated with cranes, birds, small bells, perforated work and portholes in the company of Apsarâs, Siddhas, Vidyâdharas and the pitṛis—7-10.

Here ends the eighty-ninth chapter describing the gift of the mount of Ghee.

CHAPTER XC.

I am now going to explain to you about the mount of gems. The mount of one thousand pearls is the first best; of 500 pearls the second best, and of 300 pearls the last best. The spurs (viṣkambha) in the

corners should be made and located in their proper places, the quantity consisting of one-fourth of the main mount.—1-2.

The eastern spurs of the mount, should be made with diamonds and cat's eyes. The southern spur (Gandhamâdana mount) should be made of sapphires and topazes.—3.

The western spur, called the Vimalâchala, should be made with corals and lapis lazulis, the northern spur to be made with topazes and gold. The rest of the rituals should be observed as laid down for the hill of grain. The trees and the images of gold should be made and invoked in the same way and worshipped with incense and flowers. After the night is passed, the devotee should give everything away to the preceptor (Guru), priests, &c., by uttering the following mantras:—4-6.

'When all the Devas are dominant in the jewels, and you are the mountain of gems, you are of immortal stability. I salute you.—7.

'Lord Hari is pleased by the gift of precious stones, therefore protect me, O Lord! by virtue of this gift of gems.'—8.

One who gives away the hill of gems, according to these rites, goes to the region of Viṣṇu and is venerated by the Devas like Indra, &c; where after passing his blissful days for a very long time, he is re-born as an emperor on Earth, endowed with beauty, health and all good qualities.—9-10.

His sins of killing a Brâhmaṇa are destroyed as the thunderbolt destroys the mountains.—11.

Here ends the ninetieth chapter describing the gift of pearls and gems.

CHAPTER XCI.

Now I shall explain to you about the mount of silver, by the gift of which the devotee goes to the realm of the Moon.—1.

The first best silver mount is of 40,000 tolas (10,000 palâs) of silver, the second best of 20,000 tolâs (5,000 palâs), and the last best of 10,000 tolas (2,500 palâs).—2.

The devotee, in less favourable circumstances, should make a mount from 80 tolas (20 palâs) of silver and upwards, as much as he can afford, and, as before, the four corner spurs should be one-fourth in dimension of the main central mount.—3.

According to the rites mentioned before, the mounts should be made of silver and the Lokapâlas of gold.—4.

Separate images of Brahmâ, Viṣṇu and the Sun (Arka) should be made and placed at the bottom of the hill; whatever has been ordained to be made of silver in other places, should be made of gold here.—5.

The rest of the rituals, like Homa, vigil, &c., should be observed, as before. The devotee should keep himself awake during the night and give away the silver mount to the preceptor (guru), and the corner mounts, after being decorated with cloths, &c., and worshipped, should be given away to the priests (Ṛitvijas). Afterwards, the devotee, holding a blade of kuśa grass in his hand, should recite the following mantra, with a peaceful mind:—6-7.

'The silver is pleasing to the Pitṛis, and so it is to Viṣṇu, Indra and Śiva, therefore, O mount of silver! protect me from the ocean of sorrows of this world.'—8.

One who thus gives away the mount of silver, attains the benefit of having given away ten thousand cows, and goes to the region of the Moon, after being venerated by hosts of Gandharvas, Kinnaras and Nymphs, and resides there till the dissolution of the world.—9-10.

Here ends the ninety-first chapter describing the gift of the mount of silver.

CHAPTER XCII.

I now relate to you the ways of giving away the mountain of sugar in gift, by the virtue of which Viṣṇu, Śiva, and the Sun always remain pleased.—1.

The first best mount of sugar is of 20 maunds (8 bhâras) of sugar, the second best of 10 maunds (4 bhâras) and the last best of 5 maunds (2 bhâras).—2.

People of limited circumstances may make it from 2½ to 1¼ maunds (one to one-half bhâra), and the four corner spurs should be made one-fourth of the central mount.—3.

The rituals connected with the mount of grain should be observed here as well. The hills should be made with the images of Gods settled on them, and, as before, the three golden trees of Mandâra, Pârijâta and Kalpadruma, should be located on the Sumeru peak. These three trees should always be located on the gift of every kind of hill.—4-5.

Harichandana and Śantâna trees should be located on the east and the west, respectively. This should be done in the case of the gift of every hill, and particularly in the instance of the one made of sugar.—6.

The image of Cupid should be located on the Manadarâchala peak facing the west, that of Kuvera facing the north, on the top of the Gandhamâdana, on Vipulâchala, the incarnation of the Veda, in the form of the Swan, facing the east; facing the south, the (Surabhi) cow of gold on the Śupârśva hill.—7-8.

The invocation, &c., should be done, as before, in the case of the mount of grain, after which the central hill should be given away to the Preceptor (guru), and the corner spurs should be given away to the priests (Ṛitvijas), whilst reciting the following mantras:—9.

'This hill of sugar is known as the essence of prosperity and nectar; therefore, let thou be the source of everlasting bliss to me, O Lord of hills. O, mount of sugar! the drops of nectar that fell from the Devas when they were quaffing it, produced thee, O sugar, therefore, protect me. The sugar has also been generated from the floral arrows of Cupid, thou art the mount of the very same sugar; therefore, save me from this sea of troubles in the world.'—10-12.

One who gives away the hill of sugar, according to these rites, is liberated from all sins, and attains bliss.—13.

By the grace of Viṣṇu, the devotee traverses through the sky seated in an ærial chariot, shedding lustre like the moon and the stars, after which he becomes the lord of the seven dvîpas at the end of a hundred Kalpâs, and enjoys health and wealth for three arvuda of lives.—14-15.

In observing the rites of giving away these different hills, the devotee should feed as many Brâhmaṇas as he can, according to his means; and, then, with their permission, should take his meals without salt and acid. He should send away the materials of the hills to the houses of the Brâhmaṇas.—16.

Śiva said:—In ancient times (Bṛihat Kalpa), there was a king named Dharmamûrti, the friend of Indra, who killed thousands of Daityas.—17.

He eclipsed even the sun and the moon by his lustre, and he destroyed hundreds of enemies, and was ever victorious. In spite of his being a mortal, he had access to every region; and, roaming about hither and thither, he subjugated many of his foes.—18.

His queen, Bhânumatî, was the most beautiful of all the ladies in the three regions. She was matchless, like the Goodess Lakṣmî, and excelled all the beautiful ladies of her time. She was dearer than life to the king. She shone like Lakṣmî, even in a group of 10,000 ladies.—19-20.

Thousands, aye, millions of Râjas, could not be compared to him. On one occasion, that remarkable sovereign, whilst seated on his throne, asked his Purohita, the sage Vasiṣṭha, with mind full of bewilderment,—21.

The King said :—O Sage! be pleased to tell me, on account of what good deeds in my past lives, I have become so illustrious and wealthy in my present life?—22.

Vasiṣṭha said :—'Some time in the past, there was a public woman, named Lîlâvatî, who was devoted to Śiva. She gave to her preceptor (guru), a mount of salt, along with the trees of gold, &c., as prescribed in the rituals, on the fourteenth day of the bright fortnight.—23.

In the house of Lîlâvati used to live a Śudra servant, named Śauṇḍa, goldsmith by profession, who was very clever. He had made beautiful golden *trees* and images of Devas, with faith, and with marked skill, and did not charge anything for his labour. He never charged any wages. He thought that these were all meant for religious purposes.—24-25.

The wife of that goldsmith, O King! fixed those trees artistically on that mount, after polishing them well.—26.

Lîlâvati, along with those two, whilst worshipping the mount with faith, showed great devotion to their preceptor (guru). After a long time, Lîlâvatî died, and by virtue of her charity, she was liberated from her sins and went to the kingdom of Śiva.—27-28.

The poor, but high-minded, goldsmith, who was in the house of Lîlâvatî, and who did not charge anything for manufacturing those trees of gold and images, has been born in your person.—29.

By the same virtue, you are so illustrious and have your sway over the seven continents. Your wife of the past life had polished up the trees and had fixed them up on the mount, in consequence of which she has now been born as your queen Bhânumatî.—30.

She is of matchless (polished) beauty, on account of her polishing those trees, and both of you had devotedly served in the gift of the mount of salt; consequently, you have obtained health, wealth and kingdom.—31.

You should give away in your present life the ten kinds of hills, according to the prescribed rites.' Acting on that advice of the sage Vasiṣṭha, the king performed the gift of ten hills, beginning with Dhânyâchala, and went to the realm of Viṣṇu.—32.

One, who himself cannot perform, but merely touches, hears or even advises others to give these gifts, is liberated from sins and

goes to the region of Viṣṇu. So, also, one who is poor, but who, full of faith, sees this Pûja performed by others.—33.

By reading this, evil dreams do not come, and their effects are removed. One who gives the gifts with devotion, undoubtedly consumes all worldly fears.—34-35.

Here ends the ninety-second chapter describing the glory of gifts of sugar hill in general.

CHAPTER XCIII.

Sûta said :—In the days gone by, Śaunaka asked Vaiśampâyana, who was seated at his leisure, to explain to him the ways of the acquirement of all desires by the performance of Śânti and Puṣṭi rites.—1.

Note :—The past Karmas of a man tend to produce either some bad or some good results. These Kârmik tendencies are indicated by the aspects of the planets, at the time of one's birth. The influences, which tend to the production of sorrow, are malignant, and those which tend to the production of happiness, are beneficial. The effects of Karmas being the results of actions performed in past lives, can naturally be modified by appropriate actions done in this life. Hence, the necessity of Śântika and Pauṣṭika rites. Those which pacify or neutralize the malignant influences are called Śantika rites, and those which strengthen and augment the beneficent tendencies, are called Pauṣṭika rites. As karmas by themselves are inert, but work through the agencies of the Lords of Karmas designated by the names of planets, hence the worship of the planets, or, their propitiation.

Vaiśampâyana said :—I shall now relate to you, listen to it attentively what should be done by persons desirous of acquiring wealth, peace, longevity, and of freeing themselves from malignant influences and how the offerings to the planets should be made by a person desirous of Śânti and Puṣṭi.—2.

I shall explain to you, in brief, on the basis of all Śâstras, the ways of propitiating the planets.—3.

On an auspicious day as pointed out by almanacs and Brâhmaṇas, and after inviting the Brâhmaṇas, the different planets and their rulers should be located in their proper places, through a Brâhmaṇa, and hôma sacrifice should be performed.—4.

The knowers of the Purâṇas and Śrutis have described the planetary offerings as being of three kinds, *viz.*—1. of the thousand homas (fire oblations); 2. of a lac or a hundred thousand homas; 3. of ten millions of homas, that fulfil all desires. Hear the ways of performing the homa with a thousand offerings, as told in the Purâṇas. This is called Navagraha yajña, or the sacrifice to the Nine Planets. An altar, measuring two

vitasti wide, within the sacrificial pond, should be made in the direction of north-east of the fire pit.—5-7.

The vedî (altar) should be one vitasti in height and square, facing the north. It should have two buttresses on which the Devas should be located. Afterwards fire should be lighted in the fire pit and the thirty-two Devas should be invoked in that fire.—8-9.

The following are the nine planets, *viz.*:—The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Râhu and the Kêtu. They always bring good to all creatures (to call some of them malignant, is a mere mode of speech).

(1) The Sun should be located in the centre, (2) the Mars in the south, (3) the Mercury in the north-east, (4) the Jupiter in the north, (5) the Venus in the east, (6) the Moon in the south-east, (7) the Saturn in the west, (8) the Râhu in the south-west and (9) the Kêtu in north-west. All the planets should be drawn with uncooked rice powder.—11-12.

(10) Śiva is the Presiding Deity (adhidevatâ) of the Sun, (11) the Goddess Pârvatî of the Moon, (12) Śkanda (Kârtika) of the Mars, and (13) Hari of the Mercury, (14) Brahmâ of the Jupiter, (15) Indra of the Venus, (16) Yama (Dharmarâja) of the Saturn, (17) Kâla of the Râhu, and (18) Chitragupta of the Kêtu, (19) Agni, (20) Water, (21) Earth, (22) Viṣṇu, (23) Indra (24) Aindri (wife of Indra), (25) Prajâpati, (26) Sarpa, (27) Brahmâ, (28) Gaṇeśa, (29) Durgâ, (30) Vâyu and (31) Âkâśa are the secondary presiding Deities (Pratyadhidevata). All these make up 31, to which number adding the Twin Aśvinîkumâras, the group becomes of 32. All of them should be invoked in the sacrificial fire by Vyâhṛitis.—14-16.

Note:—Vyâhṛiti means utterance. A mystic word, viz. the Syllables, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, tapaḥ, Satyam, and Om.

The colours of these planets should be as follows:—The Sun should be drawn in red, the Moon in white, the Mars in red, the Mercury and the Jupiter in yellow, the Venus in white, the Saturn and the Ṛâhu in black and the Kêtu in smoke colour.—17.

Their forms are of the same colour as indicated above. They should be dressed in the same colour of cloth and offered the same colour of flowers. Incense, highly fragrant, should be offered to them, and a nice canopy should be placed over the altar, which must be well decorated, by hanging flowers and fruits.—18.

Rice, cooked in coarse sugar, should be offered to the Sun, clarified butter and rice cooked in milk and sugar to the Moon, mohanabhoga (pudding) to the Mars, milk and rice to the Mercury, rice and curds to the

Jupiter, coarse sugar and rice to the Venus, rice, sesamum and pulses, cooked in milk to the Saturn, mutton to the Râhu, and coloured rice to the Ketu.—19-20.

To the north-east of that altar, a flawless pitcher of water painted with rice and curds (five powders) and decorated with pañcha-ratna (five gems), the leaves of the mango tree, fruit and cloth, should be placed, and Varuṇa should be located on it.—21-22.

The earth of the elephant ward, stable, chariot-house, ant-hill, tank, cattle-shed should be mixed with water, along with the different herbs and Ganges water, and the devotee should bathe in it, after reciting the following mantras: 'All the rivers, seas, tanks and rivulets, come to wipe out the sins of the devotee.'—23-25.

O, sages! the Deities should be, similarly, invoked, and afterwards Homa offerings of clarified butter, barley, uncooked rice, and sesamum should be made to the fire.—26.

The wood of Arka (Calotropis-gigantea), Palâśa (Buteafrondosa), Khadira (Catechu), Apâmârga (Achyranthes-spera), Aśwatha (the holy fig tree), Uḍambara (the fig tree), Śamî (Prosopis spicigera), Kusa and Durva grasses are to be used for lighting the sacrifical fire. The Homa offerings, consisting of honey, ghee and curds of milk, should be made either 101 times or only 28 times to each planet.

The sacrificial twigs (of the plants named above), in all homas, should each measure a span in length (prâdeśa), and should not contain roots, branches and leaves. Such a kind of fuel should be used by the wise in all sacrificial offerings.—29.

Note.—Prâdeśamâtra. A span measured from the tip of the thumb to that of the forefinger.

Particular kind of sacrifiicial fuel should be used for the particular Deity (named above), and offerings should be made, after uttering the particular mantras in low voice, with the name of the Deity for whom it is intended.—30.

The sacrificial twigs should be soaked in clarified butter and then thrown into the fire. Afterwards, the eatables, like *charu*, etc., should also be put into the fire. Ten offerings should be made at first to one's own particular mantra. The completion of the sacrifice should be performed by the vyâhṛiti mantras.—31.

The learned Brâhmaṇas should be placed, either facing the North or the East, and the cooked rice, *charu* (pudding), should be placed in front of each Devatâ, with recitation of the proper mantras.—32.

After the Homa of cooked rice *(charu)*, the remaining offerings should be made with the twigs (samidhs), in honor of the planets, *viz.*, offering (1) to the Sun should be made after reciting 'Âkrisṇai,' etc., (2) to the Moon after reciting 'Âpyâsva,' (3) to the Mars after reciting 'Agnirmûrdhâdivaḥ,' (4) to the Mercury after reciting 'Agnevivasvadusase,' (5) to the Jupiter after reciting 'Bṛihaspate paridîyârathena', (6) to the Venus after reciting 'Śukran te anyat,' (7) to the Saturn after reciting 'Śannodevîrabhiṣṭa,' (8) to the Râhu after reciting 'Kayânaśchitrâbhuvat', (9) to the Ketu after reciting 'Ketunkriṇvan,' (10) to Rudra after reciting 'Âvorâjâ,' (11) to Umâ after reciting 'Âpohiṣṭâ, (12) to Kârtika after reciting 'Syonâprithvi,' (13) to Viṣṇu after reciting 'Idam Viṣṇu,' (14) to Brahmâ after reciting 'Tamîśana,' (15) Indra should be invoked by reciting 'Indramiddevatâya,' (16) to Yama by reciting 'Ayañgau,' (17) to Kâla by reciting 'Brahmajajñânam,' offering should be made (18) to Chitragupta after reciting 'Ajñâtame,' (19) to Fire after reciting 'Agnimdûtamvriṇimahe.' 'Uduttamaṃ Varuṇam' is the mantra for (20) Varuṇa, 'Prithivyantarikṣaṃ' for (21) the Earth, 'Sahasraśîrsâpuruṣâ' for (22) Vîṣnu. 'Indrâyendomarutvata' for (23) Indra, 'Uttânaparṇe subhage' for (24) the Goddess (Indrâṇi), 'Prajâpati' for (25) Prajâpati, 'Namostu Sarpebhyaḥ' for (26) Serpents, 'Eṣabrahmâyaṛitvigbhyaḥ' for (27) Brahmâ, 'Anûnam' for (28) Vinâyaka (Gaṇeśa), 'Jâtavedasesunavâma' for (29) Durgâ, 'Âditpratnasyaretasa' for (30) the Âkaśa, 'Krâṇâśiśur mahînâñcha' for (31) the Vâyu, 'Eṣouṣâ apurvyâ' for (32) the Twin Aśvinîkumâras. Murdhânamdivaḥ is the mantra for offering the last libation, called the Pûrṇâhuti, to complete the sacrifice.—33-48.

Afterwards, the devotee, facing the east or the north, should get himself sprinkled with the water of the pitcher, by the prescribed mantras accompanied with music, blowing of conch and songs.—49.

Four Brâhmaṇas, free from natural deformity and wearing garlands and golden ornaments, should bathe the devotee.—50.

At that time they should utter the following mantras: "Brahmâ, Viṣṇu, Maheśa, all the three Gods may sprinkle you with the holy waters, and may Vâsudeva, Jaggannâtha, Sankarṣana, Pradyumna and Aniruddha lead you to victory.—51.

"Indra, Agni, Yama, Nirṛiti, Varuṇa, Vâyu, Kuvera. Śiva, Brahmâ, Seṣanâga and Dikpâlas may protect you.—52.

"Kîrti, Lakṣmî. Dhṛiti, Medhâ, Puṣṭi, Śraddhâ, Kriyâ, Mati, Buddhî, Lajjâ, Vapu, Śânti, Tuṣṭi, Kânti, who are called the Mothers, and are Dharmapatnîs may come and sprinkle you with holy waters.—53.

Note.—Kîrti, Renown; Lakṣmî, wealth, Goddess of wealth; Dhṛiti, Firmness, fortitude, satisfaction, joy; Medhâ, Power, Intellect; Lajjâ, Bashfulness, modesty, sereneness; Puṣṭi, nourishment; Sraddhâ, Devotion; Kriyâ Accomplishment; Mati, Sense; Buddhi, Talent; Vapu, Body; Śanti, Peace; Tuṣṭi, Contentment; Kanti, Lustre.

The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Râhu and the Ketu may also sprinkle you with holy waters, after being satisfied.—54.

The Devas, the Dânavas, the Gandharvas, the Yakṣas, the Râkṣasas, the Serpents, the Seers and Sages, the Cows, the Divine Mothers, the trees, the nymphs, the Nâgas, the Daityas, the weapons, the arms, the kings, the king's vehicles, the herbs, the gems, the various parts of Time, the rivers, the oceans, the mountains, the sacred places, the clouds and the rivulets, may also sprinkle you with holy waters, for the fulfilment of all your desires."—55-57.

Afterwards, the devotee should get himself sprinkled by the Brâhmaṇas, with the water mixed with different herbs and incense and then put on white clothes, and white sandal paste.—58.

Then the devotee should fasten his garments with those of his wife and worship the priests with devotion, and offer them appropriate fees, with full faith.—59.

A milch cow should be given away in the name of the Sun, a conch in the name of the Moon, a red ox in the name of the Mars, gold in the name of the Mercury, a pair of yellow garments in the name of the Jupiter, a white horse in the name of the Venus, a black cow in the name of the Saturn, iron in the name of the Râhu, goat in the name of the Ketu. The fee in each case must be a piece of gold, called suvarṇa (a golden coin), or cows adorned with gold, in the case of every one of these planets, or a suvarṇa coin in the case of each planet. If he cannot do that, then, he may give whatever may appeal to the fancy of the preceptor (guru). Everything should be given away, after reciting the prescribed mantras with fees, as noted below.—60-63.

"O Cow! Thou art worshipped by all the Devas, Thou art Rohinî, Thou art the sacred pilgrimage, containing all the Devas, let there be śânti to me. O Conch! thou art sacred amongst all, thou art auspicious amongst all auspicious things; thou art held by the Lord Viṣṇu, therefore let there be śânti to me. O, Ox! thou art the symbol of justice, source of the world's happiness, the conveyance of the Lord Śiva possessing eight forms, therefore grant me śânti. O Gold! thou art the womb of the Golden Child (born of the golden egg of the Lord), and art

also the seed of the Sun and the giver of everlasting rewards of good deeds, therefore grant me śânti. Since yellow raimants are beloved to Thee, O Vâsudeva (Kṛiṣṇa), hence, be pleased with me by their gifts, O Viṣṇu, and grant me śânti.

"O Viṣṇu, Thou, in the form of the horse, rose out of the ocean of nectar, and Thou art the eternal carrier of the Sun and the Moon, therefore, grant me śânti. Cow! Thou art the symbol of the Earth and Thou art the beloved of Keśava, destroyer of all sins, so grant me śânti. O Iron! since all difficult works are under thy control, thou helpest in the forging of the plough and arms, &c., therefore grant me śânti. O Gold, thou art an ingredient of all sacrifices, thou art the eternal vehicle of the sun, therefore grant me śânti. O Cow! Fourteen regions are present in thy body, therefore give me wealth in this world, as well as happiness in the next. As the bed of Viṣṇu is never devoid of Lakṣmî, therefore, my bed may never remain unoccupied by my wife, by the virtue of my giving away this bed in charity. As there is always the presence of the Devas in all gems, so may the Devas grant me all jewels, by virtue of my giving away precious stones in charity. All the forms of charity do not come up to even $\frac{1}{16}$th of the gift of land, therefore, let there be śânti to me by virtue of gift of this land"—64-76.

With devotion, devoid of miserliness, worship should be performed with jewels, gold, cloth, incense, flowers, and sandal.—77.

One who worships the planets in this way, attains all his wishes and goes to heaven after death.—78.

The particular unlucky planet should be worshipped with great care, according to the prescribed full rites. Other planets should, then, be worshipped with abridged rites. This is for a man of limited means; otherwise all planets should be worshipped with full rites.—79.

The planets, cows, King and Brâhmaṇas, especially, are worthy of being worshipped. Those, who worship them, are nourished by them, and those, who insult them, are destroyed.—80.

As the armour shields the warrior from the blows of arrows, similarly, the propitiation ceremony (śânti) protects them from the effects of the bad destiny.—81.

The person desirous of acquiring prosperity should not perform any sacrifice without giving away the fees (Dakṣiṇâ), since by the giving of handsome fees, even the Deva is propitiated.—82.

I. The ten thousand Homas.

Homa sacrifice with ten thousand offerings is prescribed, in the

ceremony of the propitiation of the Nine Planets. The same number of Homa offerings should be made in connection with the nuptial, festive, yajña ceremonies as well as with the ceremonies of the installation of sacred images.—83.

O Sage! the ways of performing the sacrifice of ten thousand offerings to ward off obstacles, &c., caused by one's past karmas, as well as the dangers arising from evil spirits, have been described. Now I shall explain to you the ways of performing the Homa sacrifice of a hundred thousands of offerings.—84.

II. The hundred thousand Homas.

The learned have said that a sacrifice of a lac of offerings should be peformed for the fulfilment of all desires. It is very pleasing to the Pitṛis, and is the giver of prosperity and emancipation.—85.

The devotee should get the blessings invoked by Brâhmaṇas, after selecting an auspicious day, according to the benign influences of planets and stars, and then make a pandal to the north-east of the house, or a square pandal, measuring 10 or 8 hands, should be made to the north-east of a temple of Śiva.—86-87.

The altar should have a slant towards north-east, and it should be made with great care. The same north-east corner of the pandal, should be selected for the purpose of digging the fire pit. This pit should be a square, beautiful and according to rules. The pit should have girdles round it and of the form of the mouth of a yoni.—88-89.

The girdle should be 4 fingers in breadth and of the same height, slanting from east to north. It should be even in other directions.—90.

The sacrifice for the propitiation of the nine planets has been laid down for the peace of all. It is dangerous to make the sacrificial pond of more or less dimensions than prescribed. Therefore, it should be made carefully, as described above.—91.

Brahmâ has said that the sacrificial pit in the ceremony of a hundred thousands of Homa, should be ten times the demensions given above. The dakṣinâ to the priests should be ten times that given in the ordinary ten thousand homas.—92.

To perform the sacrifice of a lac of offerings, a sacrificial pond of 4 hands in length and 2 in breadth should be made. Its mouth should be made of the shape of a conical-triangle. Three girdles should also be made to surround the pit.—93.

To the north-east of the pandal, after leaving a space of three vitastas, the sacrificial pond should be dug. On the land selected for it, a square altar slanting north-east should be erected.—94.

Viśvakarmâ has said that the buttress of the altar should be 1¼ vitasti, that is, half of the above measurement, and should have three girdles. The Deities should be located on this buttress.—95.

The first girdles should be 2 fingers high and the remaining two should be only one finger high.—96.

The breadth of all the three girdles should be three fingers, and the wall round the altar should be ten fingers high. The Devas should be invoked on it, with flowers and uncooked rice.—97.

O Sage! the presiding (Adhi-devatâs) and the minor (Pratyadhi devatâs) Deities should all face the east, and not the north or the west.—98.

Persons, desirous of acquiring wealth, should worship Garuḍa also. in addition, by reciting the following mantra :—'the chanting of the Sâmaveda, is Thy body; Thou art the vehicle of Viṣṇu and the destroyer of poison and sins, therefore grant me śânti.'—99.

In the former manner, the pitcher of water should be placed, and then the homa should be performed. The sacrifice of a lac of offerings being finished, if there remain some more sacrificial fuels, then these should be thrown into the fire, with the pouring of *ghee* on the pitcher, in the form of a continuous stream as a Vasudhârâ.—100.

The sacrificial ladle should be made of the fig tree. It should be of fresh, sappy wood, and straight, and free from rot. It should be one hand in length. This ladle should be placed on two supports, and clarified butter should be poured through it in a continuous stream into the fire.—101.

The hymns of the Âgneya-sûkta, Vaiṣṇava-sûkta, Raudra-sûkta, Chandra-sûkta, Mahâvaisvânara sûkta, Sâma and Jyeṣtha Sâma should be recited, whilst so pouring.—102.

The bathing of the devotee with the holy waters and the Svastivâchana should be done as before, and the devotee should also give Dakṣiṇâ separately, as before.—103.

The Dakṣiṇâ to the sacrificial priests should be given free from anger and bias, and with a calm mind. There should be four Brâhmaṇas, well-versed in the Vedas, to officiate on the occasion of the sacrifice of the Nine Planets, or only two such Brâhmaṇas, of peaceful disposition and versed in the Vedas, should be made officiating priests. This is in case of

the sacrifice of ten thousand Homa offerings. The number of Brâhmaṇas need not be greater than those mentioned above.—104-105.

In the sacrifice of a lac of offerings, there may be eight or ten priests, or even four, according to one's means.—106.

The sacrificial material should be ten times more for the sacrifice of a lac of offerings, than what it is in the sacrifice in connection with the worship of Nine Planets. Eatables, ornaments, bedsteads, necklaces, sacred threads, rings, etc., should be given away, according to the means of the devotee.—107-108.

Dakṣiṇâ should be given according to the means of the devotee. It should not be reduced through miserliness. If he does not give any dakṣiṇâ, through avarice or delusion, his family becomes extinct.—109.

The devotee, anxious for prosperity, should give away also grain in charity, according to his means, because the ceremony without the gift of grain brings famine on the sacrificer and his country.—110.

There is no greater enemy of mankind than an ill-conducted sacrifice; for the priests, if not versed in the rituals, are destroyed, and the devotee is destroyed by not giving Dakṣiṇâ, and the country is destroyed where food grain is not given in charity.—111.

A man in narrow circumstances should never perform a sacrifice of a lac of offerings, for the spending of even a small fortune in that case leads to disease and distress.—112.

The sacrificer, with devotion, according to prescribed rites, should engage even one, two, or three Brâhmaṇas, and the man in straitened circumstances may employ only one Brâhmaṇa, well versed in the Vedas whom he should properly honor and give full Dakṣiṇâ.—113.

The sacrifice of a lac of offerings should be performed only by that man who possesses a large fortune; for the man performing such a sacrifice accurately, according to the prescribed rites, attains all his desires.—114.

The man who does so, is venerated by Vasu, Âditya, Marutgaṇa, in the realm of Śiva, and attains emancipation after 800 kalpas.—115.

The man who performs this sacrifice of a lac of homas, with any object in view, attains his desire and goes to heaven, where he gets bliss. —116.

The man desirous of sons, obtains sons, one desirous of riches, gets riches, the devotee, eager for a wife, gets a beautiful wife, and if a maiden performs this sacrifice, she gets a good husband by virtue of it.—117.

Further more, by the virtue of this sacrifice, a dethroned sovereign gets back his realm, the man hankering after prosperity gets prosperity, in fact, the devotee, desirous of anything, gets that thing. But the one, who performs it without any object in view, attains the Supreme Brahmaṇ.—118.

III. The 10 millions Homas.

Lord Brahmâ has described the sacrifice of ten millions of homas, a hundred times more efficacious than the sacrifice of a lac of offerings. The money given away in Dakṣiṇâ, and the effect and the result are a hundred times more than the last.—119.

In performing this bigger sacrifice, invocation and dismissal of Devas should be done as before. The same mantras are to be used in ablutions, offering libations and giving charity. I shall now describe the special mode of preparing sacrificial pond, altar and pandal; pay attention to my words.—120.

In the sacrifice of a crore of offerings, the receptacle should measure four hands and should be made of a conical shape, on a square base, and surrounded by three girdles; while the pond should have two openings. —121.

A wise man should make the first girdle two fingers high, the second three fingers, and the height as well as the thickness of the third one, should be four fingers. The thickness of the first and the second girdles should also be two fingers.—122-123.

The receptacle should be one vitasti (half a cubit, or 12 fingers) in extent, but the height should be of 6 or 7 fingers. It should be raised in the centre as the back of a tortoise, and one finger high on the sides.—124.

It should resemble the lips of an elephant in extent and in having a hole. Such will be the receptacle as regards all kinds of sacrificial ponds. —125.

Over the girdles everywhere, an altar of 4 vitasti in measurement (*i.e.*, 2 cubits or 1 yard) and of the shape of a peepal leaf, should be made. This is in the case of the sacrifice of a crore of offerings.—126.

In this form of sacrifice the altar should be made square, measuring four vitasti and having three girdles. Their height and extent should be as indicated before.—127.

The pandal should be made of sixteen cubits in extent and should

have 4 doorways. On the eastern gate, a Brâhmaṇa, proficient in the Ṛigveda, should be located.—128.

A Brâhmaṇa, versed in the Yajurveda, should be located in the south, one versed in the Sâmaveda in the west, one knowing the Atharva Veda in the north.—129.

Eight more Brâhmaṇas, well up in the Vedas and Vedângas, should be made to officiate as Homa-offering priests. These twelve Brâhmaṇas should be sincerely honoured with cloths, sandal, garlands, and ornaments, as before.—130.

In the east, hymns from the Râtri-sûkta, Raudra and Pavamâna, and Sumaṅgala mantras, for the peace of the universe, should be chanted by the Brâhmaṇa versed in the Ṛigveda and facing north.—131.

The Yajurvedî Brâhmaṇa, seated in the south, should recite the mantras relating to Śanti, God Indra, Saumya, Kuṣmânda, &c.—132.

The Sâmavedi Brâhmaṇa, sitting in the west, should sing the hymns of Śuparṇa Vairâja, Âgneya, Rudrasaṃhitâ, Jyeṣthasâma, and peace chant. —133.

The Atharvavedî Brâhmaṇa, seated in the north, should read the following mantras :—Śânti Sûkta, Saura, Śâkunaka, Pauśṭika, Mahârâjya. —134.

Five or seven Brâhmaṇas should perform the *homa* sacrifice as before, (the remaining Homakas helping them). The mantras relating to bath and the gift are the same as before.—135.

The Vasudhârâ or the way of letting the stream of clarified butter fall in the fire from a vase is the only peculiar rite of the sacrifice of a lac of offerings (as mentioned before. That should be done here also). One who performs this sacrifice of a crore of offerings, according to the prescribed rites, attains all his wishes and obtains the rank of Viṣṇu—136.

He who reads or hears this description of these three sacrifices of the Grahas (Planets), becomes purified of all sins and attains the rank of Indra. —137.

The benefits of this sacrifice are similar to those derived by the performance of 18,000 Aśvamedha sacrifices.—138.

Śiva has said that the sin of killing a crore of Brâhmaṇas and of making 10 crores of abortions, is washed off by the performance of this sacrifice.—139.

Magic and Sorcery.

The sacrifice relating to the worship of the nine planets should be performed before the performance of the rites of Abhichâra (sorcery), Uchchâtana and Vaśya Karma, &c.—140.

[*Note.* Uchchâtana=A magical incantation that causes a man to go away out of disgust. Vaśya Karma=A magical spell that fascinates and subdues a foe.]

Otherwise, no rite has the desired effect; so this sacrifice of ten thousand offerings to the planets should necessarily be performed as a preliminary.—141.

In the sacrifice connected with Vaśîkaraṇa and Uchchâtana, the sacrificial pond should be made of the measure of a handful (ell); it should be surrounded with three girdles, be circular in shape, and have one mouth, and the offering of the wood of Butea frondosa, sprinkled with honey, camphor, gôrôchana and agara, dissolved in water, mixed with saffron, should be made.—142-143.

An offering of woodapple (Bael) and lotuses, mixed with honey and clarified butter, should be made. Brahmâ has said that ten thousand offerings should be made in such sacrifices.—144.

In a sacrifice for Vaśîkaraṇa, the offerings of woodapple (Bael) and lotuses should be made, and the Śumitriyâna Apa oṣadha mantra should be recited in offering Homa.—145.

No sprinkling with holy waters or location of a pitcher of water should be made in these forms of sacrifices. A householder should bathe in the water mixed with herbs, dress in white, put on white flowers, worship the Brâhmaṇas with gold threads. They should also be given fine costumes and Dakṣiṇâ of gold. A white cow should also be given.—146-147.

This sacrifice subdues the worst of enemies, endears those who have no love, and dispels ills.—148.

The sacrificial pond for the performance of the sacrifice intended for Abhichâra and Vidveṣaṇa, should be traingular in shape, measuring one hand, surrounded by two girdles, and having openings towards the vertices.—149.

[*Note.*—Vidveṣaṇa=A spell that causes friction.]

Then the Brâhmaṇas wearing red garland, red sandal, red sacred thread, red turban, and red raiments, should perform the sacrifice.—150.

With three vessels containing the blood of the young crows before them, bones of the hawks in their left hand and sacrificial fuel in the other, and their hair loose, the Brâhmaṇas should perform the sacrifice,

all the while thinking ill of the enemies at the time of making these offerings.—151.

With the śyenamantra, 'durmitriyâstasmai santu huṃ phaṭa,' the razor should be sanctified; with this the image of the enemy should be cut piecemeal and offered to the fire.—152-153.

Having performed the sacrifice of the Grahas, the proper Avichâra sacrifice should be performed. Such is the rule for "Vidveṣaṇa" sacrifice as well.—154.

Such deeds only bear fruit in the present life and do not beget good results in the next, so a man, desirous of ultimate good, should not indulge in such deeds.—155.

One who performs the worship of the stars, along with the prescribed sacrifices, without any object in view, goes to the clime of Viṣṇu, whence he never returns to this world.—156.

One who hears or relates this to others, never suffers from any pain, owing to the evil influence of the planets or to the destruction of friends.—157.

The children of the house in which these sacrifices are written down, never suffer from any ill, mental or physical, or any other calamity.—158.

The sages are of opinion that this sacrifice of a crore of offerings begets fruits of many a sacrifice and dispels all ills; it is the giver of worldly prosperity and final emancipation. The sacrifice of a lac of offerings gives the benefit of the aśvamedha sacrifice. The sacrifice performed in course of a twelve days and the sacrifice connected with the worship of stars, give equal benefits.—159-160.

Thus I have told the mode of the sacrifices of the Nine Grahas and the Abhiṣeka in divine sacrifices (the sprinkling of the devotee with the holy waters.) These are to be done to dispel all ills and hindrances to ceremonies of rejoicings. These purge all sins. One who reads or listens to it subdues all his foes and gets longevity and health.—161.

Here ends the ninety-third chapter describing the mode of Navagraha homa śânti.

CHAPTER XCIV.

Śiva said :—The image of the God Sun who causes the lotus to bud should be made as seated on a lotus (Padmâsana), with color like that of a lotus, with two hands, with a lotus in one hand and the other hand raised

in the posture of giving blessings, and having seven horses in His chariot, drawn by seven reins.—1.

Note.— Padmâsana=A lotus-seat. An epithet of Sun. A particular posture in religious meditation. (See Sacred Books of the Hindus, Vol. XV.—The Yoga Sâstra.)

The image of the Moon, the giver of boons, should be made in white color, dressed in white robes, seated on a white chariot, having a white horse for His conveyance, having two hands, one holding a club and the other raised, in the posture of giving blessings.—2.

The image of the Mars should be made, having white hair, four hands, armed with a spear, a lance and club, with the fourth hand raised in the posture of giving blessings, wearing red robes and garland.—3.

The image of the Mercury should be made yellow, dressed in yellow robes and wearing a yellow garland, with four hands armed with a sword, shield and club, and the fourth hand raised in the posture of giving blessings, and having a lion for his conveyance.—4.

The Venus and the Jupiter should be made in white and yellow respectively. They should have four hands, holding staff, rosary, and kamaṇḍalu, and the fourth hand raised in the posture of giving blessings.—5.

The Saturn should be of the colour and the lustre of an emerald, having a vulture for His conveyance and four hands armed with a lance, bow and arrow, and the fourth hand raised in the posture of giving blessings.—6.

The image of Râhu should be made, having a terrible mouth or appearance, seated on a blue-colored lion, having four hands, armed with a sword, a leather shield, a spear, and the fourth hand raised in the posture of giving blessings. The image of Kêtu should be made of smoky color, with a vulture for His conveyance and having two hands—one hand holding a mace and the other raised in the posture of giving blessings, and having a distorted face.—7-8.

All the planets should be made with a crown on their head, and the images should be two fingers high (or, of the height of one's own finger). The mantras relating to the planets should be recited on the rosary 108 times each. (It may also mean that the size of the planets should be 108 fingers or digits in height. If the aṅguli be one inch in length, the images will be nine feet high; if the measure of the aṅguli be ¾th of an inch, then the height will be 6¾ feet. The sense is obscure).—9.

Here ends the ninety-fourth chapter describing the iconography of the Planets.

CHAPTER XCV.

Nârada said :—O Lord, presiding over the Past and the Future! pray tell me about some other ordinance that may be the giver of happiness and emancipation.—1.

Hearing the above words of the sage, Lord Śiva, the knower of all things, understood the inclination of Nârada, and said : "Nârada! this sacred bull, who is my principal attendant and who has become unified with me on account of his asceticism and knowledge of the Śruti and the Purâṇas, will explain to you the rituals connected with my ordinance (Mâheśvara Dharma)."—2-3.

Lord Matsya said :—Having said so, that Lord of the God of gods, vanished then and there. Nârada also, being anxious to hear, asked Nandikeśvara thus :—O Nandikeśvara, thou hast been ordered by Śiva, therefore, tell me the Mâheśvara vrata.—4.

Nandikeśvara said :—Hear with attention, O Brâhmaṇa! I shall tell you the Mâheśvara vrata. It is well-known in all the three worlds by the name of Śiva Chaturdaśi.—5.

In the month of Mârgaśirâ, on the thirteenth day of the bright fortnight, the devotee should take his meals once and pray to Śiva with this Saṅkalpa mantra, "O Lord of all the Deities! I take refuge in Thee. To-morrow, the Chaturdaśi day, I shall observe a complete fast, without eating anything, and worship Śiva. I shall also give away a bull, made of gold, and then take my meals the next day."—6-7.

Having made this Saṅkalpa, the devotee should go to bed and then rise early on the next morning and worship Śiva along with His Consort (Umâ), with white lotus flowers, sandal, etc.—8.

(1) The feet should be worshipped, after reciting शिवाय नमः 'Śivâya namaḥ.' (2) the head, after reciting सर्वात्मने नमः 'Sarvâtmane namaḥ. (3) the eyes, after reciting त्रिनेत्राय नमः : 'Trinetrâya namaḥ.' (4) the forehead, after reciting हरये नमः : 'Haraye namaḥ.' (5) the mouth, after reciting इन्दुमुखाय नमः: 'Indumukhâya namaḥ.' (6) the throat after reciting श्रीकण्ठाय नमः: 'Śrîkaṇṭhâya namaḥ.' (7) the ears, after reciting सद्योजाताय नमः: 'Sadyojâtâya namaḥ.' (8) the arms, after reciting वामदेवाय नमः: 'Vâmadevâya namaḥ.' (9) the heart, after reciting अघोरहृदयाय नमः: 'Aghorahṛidayâya namaḥ.' (10) the breasts, after reciting तत्पुरुषाय नमः: 'Tatpurushâya namaḥ.' (11) the stomach, after reciting ईशानाय नमः 'Iśânâya namaḥ.' (12) the ribs, after reciting अनन्तधर्माय नमः: 'Anantadharmâya namaḥ.' (13) the waist, after reciting ज्ञानभूताय नमः: 'Jñânabhutâya namaḥ.' (14) the thighs, after reciting अनन्तवैराग्यसिंहाय नमः: 'Ananta Vairâgyasiṇhâya namaḥ.' (15) the knees should be worshipped, after reciting अनन्तैश्वर्यनाथाय नमः: 'Anantaiśvaryanâthâya namaḥ.' (16) the legs, after reciting प्रधानाय नमः: 'Pradhânâya namaḥ.' (17) the ankles, after reciting व्योमात्मने नमः: 'Vyomâtmane namaḥ. (18) the hair, after reciting व्योमकेशात्मरूपाय नमः: 'Vyomakeśâtmarûpâya namaḥ.' (19) the back, after reciting पुष्ट्यै नमः 'Pushṭyai namaḥ.' (20) तुष्ट्यै नमः: 'Tushṭyayi namaḥ.'—9-18.

Then the devotee should give to the Brâhmaṇas: a golden bull, along with a pitcher, full of water, white garments, Pañcharatna, various kinds of eatables.—14.

Really good Brâhmaṇas should be invited and well-fed, after which curd mixed with clarified butter, saved from the sacrificial offerings, should be taken by the devotee, who should sleep on the ground, with his head towards the north. On the full moon-day, he should feed the Brâhmaṇas and then take his own meals in silence. Similarly, he should do on the fourteenth day of the dark fortnight.—15-16.

The worship should be performed in the same way all the fourteenth days of each fortnight of every month. Now the especial mantras to be recited in each month will be explained.—17.

Commencing with the month of Mârgaśira, the mantras hereafter mentioned should be pronounced one by one:—(1) Sankarâya namaḥ, (2) Karavîrakâya namaḥ, (3) Tryamvakâya namaḥ, (4) Maheśvarâya namaḥ, (5) Mahâdevâya namaḥ, (6) Sthâṇave namaḥ, (7) Paśupataye namaḥ, (8) Nâthâya namaḥ, (9) Sambhave namaḥ, (10) Namaste Paramânanda, (11) Nâmaḥ Somârdhadhâriṇe, (12) Bhîmâya namaḥ. I am at Thy Mercy. These names should be recited one by one, each month, from Mârgaśira. The devotee should offer as Prâsana: (1) cow's urine, (2) cow-dung, (3) milk, (4) curds, (5) clarified butter, (6) water mixed with kuśa-grass, (7) pañchagavya, (8) woodapple (bael), (9) camphor, (10) agaru, (11) barley, (12) black-sesamum, on the Chaturdaśi of each month.—18-22.

Note.—The mantras to be recited in twelve months, beginning with Agrahâyaṇa, are given below:—

(1) शंकराय नमस्तेऽस्तु त्वाम् अहं शरणं गतः "Salutation to Śaṃkara. I take refuge in Thee." This should be pronounced in the month of Mârgaśira.

(2) करवीरकाय नमस्तेऽस्तु त्वाम् अहं शरणं गतः "Salutation to Karavîraka. I take refuge in Thee." This should be pronounced in the month of Pauṣa.

(3) त्र्यम्बकाय नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Tryambaka; in Mâgha."

(4) महेश्वराय नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Maheśvara; in Phâlguna."

(5) महादेवाय नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Mahâdeva; in Chaitra."

(6) स्थाणवे नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Sthâṇu; in Vaiśâkha."

(7) पशुपतये नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Paśupati; in Jyaiṣṭha."

(8) नाथाय नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Nâtha; in Âṣâḍa."

(9) शंभवे नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Śaṃbhu; in Śrâvaṇa."

(10) परमानन्दाय त्वाम् अहं शरणं गतः "To Paramânanda; in Bhâdra."

(11) सोमार्धधारिणेनमस्तेऽस्तु शरणं गतः "To Somârdhadhârin; in Âsvina."

(12) भीमाय नमस्तेऽस्तु त्वाम् अहं शरणं गतः "To Bhîma; in Kârtika."

The worship of Śiva should be conducted from the month of Mârgaśira onward, by offering the following flowers, turn by turn, *viz.*:—(1)

Mandâra, (2) jasmine, (3) Dhatûra, (4) Sambhâlû (Sindulvara), (5) Aśoka, (6) Mallikâ, (7) Pâtala, (8) Arka flower, (9) Kadamba, (10) lotus (Śatapatrî), (11) Kamalinî (Utpala).—23-24.

Again, when the month of Kârtika arrives, the Brâhmaṇas should be fed with various kinds of eatables and offered garments, ornaments and garlands.—(25).

Afterwards, the devotee should let loose a black bull, in conjunction with the Vedic rites. A golden image of Śiva and Pârvatî should be made and given away to a Brâhmaṇa, along with a bull and a cow. A bedstead, with the following things, should also be given away: Eight white pearls, sheets, pillows, and a vase, full of water.—26-27.

The images of Śiva and Pârvatî should be placed in a copper vessel, full of rice, and then located on top of the pitcher of water, after which they should be given away to a Brâhmaṇa versed in the Vedas, observing ordinances and having a calm disposition.—28.

It is best to give it to one acquainted with Sâmaveda: it should never and on no account be given to a hypocrite. Only one versed in the Vedas, knowing the Vedic principles, is fit to receive such an offering.—29.

A Brâhmaṇa, free from deformity and of simple habits, should be worshipped, along with his wife, with garments, garlands and ornaments. These things might be given to the preceptor (Guru), if there be one; otherwise, to a really good Brâhmaṇa, free from all feeling of miserliness; for such a feeling leads one to the lower region.—30-31.

One who observes the Śiva Chaturdaśî ordinance, according to these rites, gets the benefit of a thousand Aśvamedha sacrifices.—32.

And the sins of killing a Brâhmaṇa and also against the parents, committed in this or in the previous life, are destroyed in a moment.—33.

The devotee gets long life, health, domestic prosperity, and promotion in his husbandry. He then eventually goes near the Lord of four hands, whose chief attendant he becomes; and then after, passing crores of kalpas in the heaven, he becomes unified with Śiva.—34.

Even the sage Bṛihaspati, the Devas, like the mighty Indra, and Brahmâ, cannot adequately describe the glories of this ordinance. Even I cannot do so with a crore of tongues.—35.

One who reads, hears or thinks about this ordinance becomes liberated from all his sins. The Divine Consorts also venerate it; therefore, a devotee should always observe it, free from all feelings of despise.—36.

The woman who observes this ordinance with the permission of her husband, son or the preceptor also attains bliss by the glory of Śiva.—37.

Here ends the ninety-fifth chapter describing the Śiva Chaturdaśî Vrata.

CHAPTER XCVI.

Nandikeśvara said :—O Nârada ! also hear the benefits that accrue to the devotee in his next life, by his relinquishing the fruits of this ordinance.—1.

O Sage ! the ordinance (vrata) should be commenced on any one of the following days, in the month of Mârgaśir : the third, the twelfth, the eight or the fourteenth day of the bright fortnight, after invoking the Brâhmaṇas.—2.

O Nârada ! In other auspicious months also, the devotee should, to the best of his ability, feed the Brâhmaṇas with rice cooked in milk and mixed with sugar, and then satisfy them with Dakṣiṇâ.—3.

The prohibited grains of eighteen kinds and fruits and roots should be avoided for a period of one year ; but there is no harm in taking anything in the form of a medicine. A golden image of Śiva and a bull should be made. The image of Dharmarâja should be made similarly.—4.

The following sixteen kinds of fruits should be made in gold, according to the means of the devotee, *viz* :—pumpkins, citrons, egg-plants, bread-fruits, mangoes, hog-plums, woodapples, Indra grains, cucumbers, cocoanuts, the holy figs, the jujubes, the lemons, the plantains, saffron, and pomegranates.—5-6.

The following should be made of silver, according to the means of the devotee, *viz* :—Muti (a kind of root vegetable), Emblica officinalis rose apple, tamarind, Karaundâ, Kaṇkolaberry, cardamom, cotton, bamboo, Kutaja, Śamî, Uḍumbara, cocoanut, grapes, two kinds of egg-plants.—7-8.

The fruits of the following should be made of copper, according to the means of the devotee :—Palms, Agasti grandiflora, Kâyaphala, Gâmbhârî, esculent root, the red esculent root, a bulbous root, svarṇakhhirî, cucumber, chitravalti, Śâlmali, mango, liquorice, kidney-bean, fig tree, patola (a species of cucumber).—9-11.

Two pitchers of water, covered with cloth, should be placed on grain, and a bed should also be arranged and covered with cloth.—12.

On some sacred day, the devotee should give away all these things as well as three food plates, the images of Dharmarâja, Śiva, with that of the sacred bull and a cow, to a peaceful Brâhmaṇa couple who may have a big family, having first worshipped them.—13.

"As the numberless Devas dwell in all kinds of fruits, so let my devotion be to Śiva, as a consequence of my performing this vrata of relinquishing the fruits of my actions."—14.

"Siva and Dharmarâja are known to be the great Givers of boons; let Them therefore confer boons on me for giving away these likenesses, together with these appropriate fruits in charity."—15.

"As in the devotees of Śiva are always (to be found) endless fruits, so let me also have fruits endless, in life after life."—16.

"I do not make any (invidious) distinction between Śiva, Viṣṇu, Sun, Brahmâ; let the Lord Śiva, the soul of the universe, bless me with eternal happiness."—17.

The articles (to be given away) should be given to the Brâhmaṇa, having first decorated him. The devotee may also give a bedding, with all its requisites, if he had the means to do so, otherwise he may only give away the fruits mentioned before. The golden images of Śiva and Dharmarâja being given to the Brâhmaṇa, with the pitchers of water, he should feed himself on food devoid of oil, by observing the vow of silence, and should also feed the Brâhmaṇas, according to his means.—20.

This is the way of a devotee of Viṣṇu, Sun or a Yogî or a Bhagwat to relinquish the fruits of their actions, as laid down by the Brâhmaṇas versed in the Vedas.—21.

"O Sage Nârada! this ordinance should be observed, to the best of their ability, by the womenfolk, too. There is no ordinance like this that can give such everlasting boons in this world, as well as in the next. —22.

"O Sage! the devotee remains in the region of Śiva for as many thousand Yugas as there are atoms of gold, silver and copper, in this world, when these latter are ground to a powder.—23.

This ordinance washes off all the lifelong sins of the devotee. He never has the pain of losing his son, and he attains the region inhabited by Gods.—24.

The poor man who hears or reads this, either in some sacred place (place of a God), or in the house of a pious man, goes to the region of Śiva where he gets into the place of Deities and enjoys, after being liberated from all his sins.—25.

Here ends the ninety-sixth chapter describing the Vrata of Relinquishment of all results (of one's actions).

CHAPTER XCVII.

Nârada said:—Nandikeśvara! Pray describe to me the ordinance that may be the giver of peace, health and everlasting benefits to the people.—1.

Nandikeśvara said :—That which is the eternal abode of the soul of the universe, is known as the Sun, the Fire and the Moon, in this world ; by the worship of these a man attains happiness The devotee observing it should always take his meals at night time only on Sundays.—2-3.

In the case of the asterism Hasti falling on Sunday, the devotee should take his meals only once on Saturday, purging his heart of all vanity.—4.

On Sunday night, the devotee, after feeding good Brâhmaṇas, should draw a lotus of twelve petals with red sandal. To the east of it he should place, after salutations, the Sun (Sûrya), to the south-east Divâkara, to the south Vivasvâna, to the south-west Bhaga, to the west Varuṇa, to the north-west Mahendra, to the north Âditya, to the north-east Śânta. In the forepart of the lotus, the horses of the Sun should be inscribed, in the south the Âryamâ Devas, in the west Mârtaṇḍa, and on the northern petal Ravi Bhâskara on the pericarp of the lotus.—5-9.

Afterwards, red flowers, red sandal, sesamum, mixed with water, should be poured on the lotus, and the following mantra should be recited at the time :—10.

"O Divâkara (the giver of day)! You are the soul of time, creation and the Vedas. You have your face turned to each direction. You are of the form of Indra and Agni : therefore shelter me."—11.

"Agnimîle namastubhamiṣetvôrje cha bhâskara." "Agna âyâhi varada na aste jyôtiṣam pate." With this mantra Arghya should be offered, and the Deity dismissed. He should take his meals at night free from oil. When a year has elapsed in this way, he should make a lotus of gold and an image with two hands.—12-13.

He should then give away in charity a milch cow, with her horns covered with gold, the hoofs with silver, along with her calf, and a milking vessel of bell metal, while the lotus and image should be placed in a pot of copper completely full of molasses.—14.

The devotee, after worshipping the Brâhmaṇa with red cloth, sandal, garland, incense, etc., should bestow his gifts, *viz.*—the lotus and the image, etc., on him, he having a large family, and being free from deformity and pride, and able to restrain his passions and the object of charity in many other vratas.—15.

At that time, the devotee should utter the following words :—

"Namô namaḥ pâpavinâśanâya,
"Viśvâtmane saptataraṅgamâya,
"Sâmargyajurdhâmidhe Vidhatre,
"Bhavabdhipataya jagatsavitre."

"O Dispeller of sins, the Soul of the universe, your chariot drawn by seven horses, the vase of Rika, Yaju and Sâma Vedas, the boat of the ocean of universe, I salute Thee oft and often."—16.

One who observes these rituals and keeps up this vrata for a year, is freed from all sins and goes to the solar region fanned by châmara.—17.

On the consumption of his store of piety he becomes the sovereign of the seven Dvîpas, and never gets pain, suffering or disease. He becomes most powerful and virtuous.—18.

O Nârada! the woman who is devoted to her husband, God and preceptor, and observes this ordinance, and eats at night only on Sundays, undoubtedly reaches the solar region, which is honoured by the Devas. —19.

The person who reads or hears, or approves of the reading of this ordinance, also goes to the region of Indra where he is served by the Devas, and remains there for innumerable kalpas.—20.

Here ends the ninety-seventh chapter describing the Sunday ordinance (Vrata.)

CHAPTER XCVIII.

Nandikeśvara said:—Nârada! I shall now describe to you the way how the ordinance of Sankrânti, which in the next world gives everlasting boons of all kinds, is to be brought to a close.—1.

The Sankrânti ordinance should be observed on the day of equinoxes or solstices. The day, prior to Sankrânti, the devotee should have his meals only once; and, on the following day, he should bathe in water mixed with sesamum, after brushing his teeth.—2.

On the day of the Sankrânti, the devotee should draw on the earth a lotus of eight petals with sandal, in the centre of which pericarps should be made, where the presence of the Sun should be invoked.—3.

The Sun should be located in the pericrap, Âditya in the east, and salutations should be made in the south, after reciting 'Ûṣṇârchiṣe namaḥ, Ṛiñgmaṇḍalâya namaḥ' "Savitre namaḥ" in the south-west, "Tapanâya namaḥ" in the west, Bhaga in the north-west should be located and worshipped constantly. Mârtaṇḍa should be located in the north and Viṣṇu in the north-east. These should be adored with incense, flowers, fruits and eatables, on an altar.—4-6.

A golden vessel of clarified butter, with a pitcher of water, should

be given away to the Brâhmaṇa; and the lotus should also be made of gold, according to the means of the devotee, and given away to the Brâhmaṇa. —7.

Afterwards, the Arghya, consisting of water, sandal and flowers, should be placed on the floor as an oblation to the Sun, by reciting the following mantra: "Viśvâya Viśvarûpâya Viśvadhâmne Svayambhube Namânanta namo dhâtre Ṛiksâm Yajuṣâmpati." This ritual should be observed each month, or at the end of the year. All the twelve vratas should be done at the same time.—8-9.

Then libations of rice, cooked in milk and sugar, should be poured into the fire and Brâhmaṇas should be satisfied with eatables. On that occasion, 12 pitchers of water, with a few gems, 12 golden lotus flowers and 12 milch cows of gentle disposition, or only 8, 7 or 4 such cows (in the last case, the cows being dressed and garlanded), according to the means of the devotee, should be given to a poor and deserving Brâhmaṇa, after their horns being covered with gold, their hoofs with silver, along with milking pots of bell metal. In case, the devotee be a very poor man, he may give only one milch cow.—10-11.

Afterwards, an image of earth, along with that of the serpent Śeśa, should be made in gold, silver, copper or even of kneaded flour, according to the means of the devotee, and given away to the Brâhmaṇa, along with a golden image of the Sun. As far as possible, no miserliness should be exercised in this ritual; for the man doing so, in spite of having riches undoubtedly goes to hell.—12.

Nârada! One who observes this ordinance, enjoys in heaven the honour and respect by all the Gandharvas, for as long as Indra and other gods, earth and the seven oceans, the Himâlayas and other mountains survive.—13.

His piety being consumed, the devotee is born, in the beginning of creation, a sovereign of good family, endowed with all kingly virtues and blessed with handsome form (devoid of deformity) and many a child, wife, friend and relation.—14.

One who reads about this Sûrya Śankrânti with devotion, or hears or advises others to read it, is honoured by the Devas in the realm of Indra.—15.

Here ends the ninety-eigth chapter describing the mode of bringing the Sankrânti vrata to a close.

CHAPTER XCIX.

Nandikeśvara said :—Nârada ! I shall now relate to you Viṣṇu vrata, known as the Vibhûti-Dvâdaśî vrata, which is held in veneration by all the Devâs."—1.

On the tenth day of the bright fortnight, in the month of Kârtika, Chaitra, Vaiśâkha, Márgaśirsa, Phâlguṇa or Asâḍha, the devotee should have a light meal ; and in the day time, after performing his evening prayers, make the following resolution :—2.

"Oh God, on the eleventh day I shall keep a rigid fast and worship Janârdana. I shall break the fast on the twelfth day, in company of the Brâhmaṇas.—3.

"O Keśava ! let there be no hindrance in the observance of my fast." He should utter "Oṃ namo Nârâyaṇaya namaḥ" (Oṃ, Salutations be to Nârâyaṇa), before retiring to bed.—4.

On getting up in the morning, he should recite Gâyatri 108 times, and then worship Lord Viṣṇu with white sandal and flowers.—5.

The feet should be worshipped after reciting "Vibhûtaye namaḥ," the knees after reciting "Aśokâya namaḥ," the thighs after reciting "Sivâya namaḥ," the waist after reciting "Viśvamûrtaye namaḥ," the male organ of generation after reciting "Kandarpâya namaḥ," the hands after reciting "Âdityâya namaḥ," the stomach after reciting "Dâmodarâya namaḥ," the breasts after reciting "Vâsudevâya namaḥ," the chest after reciting "Mâdhavâya namaḥ," the neck after reciting "Utkanṭhine namaḥ," the mouth after reciting "Śrîdharâya namaḥ," and the hair after reciting "Keśavâya namaḥ," the back after reciting "Śârangadharâya namaḥ," the ears after reciting "Varadâya namaḥ," the head after reciting "Sarvâtmane namah," with His other names, *viz.*, "Śankapâṇye namaḥ," "Chakrapâṇye namaḥ," "Asipâṇaye namaḥ," "Gadâpâṇaye namaḥ," and "Padmapâṇaye namaḥ."—6-9.

A golden fish should be made and also a lotus of gold, according to the means and wishes of the devotee ; and a pitcher, full of water, should be placed in front of it.—10.

Afterwards, a vessel, full of molasses and covered with a white cloth, together with some sesamum, should be placed. The devotee should keep up the night with the recitation of Itihâsas.—11.

On the following morning the golden fish and lotus, along with the pitcher of water, should be given away to some good Brâhmaṇa with a large family.—12.

At that time, the devotee should pray: "As Thou, O Lord Viṣṇu, art never devoid of any prosperity (Vibhûti), so please extricate me from the meshes and manifold calamities of this world."—13.

The devotee should give away one in each month of the year the golden images of the ten incarnations (of the supreme God) as well as of Dattâtreya and Vedavyâsa, along with a lotus of gold. During this period the devotee should avoid the company of rogues and the wicked.—14.

After observing the fast like this for twelve months, on each Dvâdaśî, the devotee at the conclusion of the year, should give away to his preceptor a bedding, a mount of salt and a cow.—15.

A man of means may also give away a village or a house and honor his preceptor with diverse raiments and ornaments.—16.

Other Brâhmaṇas should be feasted, according to the means of the devotee and satisfied by being given clothes, jewels, money, ornaments cows, &c. A man with limited means should give only as much as he can afford.—17.

A very poor man, but having sincere devotion to Lord Mâdhava, may worship Lord Viṣṇu for a couple of years with flowers alone.—18.

One who observes the Vibhûti-dvâdaśî ordinance like this, liberates himself from all sins and also frees hundreds of his ancestors. He is not oppressed with grief, disease or poverty during thousands of births. He is always born as a devotee of Viṣṇu or Siva, and, after spending 108 thousand yugas in heaven, is born as a king.—19-21.

Here ends the ninety-ninth chapter describing the Viṣṇu vrata.

CHAPTER C.

Nandikeśvara said:—In the days gone by, during the Rathantara Kalpa, there lived a mighty king, as illustrious as the Sun, who was known by the name of Puṣpavâhana.—1.

O Nârada! Brahmâ, being pleased with his asceticism, presented him with a lotus of gold that could move about at will.—2.

(With its help) the king began to wander about at his pleasure in the seven dvîpas as well as in the abode of the gods, in company of his citizens.—3.

At the beginning of the kalpa, the kingdom of this king, who lived in the lotus, was the seventh dvîpa:—on account of the great praise and honour given to it by the people, it came to be known as Puṣkara.—4.

The King was called Puṣpavâhana by the Devas and the Dânavas on account of his having received the lotus for his conveyance.—5.

Owing to his powers, acquired by the practice of penances, no place in the three worlds was inaccessible to him, seated on his lotus given by Lord Brahmâ. His queen, Lâvaṇyavatî, was worthy to be honoured by thousands of ladies. In beauty and womanly virtues, she had no equal. She was like the Goddess Pârvatî, the noble Consort of the Lord Śiva.—6.

The king became the father of ten thousand virtuous princes, who all were renowned in archery. The king began to wonder at his incomparable prosperity. One day, seeing the great sage Pracheta, approaching, he addressed him thus :—7.

"O Sage! how is it that there is such an abundance of prosperity in my house? How have I got a queen who is venerated even by the Devas, and who has no equal even among the goddesses? Why has Brahmâ become so much pleased with my little asceticism as to present me with such a lotus, (vast wonderful), that when myriads of kings, with ministers, elephants, people, and chariots entered into it, they appear small indeed, like so many galaxies of twinkling stars with the moon herself in the immeasureable expanse of the firmament.—8-9.

"Hence, O Lord, what is the use of being born in the separate womb of the mother? To obtain endless (good) results, I have performed many a religious rite. Now please tell us what is of ultimate good to me, my wife and sons."—10.

Hearing the above words of the king, the sage, after meditation, spoke the following words, about the wonderful former lives of the king :— "King! Previously you were born in the house of a hunter, and you led a life of sin from day to day.—11.

"Your body was hard, rough and also offensively stinking. Snakes coiled all over it. You had no friend, nor sons; neither kinsmen, nor sisters, nor parents. All were abused and cursed by you. This beloved consort of yours was also against you.—12.

"Then the land was visited by a terrible drought, when you were over-whelmed with hunger, but could not get grain, fruits, flesh or any kind of eatables to quench it, though you searched for them everywhere.—13.

"On that occasion you came to a tank, full of muddy banks, but which was abundantly full of lotus flowers. You culled a heap of lotuses out of that tank and carried them home to Vaidiśa (the city in which you lived.)—14.

"You wandered about the whole city to sell those lotuses, but could not find a purchaser. Eventually you were overpowered with hunger and fatigue.—15.

"And you went and sat with your wife in the courtyard of some one whence in the night you heard some nice and auspicious sound.—16.

"You went to the spot whence the sound was heard with your wife. There you saw the worship of Lord Viṣṇu conducted in a pandal.—17.

"The worship in question was the concluding chapter of Vibhûti-dvadaśî ordinance, in the month of Mâgha, which was kept up by a courtezan, named Anaṃgavatî. At that time, she was giving away the mount of salt, the bedstead along with other things, the decorated image of the merciful Lord Viṣṇu and the golden Kalpa tree, to her preceptor. On seeing all that, you said to yourself, 'What would I now do with these lotus flowers, I should better offer them to Viṣṇu.'—18-20.

"O King! thus devotion came to the hearts of both of you; and you worshipped the Lord as well as the mount of salt, the bedding, and even the earth with your lotus flowers.—21.

"The courtezan was very much pleased with your devotion and offered you 300 gold coins which both of you did not accept, as you were both then filled with sattvaguṇa (*i.e.*, your hearts became pure,) at which the courtezan became still more pleased with you, had four kinds of delicious foods brought and asked you to eat. You again declined to partake of her hospitality, and said, 'We shall have food at some other time. We are exceedingly glad to-day with your acquaintance and the keeping fast. Hitherto we have been carrying a vicious life and have been sinners all along.' By her contact you had then acquired some virtue.—22-25.

"In that way, you kept up all the night with that courtezan and, on the following morning, she gave the mount of salt and the bedding as well as villages to her preceptor and to a dozen Brâhmaṇas, garments, ornaments, kamaṇḍalu and cows.—26-27.

"After that, she fed her friends, poor men, blind men, misers, compeers and kinsmen, and at the same time she also honoured in the same way and dismissed you both.—28.

"King! owing to this worship of Keśava by lotus flower, the same hunter and his wife have been now born in the persons of yourself and your consort. You have been freed of all your sins by the virtue of your little self-denial and purity of heart. Hence this wonderful lotus

moving at will. This has been given to you by Janârdana, the Lord of creation in the person of fourfaced Brahmâ, because he was pleased with you.—29-31.

"That courtezan is now the rival of Rati, the wife of Cupid, and is known as Prîti. She is the giver of happiness to the womanfolk, and is venerated by the Devas.—32.

"King! Even now abandon this Puśkara-dvîpa and observe the vibhûti-dvâdaśî fast on the banks of the Ganges, so that you may attain Nirvâṇa."—33.

Nandikeśvara said:—"Nârada! That sage vanished then and there, after telling all that to the king, and the latter observed the ordinance, as dictated.—34.

"Nârada! the devotee, observing this ordinance, should keep up the penance and perform the rites with molasses of any kind whatsoever, as prescribed, for 12 months, and give alms to the Brâhmaṇas, without any feeling of miserliness. Keśava is pleased with devotion alone.—35-36.

"One who reads, listens to or produces in others a desire to observe this ordinance, which dispels all sins, remains in the heaven for a hundred crores of years."—37.

Here ends the hundredth chapter describing the Vibhuti-dvâdaśi-vratam.

CHAPTER CI.

Nandikeśvara said:—Nârada! Hear, I am now going to tell you about the sixty ordinances, as explained by the Lord Śiva and which dispel great sins.—1.

The ordinance, known as, (1) *Deva-Vrata*, is the dispeller of all sins. The observer of it should have his meal only in the night for a year, after which he should give away one cow, quoit and trident, all made of gold, along with a pair of clothes, to a Brâhmaṇa having a large family. One who does so becomes unified with Śiva and lives in His region.—2-3.

The devotee keeping up the (2) *Rudra-Vrata* should, for a year, have only one meal a day, after which he should give away one bull of gold and a cow of sesamum. This observance is also the destroyer of ills and helps the devotee to go to the region of Śiva, and raises him to the rank of Śiva.—4.

One who gives away a bull and a blue lotus, made of gold, as well as a vessel full of sugar, and lives on nightly meal only for a year, eating in

a secluded place, obtains the rank of Viṣṇu. This is known as (3) *Lîlâ-Vrata.*—5.

He, giving up of all unguents and giving away of nice and clean cooking utensils, in the four months, beginning with Âṣâdha leads the devotee to the realm of Viṣṇu. This observance is known as (4) *Prîti-Vrata,* because it pleases everybody.—6.

One who observes the (5) *Gauri-Vrata,* in the month of Chaitra, by invoking the pleasure of the goddess, with the words, "Gauri me prîyatâm," and by giving up honey, milk, curds, clarified butter, molasses, and similar articles, gives fine cloths, and the vessels full of sugarcane juice, &c., and worships the Brâhmaṇa with his wife, goes to the realm of Pârvati.—7-8.

The (6) *Kâma-Vrata,* the destroyer of all woes should be observed on the thirteenth day of Pauṣa. The devotee should take his meal at night and give away to a Brâhmana, a golden tree of Aśoka, ten fingers in height after covering it with a cloth and pieces of sugarcane. He should invoke the pleasure of Pradyumna, with the words: "Pradyumnaḥ priyatâm" at the time of giving it away. By doing so, the devotee resides without care and anxiety in the region of Viṣṇu, till the end of the kalpa.—9-10.

(7) *Siva-Vrata* should be observed during the four months of Âṣâḍha, &c. in course of which the devotee should not get his nails, &c., trimmed. He should avoid the use of brinjals and give away to a Brâhmaṇa a pitcher full of honey, clarified butter and golden brinjal in the month of Kârtika. By doing so, he goes to the realm of Rudra.—11-12.

One who abstains from flowers during winter (*i.e.,* the seasons of Hemanta and Śiśira) and in the month of Phâlguṇa, and gets three flowers of gold made according to his means and gives them away in charity at dusk, after invoking the pleasure of Śiva and Viṣṇu, with the words "Prîyatâṃ Śiva-Keśavam," attains final beatitude. This is known as (8) *Saumya-Vrata.*—13-14.

(9) *Saubhâgya-Vrata* should be kept up by avoiding, on the third day of every month, beginning from Phâlguṇa, the use of salt for a year. At the conclusion of the ordinance, he should give to a Brâhmaṇa couple a properly equipped bedstead, a house with all its necessary appurtenances, after showing due honour to them, and should invoke the pleasure of the goddess, with the words, "Bhavânî prîyatâm." By doing so, he resides for a hundred kalpas in the realm of Pârvati.—15-16.

The devotee who maintains the vow of silence in the evenings for a year and at the end of it gives a jar of clarified butter, a pair of clothes,

sesamum, and a bell to a Brâhmaṇa, goes to the domain of Sarasvatî—the Goddess of letters—and is liberated from the cycle of birth. This is known as (10) *Sârasvata* ordinance—the giver of beauty and learning.—17-18.

One who worships Lakṣmî—the Goddess of wealth—and keeps the fast on the fifth day of a month, for a year, and at the end of it gives away a cow, along with a lotus of gold, goes to the kingdom of Viṣṇu and is always born in good circumstances. This is called the (11) *Sampada-Vrata* and is the destroyer of all ills.—19-20.

One who washes the floor in front of Viṣṇu or Śiva for a full year and then gives away a cow with a pitcher of water, is born a king on this earth, ten thousand times, and at the end goes to the realm of Śiva. This is known as (12) *Âyur-Vrata*, and is the giver of all desires.—21-22.

One who takes his meal once a day, in silence, bereft of vice for a full year and salutes the peepul tree, the sun and the Ganges together, and at the end of the ordinance adores the Brâhmaṇa with his consort, having given them a golden tree with three cows, attains the benefit of Aśvamedha sacrifice. This is called the (13) *Kîrti-Vrata*—the giver of every fame and prosperity.—23-24.

The observer of the (14) *Sâma-Vrata* should make an altar of cow-dung bathe Śiva or Viṣṇu with clarified butter, worship them with uncooked rice and flowers, for a year. At the end of the year, the devotee should give away a lotus of gold, eight fingers in height, with a cow of sesamum to a Brâhmaṇa versed in the Sâma-Veda. As a result, the devotee is respected in Śiva loka.—25-26.

One who takes only one meal a day on the 9th day of a month and then gives to a virgin, after feasting her, according to his means, a pair of clothes embroidered with gold and raiments of silk, and a lion of gold to a Brâhmaṇa, gets a handsome form and he is never defeated by his foes and lives for a considerable time in the realm of Śiva. This is known as (15) *Vîra-Vrata*—the giver of all prosperity to women kind.—27-28.

One who takes milk only on each full moon day, for a year, and at its conclusion, after performing Śrâddha, gives away five milch cows, along with pitchers of water and cloths of tawny colour, goes to the domain of Viṣṇu, where he saves hundreds of his ancestors and becomes the King of Kings at the end of a kalpa. This is called (16) *Pitṛi-Vrata.*—29-30.

One who voluntarily gives drinking water to the needy, from the beginning of Chaitra for four months, and after it gives away a big water

jar (Maṇika), with grain, cloths, gold and a pot containing sesamum, goes to the region of Brahmâ and becomes a king at the end of a kalpa. This is called the (17) *Ânanda-Vrata.*—31-32.

One who bathes in Panchâmṛita for a year, and then gives away a conch, Panchâmṛita and a cow to a Brâhmaṇa, goes to the realm of Śiva and becomes a king at the end of a kalpa. This is called the (18) *Dhṛiti-Vrata.*—33-34.

Note.—पञ्चामृत=Consisting of five ingredients *viz.*, दुग्धं च शर्करा चैव घृतं दधि तथा मधु *i.e.*, milk, sugar, clarified butter, Curd and Honey.

One who gives up meat for a year and at the end gives away a cow or a deer of gold gets the benefit of Aśvamedha sacrifice, and, after reaping the fruits of his virtue for one full kalpa, is born as a king. This is (19) *Ahiṃsâ-Vrata.*—35.

One who, in the month of Mâgha, bathes in the small hours of the morning and then worships a Brâhmaṇa and his wife with garlands, ornaments and clothes and then feeds them to their satisfaction, resides in the region of the Sun for a kalpa. This is (20) *Sûrya-Vrata.*—36.

One who bathes early in the morning and feeds the Brâhmaṇas for a period of four months from Aṣâdha, and gives away a cow in the month of Kârtika, goes to the realm of Viṣṇu. This is (21) *Viṣṇu-Vrata.*—37.

One who abstains from flowers and clarified butter from one solstice to another and at the end of that period gives garlands, clarified butter, and cows to a Brâhmaṇa, and feeds them on clarified butter, rice cooked in milk and sugar, goes to the region of Śiva. This is (22) *Sila-Vrata,* the giver of modesty and good health.—38-39.

One who voluntarily provides light (to the needy) every evening for a year and abstains from oil and then gives a lamp, a quoit and a trident of gold, along with a pair of cloths to a Brâhmaṇa, is born as a man of greatness and power in this world and ultimately goes to the domain of Śiva. This is (23) *Dîpti-Vrata.*—40-41.

One who takes for a year barley soaked in the cow's urine at night, on the third day of the month of Kârtika, etc., and then gives away a cow, resides in the realm of the Goddess Pârvatî, and is afterwards born as a king on this land. This is (24) *Rudra-Vrata,* the giver of everlasting happiness—42-43.

One who does not use sandal, incense, etc., in the month of Chaitra and gives away mother-of-pearl, full of scent, along with a pair of white cloths, goes to the region of Varuṇa. This is (25) *Driḍha-Vrata.*—44.

One who gives up flowers and salt during Vaisâkha, and gives away a cow, goes to the kingdom of Viṣṇu where he resides for a kalpa, and then is born a king. This is (26) *Kânti-Vrata*, the giver of lustre and fame.—45.

One who makes a golden globe of the universe weighing more than 12 tolas, (3 palas), according to his means, places it on a mound of sesamum, and offers the latter to the Brâhmaṇas for three days, and libation to fire, honours the Brâhmaṇa couple with clothes, garlands, ornaments, etc., after reciting, 'O Lord of the Universe, be pleased' (Viśvâtmâ priyatâm), liberates himself from the cycle of birth and becomes unified with Brahma. This is (27) *Brahma-Vrata*, the giver of Nirvâṇa.—46-48.

One who lives on milk in course of the day, and gives away a two-faced (ûbhaimukhi) cow (*i.e.*, half delivered of her calf) made of a big lump of gold, attains the highest bliss. This is (28) *Dhenu-Vrata*, which makes re-birth almost impossible.—49.

One who lives on milk for three days and then gets a kalpa tree of gold made, weighing more than 4 tolas (one pala), according to his means, and then gives it away with a heap of rice, becomes unified with Brahma. This is (29) *Kalpa-Vrata.*—50.

One who fasts for a month, gives away a beautiful cow to a Brâhmaṇa, goes to the realm of Viṣṇu. This is (30) *Bhâmi-Vrata.*—51.

One who, after living on milk on the day, gives away an image of earth made of gold, weighing more than 20 palas, resides respected in the domain of Śiva for 700 kalpas. This is (31) *Dharâ-Vrata.*—52.

One who gives away a cow, made of molasses, on the third day of Mâgha or Chaitra, having observed the Guḍa-Vrata on that day, goes to the realm of Gaurî. This is (32) *Maha-Vrata.*—53.

One who gives a pair of tawny colour cows (kapilâ) to a Brâhmaṇa, after fasting for a fortnight, goes to the Brahmaloka honoured by Devas and Asuras, and at the end of the kalpa becomes the monarch of kings. This is (33) *Prabhâ-Vrata.*—54.

One who lives upon only one meal a day for a year, and then gives away a pitcher of water, along with various kinds of eatables, resides in the dominion of Śiva for a kalpa. This is (34) *Prâpti-Vrata.*—55.

One who has only one meal in the evening, on the 8th day of a month, for one year, and then gives away cows in charity, goes to the region of Indra. This is (35) *Sugati-Vrata.*—56.

One who gives fuel to the Brâhmaṇas during the rainy season and

at the end of the year gives away a cow of clarified butter, becomes unified with the supreme Brahma. This is (36) *Vaisvânara-Vrata*—the destroyer of all ills.—57.

The devotee who, on the 11th day of each month, has his meal in the night and then gives to the Vaiṣṇava a quoit made of gold, goes and resides in the realm of Viṣṇu for one kalpa, at the end of which he is born a great king. This is (37) *Kriṣṇa-Vrata.*—58.

One who gives away a pair of cows after living on milk for a year, goes to the kingdon of Lakṣmî. This is (38) *Devi-Vrata.*—59.

One who gives away a milch cow at the end of a year, after living only on milk, on the night of every seventh day of each month, goes to the domain of the Sun. This is (39) *Bhânu-Vrata.*—60.

One who has his meals at night of the 4th day of each month, and at the end of the year gives away an elephant, made of gold, goes to the realm of Śiva. This is (40) *Vaihâyaka-Vrata.*—61.

One who abstains from larger fruits (Mahâ-phala) during the Chaturmâsa, and gives away the same fruits made of gold, along with a pair of cows to a Brâhmaṇa, goes to the realm of Viṣṇu. This is (41) *Phala-Vrata.* —62.

[*Note.*—Chaturmâsa=A period of four months reckoned from the eleventh day in the bright half of Âṣâdha to the 11th day in the bright half of Kârtika.]

One who keeps a (total) fast on the seventh day of each month for a year, and then gives away a lotus of gold, a golden vase, full of grain, and cows, according to his means, goes to the domain of the Sun. This is (42) *Sûrya-Vrata.*—63.

One who keeps a (total) fast on the 12th day of each month, and then at the end of the year gives away to the Brâhmaṇas, according to his means cows, cloths and gold, attains beatitude. This is (43) *Viṣṇu-Vrata.*—64.

One who, after performing Vriṣôtsarga in the month of Kârtika, lives on only one meal a day and that at night, for a full year, goes to the realm of Śiva. This is (44) *Vârṣa-Vrata.*—65.

[*Note.*—Vriṣôtsarga=Setting free a bull on the occasion of a funeral rite, or as a religious act generally.]

One who, on the conclusion of Chândrâyaṇa (or Krichhra) observance gives away a cow and feeds the Brâhmaṇas, according to his means goes to the realm of Śiva. This is (45) *Prajâpatya-Vrata.*—66.

Ono who lives only on the nightly meal, on the 14th day of each month, for a year, and then gives away cows, goes to the region of Śiva. This is (46) *Trayambaka-Vrata.*—67.

Ono who keeps a continous fast for seven nights, and then gives a pot of clarified butter to a Brâhmaṇa, goes to the region of Brahmâ. This is (47) *Ghṛita-Vrata.*—68.

Ono who sleeps in Âkâśa during the rainy season, and then gives away a milch cow, goes to the region of Indra. This is (48) *Indra-Vrata.*—69.

[*Note.*—Âkâśa.=Ether, Vacuity, Place in general, Light, Hole, in the air, etc.]

One who takes the uncooked eatables on the third day of each month, and then gives away cows, goes to the realm of Śiva, after being liberated from the cycle of birth. This is (49) *Kalyâṇa* (or Śreyô) *Vrata*, the giver of happiness.—70.

One who gives away a chariot with the horses made of gold weighing more than 8 tolas (2 palas), after fasting in course of the day, resides in the heaven for a hundred kalpas, and then becomes the King of Kings. This is (50) *Aśva-Vrata.*—71.

And one who, similarly, observes the fast and gives away a chairot, with a pair of elephants made of gold, resides in the Satyaloka for a thousand kalpas, and is then born as a King. This is (51) *Hasti-Vrata.*—72.

One who gives away a cow at the end of his yearly fast, becomes the Lord of Yakṣas. This is (52) *Sukha-Vrata.*—73.

One who gives away a cow in the morning, after passing the night in water, goes to the realm of Varuṇa. This is (53) *Varuṇa-Vrata.*—74.

One whe gives away a moon of gold at the end of the Chândrâyaṇa ordinance, goes to the realm of the moon. This is (54) *Chandra-Vrata.*—75.

One who gives away cows in the evening, after warming himself with five fires (pañchatapa), on the 8th and the 14th day in the month of Jyaiṣṭha, goes to heaven. This is *Rudra-Vrata.*—76.

Note.—A modification Vrata No, 2.

One who makes a canopy, in a temple of Śiva, on the third day of a month and gives away a cow at the end of the year, goes to the region of Śiva. This is (55) *Bhavânî-Vrata.*—77.

In the month of Mâgha, one who wears wet garments in the night and on the seventh day of the month gives away cows, goes and resides in the heaven for a kalpa, after which he is born as a King. This is (56) *Pavana-Vrata.*—78.

One who maintains a fast for three nights and gives away a good

house in the month of Phâlguṇa, goes to the domain of the Sun. This is (57) *Dhâma-Vrata.*—79.

One who adores the Brâhmaṇa and his wife with ornaments and gives away cows along with grain, on three evenings, after observing a fast in the day, attains beatitude. This is (58) *Indra-Vrata.*—80.

One who gives away a vessel of salt in the name of the moon, on the second day of the bright fortnight, and at the end of the year gives cows to the Brâhmaṇas, goes to the realm of Śiva, and at the end of the kalpa becomes the King of Kings. This is (59) *Sôma-Vrata.*--81.

One who has only one meal a day on each Pratipada (first day of a fortnight), and at the end of the year gives away a tawny coloured cow (kapilâ), goes to the domain of Agni. This is called *Siva-Vrata.*—82.

One who has only one meal a day on the tenth day of the month, and after a year gives away ten cows, along with the images of ten directions made of gold, becomes the lord of the universe. This is called the (60) *Viśva-Vrata,* the destroyer of all ills.—83.

One who reads, or relates about these sixty ordinances, remains the lord of Gandharvas, for a period of one hundred Manvantaras.—84.

Nârada! I have related to you about the sixty ordinances; now let me know what more you desire to hear, which is for the benefit of the world. I shall tell you all. What may I not say to my favoured ones?

Here ends the one hundred and first chapter describing the 60 Vratas and their results.

CHAPTER CII.

Nandikeśvara said:—Nârada! There cannot be purity of body and mind without bathing, therefore to keep the mind refreshed it is essential to bathe first of all.—1.

"Om Namo Nârâyaṇâya" is the principal mantra, by the recitation of which the tîrtha should be conceived in the water in which bath is to be taken, whether that water is taken out from the main source (*e.g.*, river), or well, tank, etc.—2.

[*Note.*—(*a*) Tîrtha.—A holy place. A place of water.

(*b*) Namo Nârâyaṇâya.—Salutations to Nârâyaṇa.

(*c*) This means that a person bathing at a well or elsewhere—other than in the sacred waters, *viz.*—the Ganges, the Narmadâ, &c.—if one recites the above formula with devotion and philosophically conceives and invokes the presence of some sacred tîrtha in his bathing water, his fervent devotion fulfils his object. A good bath in a pure and running stream is essential to refresh the mind thoroughly. The Ganges, the Narmadâ,

&c., are undoubtedly the best of the rivers for the purpose from many points of view, and consequently so much sanctity is attached to such invigorating streams. A true Aryan is expected to bathe daily in such streams, but every one is not so situated as to have the benefit of such a bath daily. Those, therefore, who are not so placed, may bathe as stated above which would fulfil their duty of bathing unavoidably in a place other than a tîrtha, for under the influence of a fervent devotion they will feel as if they were bathing in some sacred waters; and the feeling of sanctity that attaches in the mind of an Aryan to invigorating streams would be kept evergreen which would take him oftener to such tîrthas.

Briefly speaking, therefore, a man should bathe daily to refresh his mind. He should bathe in a pure and fresh stream, as far as possible, barring which he should work up his devotion to help him in not breaking the rule and in keeping his mind refreshed and his desire fixed on some sacred stream.]

He should put on the rings of kuśa grass and rinse his mouth with a little water--according to the prescribed form—and then with a calm mind he should conceive within a square, measuring four hands, the sacred Ganges and invoke Her there thus:—" O Ganges! Thou art born from the foot of Viṣṇu, thou art a Viṣṇu force, and loved by Viṣṇu, Thou art Viṣṇu-devatâ; ward my sins off from the time of my birth to death. The 3½ crores of tîrthas of heaven, earth and sky are absorbed in Thee, as stated by Vâyu.—3-5.

O Ganges! the Devas call Thee Nandinî, Nalinî, Dakshâ, Prithwî, Vihagâ, Viśvakâyâ, Amritâ, Śivâ, Vidyâdharî, Supraśântâ, Viśva-prasâdinî, Kṣemâ, Jâhnavî, Śântâ, Śântipradâyanî; these, too, are thy epithets; and one who recites these sacred names with true devotion, at the time of his bath, finds Tripathagâminî (going three ways) Ganga there."—6-8.

[*Note.*—Nandini.—Lit. gladdening. An epithet of the Ganges, for Her waters are so refreshing and Her flow so pleasing.

Nalini.—Lit. a lotus plant. A place abounding in lotuses. The intoxicating juice of the cocoanut. The Ganges, for Her waters are so invigorating.

Dakṣâ.—Lit. one who moves or acts quickly. The Ganges, because Her stream is so rapid and Her waters infuse freshness and vigour so quickly.

Prithivî.—Lit. Earth, one of the five elements. The Ganges, because She is so invigorating. There can be no life without five elements, and the life cannot be sustained without there being some vigour.

Vihagâ.—Lit. a bird. An arrow. The Ganges, because she flows so swiftly.

Viśva-Kâyâ.—This is a compound word made up of Viśva—universe and Kâyâ =Capital, abode, Principal, Body. The expression Viśva-kâyâ =Capital, abode, body or principal (tirtha) of, the universe, and is an epithet of the Ganges; for she is the Capital of all the Aryan tirthas. She is the abode of pious Aryans, who in their lifetime pass their days in contemplation on Her banks and their remains ultimately find an abode in the sacred waters. She is the principal tîrtha of the universe. She is the body of the universe, in the sense that water is one of the 5 elements in the body: and the water, as such an element, means purest water. The Ganges water being so best can be compared with the purest water as one of the elements.

Viśvakâya, as one word, may also mean produced from the body of Śiva: â for Viśva is and epithet of Śiva also. It is said that the Ganges fell on the head of Śiva from the heaven, and thence she moved on to the world below, which is a simple fact, for the clouds hang about in the heavens and discharge themselves in form of snows on the lofty peaks of mountains. The Kailâsa peak in the Himalayas is the region of perpetual snows, where the snow being crushed by its own weight flows downwards, and reaching a certain level is converted into water which in its turn flows onwards in form of a river. Now, Kailâsa is the abode of Śiva, and the Ganges has its source in the Himalyas near it. The snows of Kailâsa being the chief feeder of the river.

Amrita.—Lit. imperishable, beautiful, agreeable, final beatitude, nectar of immortality, beverage of the Gods, sweet; An epithet of the Ganges, because she is imperishable, beautiful, agreeable in the sense of refreshing. She is considered by the Aryans to be the giver of final beatitude. Her water is sweet and is often compared with the Nectar and the beverage of the gods.

Śiva.—Lit. final beatitude. Born of Śiva

Vidyadhari.—Lit. a class of demi-gods. The Ganges, on account of her purific properties, is regarded as such.

Supraśântâ—The giver of tranquility. Serene.

Viśva Prasâdini.—The purifier of the universe.

Kṣemâ.—The giver of happiness and comfort.

Jâhnavî.—The Ganges, when brought down from heaven by the austerities of Bhâgîratha, was forced to flow over earth to follow him to the lower regions. In its course it inundated the sacrificial ground of the King Jahnu who got very much vexed and swallowed the stream; but his wrath was appeased by the prayers of the Gods, sages and Bhâgîratha, and he discharged the current from his ears. The Ganges is therefore regarded as his daughter and is called Jâhnvî.

Śânti-pradâyinî=The giver of peace.

Śântâ=The peaceful.

One should hold water in both the hands, and after 7 times reciting the mantras mentioned above, sprinkle it on his head 3, 4, 5 and 7 times and then bathe, after rubbing some earth on his body with proper invokation thus:—9.

"O Earth! trodden by the horse (Aśvakrânti) and the chariot (Rathâkrânti) and belonging to the base of the temple of Viṣṇu (Viṣṇukrântî) dispel my sins stored from generations."—10.

"O Earth! Kriṣṇa hast dug Thee out by assuming the form of the wild boar with a hundred hands. Thou art the element employed when empowered by the mantra of Kâśyapa in the creation of all beings, by Brahmâ. By your contact (as you encircle my body) purify my body of all sins.—11.

"O Earth, in Thee are all things. Thou givest us nourishment. Thou art the source of all lokas (worlds). I salute Thee."—12.

After thus taking his bath, one should again rinse his mouth and change his clothes, putting on white garments and present libations of water as follows:—13.

"Devas, Yakṣas, Nâgas, Gandharvas, Apsarâs, Asuras, ferocious serpents, suparṇas (a class of bird like beings of a semi-Divine character), trees, jackals &c., the beings living in the air, the beings living in water, the beings traversing in the sky, the beings without any one to offer them libations, the pious ones, I offer you all these libations." Libations to the Devas should be made with the sacred thread on the right shoulder.—13-15.

Then libations should be offered with devotion to the manes, sons of Brahmâ and the Ṛiṣis. "Sanaka, Sananda, Sanâtana, Kapila, Bodhu, Pañchaśikha, receive and be gratified with the libations I offer you."—16-17.

Afterwards, Marichi, Atri, Angirâ, Pulastya, Pulaha, Kratu, Prachetâ, Vaśiṣṭha, Bhṛigu, Nârada, Devarṣis and Brahmarṣis should be offered libations with uncooked rice and water.—18.

Then, with the sacred thread on the left shoulder and reclining on the left knee the Pitrîs, Agniṣvâta, Saumyâ, Haviṣmanta, Uṣmapa, Sukâlina, Barhiṣada, and Âjyapa, should be offered libations with water, sesamum and sandal, &c.—19-20.

After reciting the names which are synonyms of Yama, *viz.*, Dharmarâja, Mṛityu, Antaka, Vaivaswata, Kâla, Sarvabhûtakṣaya, Auḍumbara, Dadhna, Nila, Parameṣṭhi, Vṛikodara, Chitra and Chitragupta libations should be offered to him; and then after holding the Kuśa in hand as prescribed, libations to the manes should be offered by the wise.—21-22.

After reciting the names and the gotras of fathers and maternal grandfathers, libations should be offered to them, after which the following mantra should be uttered with devotion:—23.

"Those who may be my kith and kin, those who may have been my kith and kin in some other previous birth, may feel gratified by the libations that I offer them."—24.

After this, the devotee should again rinse his mouth and draw the figure of a lotus in front of him on which libations of water (arghya), mixed with uncooked rice, flowers and red sandal should be offered to the Sun, after which His (Sun's) names should be recited.—25.

"I salute Thee, O Sun! Thou art Viṣṇu. Thou art the mouth of Viṣṇu. Thou hast thousands of rays. Thou art full of lustre and potency."—26.

"O Śiva! O Lord of all, O Father of all! I salute Thee. O Lord of the universe, whose body is painted with sandal, I salute Thee."—27.

"O Thou, seated on a lotus, salutations be to Thee, adorned with ear-rings and bracelets, the Lord of all the worlds! Thou bringest light to the worlds! I salute Thee."—28.

"Thou seest good and bad deeds of every one, always. Thou pervadest all. O Satya Deva! salutations be to Thee, Thou, O Bhâskara! be propitious to me.—29.

"O day-maker! I salute Thee." After thus saluting the Sun, the devotee should circumambulate three times, and then, after touching a Brâhmaṇa, cow and gold, should go to the temple of Viṣṇu.—30.

Here ends the one hundred and second chapter describing the method of bathing.

CHAPTER CIII.

Nandikeśvara said:—Nârada! I shall now relate to you what the sage Mârkaṇḍeya narrated to Yudhiṣṭhira about Prayâga, in the days gone by.—1.

Yudhiṣṭhira, the son of Kuntî became the Lord of the world after the great Mahâbhârata war. He was very much depressed by the grief of the death of his kinsmen. He said to himself: —"King Duryodhana, the master of armies of eleven *akṣauhinîs*, and the other kings who were his allies, are slain, causing me much pain and anguish; and we, five brothers, sons of Pâṇḍu, are alive under the shelter of Lord Kriṣṇa.—2-4.

"I have killed Bhîṣma, Droṇa, the mighty Karṇa, the King Duryodhana, our kinsmen and other kings, who considered themselves brave soldiers and heroes. "O Govinda! what is now the good of my life, and how and why should I rule the empire?—5-6.

"Fie to me!" Thus oppressed with his thoughts, the mighty King Yudhiṣṭhira became very much despondent, and his head bending downwards he fainted. When he came back to his senses, he fell into thought, "Which could be the best religious act that would wash off all my sins, and which could be the sacred place of pilgrimage that would purify me and enable me to go and reside in the world of Viṣṇu.—8-9.

"How possibly can I make enquiries on such points from Śri Kriṣṇa, because he has been so much instrumental in the great war. How can I ask Dhritarâṣtra about these things. I have slain all his sons to the number of one hundred."—10.

Being thus overpowered with grief, Yudhiṣṭhira began to weep bitterly

and the good men that were there also fell down on the ground, along with Draupadî and Kuntî, and began to weep.—11-12.

At that time, the great sage Mârkaṇḍeya was in Kâśî and he knew how much the king was upset with grief. He therefore instantly went to Hastinâpura and appeared at the gate of the palace of Yudhiṣṭhira.—13-14.

The gate-keeper, on seeing the great sage Mârkaṇḍeya, immediately reported his arrival to the king, who, without the least delay, repaired to the door to accord him a fitting reception, and said "O Sage! you are most welcome. By your having so kindly graced me with your presence, I feel that the mission of my life has been fulfilled and that my family has been liberated from all sins. O Sage! the manes of my deceased ancestors have also become gratified by your presence, and I feel myself purified in your presence."—15.

Nandikeśvara said:—"O Nârada! After thus according him a welcome, the king washed his feet and seating him on his throne, he worshipped the great sage.—18.

Mârkaṇḍeya said:—King! what ails your mind so much. Pray tell me at once without the least reserve the cause of your mental agony.—19.

Yudhiṣṭhira said:—"O great sage! my thoughts over my doings for the gaining of this kingdom haunt me and choke me with intense grief."—20.

Mârkaṇḍeya said:—"King! hear the duties of an ideal Kṣatriya. It is no sin for a wise man to fight; and for a king there is absolutely no sin to wage war to acquire his kingdom. Do not therefore allow yourself to be carried away by any such feeling that you have committed a sin."—21-22.

On hearing these words of the sage Mârkaṇḍeya, Yudhiṣṭhira fell prostrate at his feet and begged him to tell something that would wash off all his sins.—23-24.

Mârkaṇḍeya said:—King! I tell you the way how to destroy all your sins. Hear it with attention. It is very great merit for pious people to go to Prayâga.—25.

Here ends the hundred and third chapter describing the greatness of Prayâga.

CHAPTER CIV.

Yudhiṣṭhira said:—Brâhmaṇa! I am desirous of hearing what Lord Brahmâ had said in the days gone by.—1.

How should people go to the sacred place of Prayâga? Pray also tell me what benefits do they reap who die, bathe and live there?—2.

Mârkaṇḍeya said :—Son ! I shall tell you the chief benefits from a pilgrimage to Prayâga, as I have heard them from the good sages in the past.—3.

From the site of the sacred Prayâga, in the town of Pratiṣṭhâna up to the deep pool of Vâsuki, the Kambala, Aśvatara and Bahu Mûlaka, consecrated to the Nâgas, form the Prajâpati-kṣetra, which is renowned in the three worlds.—4.

People who bathe there go to heaven. People who die there are liberated from the cycle of birth. Those who live there are guarded by the Devas, Brahmâ, &c. O King ! there are several other sacred tîrthas that drive away sins which I would not be able to enumerate even in the course of centuries ; consequently, I shall briefly confine myself to the narration of the virtues of Prayâga.—5-6.

The Ganges is guarded by 60,000 bows, the Yamuna (Jumna) by the Sun drawn by his seven horses, the sacred place Prayâga by Indra, and the circumference of it by Lord Viṣṇu, along with other Devas.—7-8.

The Âkṣayavaṭa tree is guarded by Śiva, and the Devas protect the sacred places that dispel sins.—9.

O King ! the sinners cannot go to that sacred place. All minor sins are washed off merely by the remembrance of that sacred place.—10.

All the sins of a man disappear by the sight, remembrance, or the rubbing on the body of the clay of that place.—11.

O King ! there are five deep channels in Prayâga. The Ganges flows in the middle of them. The sins disappear the moment one enters the boundary of Prayâga.—12.

The mere remembrance of the Ganges, from the distance of a thousand yojanas, melts away all the sins. The doers of the evil deeds even attain emancipation by the mere mention of the sacred name of the Ganges.—13.

The sins disappear by the utterance of the name of the Ganges, the sight of Her leads to prosperity, and the bathing in and drinking of Her sacred waters purifies one's soul along with those of his ancestors, for 7 generations.—14.

Those who speak the truth, keep themselves free from anger and the vice of killing or causing pain to living beings, are wise and learned, are the lovers of the cow and Brâhmaṇa are liberated from their sins and attain the fruits of their desire by bathing at the confluence of the Ganges and the Yamunâ.—15-16.

Those who maintain their sexual purity for a month in that sacred

place, protected by the Devas, and offer libations of water to the manes of the deceased ancestors and to the Gods, always attain what they desire, wherever they are born.—17.

The Goddess Yamunâ—the daughter of the Sun, renowned in all the three worlds—is present in Prayâga, and the place where she meets is the abode of Śiva.—18.

The merit of a pilgrimage to the Ganges at the sacred place of Prayâga, does not fall to the lot of every one, O King! The Devas, the Dânavas, the Ṛiṣis, the Siddhas and the Châraṇas—they all go to heaven by bathing at Prayâga.—19.

Here ends the one hundred and fourth chapter describing the greatness of Prayâga.

CHAPTER CV.

Mârkaṇḍeya said :—King! Besides this, I shall now tell you about the great virtues of Prayâga; by the mere hearing of it one is rescued from all sins.—1.

The sacred place of Prayâga is highly beneficial to the distressed, the poor whose faith is firmly fixed. No one should raise any controversy about it.—2.

The good sages say that the diseased, the meek and the old who give up their lives at the confluence of the Ganges and the Yamunâ go in a vimâna, of the lustre of the gold, or that of the Sun surrounded by the celestial nymphs, and all his desires are fulfilled. The departed spirit till it thinks of re-birth, is honored in the heaven wearing precious stones and seated in a vimâna, streaming with myriads of buntings and flags, surrounded by the celestial nymphs singing beautiful songs melodiously.—3-6.

On consuming his store of virtue he is re-born in the house of a wealthy man where, too, he recollects the greatness of Prayâga and goes there.—7.

One who thinks of Prayâga in his own country, in the forests, in some foreign land, or even in his own house, on the point of one's death, goes to the world of Brahmâ. This is the saying of the good sages.—8.

He goes to such regions where the earth is full of gold, where he would obtain all the fruits of his desire, where reside the Ṛiṣis and the sages. There, in their company, he enjoys on the banks of the Ganges, surrounded by thousands of beautiful women, sages, pilgrims and the Gandharvas. Leaving the heaven, he is born as a King of Jambudvipa. —9-11.

Then, constantly thinking of good deeds, he undoubtedly becomes wise and wealthy.—12.

One who is devoted to virtue with all his mind, speech and deeds, and makes gifts of cows at the confluence of the Ganges and the Yamunâ, and makes gifts of gold and jewels, &c., in course of Deva or Pitṛi worship, attains great merit and virtue.—13-14.

A Brâhmaṇa should, however, avoid, as far as possible, the accepting of any gift at sacred places. He should be on his guard, that is, should not yield to temptation.—15.

One who gives away a pale-red milch cow, after getting her horns plaited with gold, her hoofs with silver, along with a milking pot of bell metal, cloth and jewels, to a virtuous and dispassionate Brâhmaṇa, well-versed in the Vedas, at the confluence of the Ganges and the Yamunâ, goes to and resides in the heaven for as many years as there are hairs on the body of that cow.—16-19.

At the time of his re-birth, the very same cow saves him from hell. He is born in Uttara-Kuru, and enjoys a long life. One who makes a gift of only one milch cow of his many thousands, that same cow helps the donor, his son, wife and kinsmen, to cross the sea of troubles with ease.—21.

For this reason the gift of a cow is said to be the best of all charities. because a single cow protects the donor from all great sins. A cow should be given to a good Brâhmaṇa—22.

Here ends the hundred and fifth chapter dealing with the merit resulting from the gift of the cow (gôdâna) at Prayâga.

CHAPTER CVI.

Yudhiṣṭhira said :—Sage ! I feel I am gradually being freed from my sins by the virtues of Prayâga that you have been pleased to relate to me. O, blessed saint, now be pleased to explain to me how one should go to Prayâga.—1-2.

Mârkandeya said :—King ! I shall now relate to you what you wish to hear, exactly as I have heard from the sages and have seen them doing on such an occasion.—3.

One who drives to Prayâga on a conveyance, drawn by bullocks, makes himself liable to a fearful hell, and his libations are not accepted by the manes of his ancestors.—4-5.

The bathing of his children there and then drinking the sacred water, does not do them any good.—6.

One who gives alms to the Brâhmaṇas, with any feeling of conceit, does not derive any benefit. It is not therefore wise to visit a sacred place on any conveyance.—7.

One who gives away his daughter (in marriage), according to the prescribed rites, between the Ganges and the Yamunâ, according to his means, never goes to the fearful hell. He is born in the Uttara-Kuru and gets a good wife and dutiful sons, and enjoys long life.—8-9.

O king! on account of these things, the giving away of charity at sacred places, according to one's means, enhances his merits and makes him entitled to live in heaven till the dissolution of the world.—10.

One who departs from his body, near the Akṣayavaṭa in Prayâga, goes straight to the region of Śiva.—11.

It is the very same Akṣayavaṭa which does not perish, in spite of the combined fury of all the suns that reduce the rest of the world to ashes.—12.

The Lord Viṣṇu is present there, and worships constantly near the Akṣayavaṭa, even when the world becomes extinct.—13.

O King! The sacred place lying between the Ganges and the Yamunâ is venerated even by the Devas, Asuras, Sages, Riṣis, Gandharvas. One should therefore go there with devotion, for Brahmâ, Devas, Riṣis, Sages, Lokapâlas, Sâdhya Devas, Pitris, Sanatkumâra, etc., the greatest of the sages Aṃgirâ, etc. Brahma Riṣis, serpents, suparnâs, oceans, rivers, mountains, vidyâdharas, Lord Viṣṇu Himself, along with Brahmâ, are present there.—14-18.

It is said that the site of the confluence of the Ganges and the Yamunâ forms the middle or the waist of the earth. This Prayâgâ tîrtha is known throughout the three worlds.—19.

The remembrance of this sacred place or the hearing the name of it or the touch of its soil, liberates one from his sins; so also from bathing there. One who sprinkles the water of that place, has the benefit of performing Aśvamedha and Râjasûya sacrifices.—20-21.

You should not be dissuaded from going to Prayâga, my son! even by the preachings of the Devas.—22.

At the sacred Prayâga, there are sixty crores and ten thousand holy places, all gathered there.—23.

The man dying at Prayâga derives the same benefits as one does by truly devoting himself to yôga.—24.

Those who do not go to Prayâga are like the living dead, O Yudhiṣthira!—25.

Those who go to Prayâga, in accordance with the rules laid down, are freed from their sins as the Moon liberates Himself from Râhu.—26.

He who bathes in and drinks the water of the Yamunâ, at the high banks presided by the Nagâs, Kambala and Aśvatara, is freed of all his sins.—27.

The man by going to the shrine where resides Lord Śiva, liberates from bondage his ancestors and posterity for ten generations.—28.

By the sprinkling of the holy waters over his body on that spot, he gets the merits of an Aśvamedha sacrifice, and resides in the heaven till the end of the world cycle.—29.

On the eastern bank of the Ganges, there is a well, by the name of Samudra-Kûpa, and the place Pratisṭhâna (modern Jhusi) which is renowned in the three worlds. If one resides there for three nights, observing sexual purity and keeping himself dispassionate, he is freed from all his sins and gets the merit of the performance of Aśvamedha sacrifice.—30-31.

Note.—**The mention of Samudra-Kûpa in modern Jhusi fixes the date of this portion of the Purâṇa. The well called Samudra-Kûpa was sunk by Samudra-Gupta, and so this Mahâtmya must have been written after the Gupta.**

The Haṃsaprapatana tîrtha (the shrine where swans alight), that lies on the north of Pratisṭhâna and on the east bank of the Ganges, is renowned in all the three worlds. By bathing there the devotee gets the benefit of Aśvamedhà sacrifice and resides in heaven, as long as the the sun and the moon shine in the firmament.—32-33.

One who dies at the sacred Urvaśiramaṇa, whose high bank becomes white by the swans that dwell there, goes to heaven and enjoys with the Pitṛis for a period of sixty thousand and six centuries.—34-35.

And O King! he is always in company of that famous celestial nymph, Urvaśî, and is venerated by the Riṣis, Gandharvas, and the Kinnaras, &c.—36.

After consuming his store of virtue, he becomes the lord of ten thousand towns and of hundreds of maids, like Urvaśî, in whose midst he revels as their husband.—37-38.

He wakes from his bed by the music of the sweet jingling of the waist chains and anklets of the ladies, and, after enjoying fully all his luxuries retires to that shrine again.—39.

One who wears white raiments and has his meals only once a day and preserves his sexual purity, becomes a king and gets hundreds of beautiful wives, adorned with fine ornaments. He rules over a vast territory, whose boundary reaches to the seas.—40-41.

And, after enjoying the result of his wealth and of the practising of his charities, he again retires to that spot.—42.

One who, preserving his sexual purity, observes a fast till the evening, at the Sandhyâ Vaṭa, attains Brahmalôka.—43.

One who dies at Koṭi-tîrtha, remains in Svarga for crores of years.—44.

And, on coming back to the world after exhausting his virtues, is born a very handsome person in a most wealthy family.—45.

One who goes and sprinkles water over him at the Daśâśvamedha tîrtha in the Bhôgavatî purî, to the north of the abode of Vâsuki, attains the benefit of Aśvamedha sacrifice, and, in his next birth, is born as a very rich, pious, handsome, wise and generous man.—46-47.

The merits accruing from truth speaking and abstention from inflicting injury to another, are obtained by a pilgrimage to Prayâga —48.

The place where the Ganges alone flows, is as sacred as Kurukṣetra, and the place where she flows touching the Vindhya range, is tenfold more sacred.—49.

The spot where the Ganges flows touching many tîrthas is undoubtedly a most holy place.—50.

The Ganges exercises Her elevating influence over mankind on earth, over the serpents in the lower regions, and over the Devas in Svarga; consequently, she is also known as Tripathagâminî.—51.

Those whose bones are deposited in the Ganges, remain in Svarga for as many thousand years as there are bones deposited.—52.

The Ganges is the most sacred of all the Tirthas, the best of all the rivers, and is the giver of emancipation to the vilest sinners.—53.

The Ganges is easily accessible everywhere, excepting at Gangâdvâra, Prayâga and Gangâ Sâgara. Those who bathe at the above mentioned 3 places, go to heaven and are never re-born.—54.

There is no other source of bliss to the sinner as the Ganges.—55.

The Ganges has fallen from the head of Lord Śiva, who is the sacred of the most sacred and propitious of the most propitious.—56.

Here ends the one hundred and sixth chapter dealing with the greatness of Prayâga.

CHAPTER CVII.

Mârkaṇḍeya said: O King! I shall now relate to you further the greatness of the holy Prayâga by listening to which a man undoubtedly gets liberated from all sins.—1.

On the banks of the Ganges, towards the west, lies the sacred Mânasa-tîrtha, where by keeping up a three days' fast, the man gets freed from sins and attains all his desires.—2.

The merits acquired by the giving away of cows, land and gold are attained by the mere remembrance of this tîrtha.—3.

One who resides on the banks of the Ganges, with or without any object in view, and dies there, goes to heaven and remains far away out of the sight of hell.—4.

Such a man sits in a vimâna, adorned by decent birds, like swans and flamingoes, where celestial nymphs sing lovely songs. Thus he enjoys long life in heaven.—5.

On coming back from heaven, he is born in the house of a very wealthy man.—6.

During the month of Mâgha, sixtythousand tîrthas and sixty crores of sacred streams are to be found at the confluence of the Ganges and the Yamunâ.—7.

The merits of giving away a lac of cows are attained by bathing at Prayâga for 3 days.—8.

One who, at the confluence of the Ganges and the Yamunâ, lights cowdung fires all round and sits in the midst of them, enjoys healthy body, with all his limbs in the best condition.—9.

He remains in heaven for as many years as there are hair on his body.—10.

And when he is re-incarnated on earth, he becomes the emperor of the world. After enjoying these, he again remembers the very same tirtha.—11.

One who immerses into the sacred waters at the junction of the Ganges and the Yamunâ, during the time of the lunar eclipse, goes to the world of the Moon where he enjoys in His (Moon's) company and remains in heaven for sixtythousand years, and is freed from all his sins.—12-13.

At the end, he leaves the world of Indra where he was venerated by the Ṛiṣîs and Gandharvas, etc., and is born in a rich family.—14.

One who uplifts his legs and balances himself on his head, swings over the flames of fire, resides in heaven for a hundredthousand years.—15.

And, on being born again, he becomes Agnihotrî when, after various enjoyments, attains the same tîrtha again.—16.

One who cuts and offers his flesh to the birds, goes and resides in the domain of Chandra (Moon), and, on being born again, becomes a very pious king,—17-18.

Full of wisdom, knowledge, beauty and sweetness of speech. After enjoying life, he again goes to that Tîrtha.—19.

On the northern bank of the Yamunâ, to the south of Prayâga, there is the most sacred Riṇamochana tîrtha,—2.

Where, by residing for a night and by bathing there, one remains no more liable to pay any debts, and goes to heaven and never runs into debts.—21.

Here ends the one hundred and seventh chapter dealing with the greatness of the Prayâga tîrtha.

CHAPTER CVIII.

Yudhiṣṭhira said: "Bhagavân! my mind has become purified by hearing the greatness of Prayâga narrated by you.—1.

O, Risî! now be good enough to tell me that great virtue that may lead one to some higher world and be the source of everlasting bliss after washing off all his sins.—2.

Mârkaṇḍeya said:—King! Now hear how one can attain everlasting bliss by going to Prayâga.—3.

He enjoys the full bloom of his health and attains the benefit of Aśvameda sacrifice at every step in his pilgrimage to Prayâga.—4.

Such a man gets emancipation from bondage for his manes and posterity for ten generations.—5.

Yudhiṣṭhira said:—The way of getting everlasting happiness just explained by you, is very simple. It is the source of so many blessings.—6.

"The merits of an Aśvamedha sacrifice are acquired with very great difficulties. How can one attain similar merits in such a simple way? Pray remove my doubts, O blessed one.—7.

Mârkandeya said:—King! I have heard what Bramhâ first said to the sages.—8.

The circumference of Prayâga is five yojanas in extent, and by the treading on its ground one acquires the merits of Aśvamedha sacrifice at every step.—9.

One who passes away at Prayâga, liberates seven generations of his ancestors and fourteen of his coming generations from bondage.—10.

King! Knowing this greatness of Prayâga, you should devote yourself unflinchingly to that sacred Tîrtha, because those devoid of devotion and leading a life of sin cannot attain the benefits of this holy tîrtha which is guarded by the Devâs."—11.

Yudhiṣṭhira.—" O Sire! how do they get the benefits of the sacred tirtha who yield to their desires, whether such be feelings of affection or greed of worldly objects.—12.

And what is the fate of the man who not knowing the difference between proper and improper, carries on a trade? Pray explain all this to me.—13.

Mârkaṇḍeya said :—King! hear the rare greatness of the holy place. The man who has restrained all his passions, attains emancipation by bathing for a month at Prayâga.—14.

Hear what Prayâga does to a man who treacherously kills another. He undoubtedy frees himself from his sins by living on alms and bathing 3 times a day, for a period of three months.—15.

One who repairs to a holy place unintentionally, goes to heaven, and, after spending all his store of virtue there, is born in a well-to-do family. —16.

One who goes to a sacred place intentionally, always remains happy and rescues all his ancestors from hell.—17.

O incarnation of Dharma and knower of all, in compliance with your repeated enquiries, I have unfolded to you the ancient virtue for your benefit.—18.

Yudhiṣṭhira said :—O Sage! I was not born in vain, my family has been redeemed, I have become delighted by meeting you. Indeed, you have shown me very great kindness.—19.

O Pious one! I have been liberated from my sins by meeting you; and I now feel myself sinless.—20.

Mârkaṇḍeya said :—By your own destiny your soul has become elevated, and your family has been redeemed. By the narration of the greatness of Prayâga one's store of virtue is increased, and his sins are decreased by listening to it.—21.

Yudhiṣṭhira said :—O, Great Sage! Pray tell me, as seen or heard by you, the greatness of the Yamunâ.—22.

Mârkaṇḍeya said :—The Yamunâ, the daughter of the Sun, renowned in all the three worlds is known as the great river of that name.—23.

The Yamunâ has come from the same source as the Ganges, and She also dispels all sins by the mere utterance of Her name, from a distance of 1,000 yojanas.—24.

The virtue is attained by bathing in, drinking the waters and relating the greatness of the Yamunâ. The sight of Her gives happiness.—25.

His seven generations are purified by once plunging into and sipping the holy waters; and emancipation is obtained by dying there.—26.

On the south of the Yamunâ lies the Agni tîrtha and Dharmarâja tîrtha. Naraka is situate on Her western bank.—27.

One goes to heaven by bathing there; by dying there he is not born again. Similarly, there are thousands of tîrthas on the southern bank of the Yamunâ. I am now describing the Tîrtha on the northern bank known as the Niranjana tîrtha of Âditya, where the Devas, along with Indra, perform sandhyâ three times a day and worship the tîrtha; otherwise men do the same.—28-30.

You should also get yourself devoutfully sprinkled with its holy water There are many other tîrthas, by bathing into which a man goes to heaven. Those who die there are not re-born. The Yamunâ, too, has been described to be sacred like the Ganges, but the latter is held more in veneration as the older of the two, by all classes everywhere.—31-32.

Yudhiṣṭhira! you should sprinkle yourself with the holy waters of each tîrtha, by doing which all the sins of life will be consumed.—33.

One who reads or hears this Mahâtmya, in the morning, is freed from all his sins and goes to heaven.—34.

Here end the one hundred and eighth chapter describing the greatness of Prayâga tîrtha.

CHAPTER CIX.

Mârkaṇḍeya said:—The thousands of tîrthas that I have heard described in the Brahma Purâṇa by Brahmâ, are sacred, purifying and givers of emancipation. There is one Somatîrtha which is the most sacred and the dispeller of all sins, where by mere bathing one gets the deliverance of hundreds of his ancestors; one should, therefore, unavoidably bathe in it.—1-2.

Yudhiṣṭhira said:—Naimiṣâraṇya tîrtha on earth, Puṣkara in Âkâṣa, and Kurukṣetra in the three worlds are the most famous. How do you then extol the greatness of Prayâga only and leave the rest. I feel it difficult to put my faith in your words, which seem to me to be not good without any proof. How does one attain emancipation, virtues and various kinds of happiness by residing there for a few days only? Pray do remove my doubts, from what you have seen and heard.—3-5.

Mârkaṇḍeya said:—Anything in which faith cannot be put, should not be uttered, even if it is based on the direct perception of a person without faith and whose mind is vitiated by sin.—6.

Those who are faithless, unchaste, evil minded and wicked, are great sinners. (You must have some sin) that is why you have said so. Now hear the greatness of Prayâga, which I shall tell you as I have heard and seen it directly or indirectly. Whatever else is seen, heard or not seen should be clear to you, if you meditate on them with concentration, taking the Śâstras as your ground of evidence.—7-9.

Therefore, a man inclined to doubt gets pain and not Yoga. The latter is attained in thousands of lives.—10.

A man attains (true) Yoga after performing thousands of Yogas, and not by giving away thousands of gems to the Brâhmaṇs, but one dying at Prayâga undoubtedly gets all the benefits.—11-12.

King! Now hear this main reason in good faith. Though Brahma is omnipresent in every being, He is deemed to be particularly present in Brâhmaṇa, other things being called *abrahma*. He is, however, worshipped in all the beings.—13-14.

Therefore, O, Yudhiṣṭhira! the learned adore the holy Prayâga among all other tîrthas. This Prayâga is indeed to be worshipped as the King of all tîrthas.—15.

Because Brahmâ also thinks of the same holy place everyday, that is why wise men after attaining the sacred Prayâga do not feel-inclined for anything else.—16.

O, Yudhiṣṭhira! whoever wishes to be classed among the mortals after becoming one with the Devâs? You will surely understand by these examples why I have described Prayâga to you as the most sacred and a ready dispeller of sins among the various tîrthas.—17.

Yudhiṣṭhira said:—I have heard the greatness of Prayâga and am wondering, by what virtue the holy tîrtha is obtained and how one goes to reside in heaven?—18.

I venture to enquire from you the means by which the giver of charity enjoys the world, with a store of happiness, by constantly being born in it—19.

Mârkaṇḍeya said:—King! Brahmâ has said that the wicked who despise the earth, the cow, the fire, the Brâhmaṇa, the Sâstrâs, the gold, the water, the women, the mother and the father, do not reach to the higher regions.—20-21.

Similarly the attainment of Yoga has been said to be very difficult. Those who follow a sinful life go to the worst region in hell.—22.

The one who steals elephants, horses, cows, bullocks, jewels, pearl and gold, and then gives them in charity, never goes to heaven where the giver in good faith enjoys himself. They become addicted to many a (sinful) act and go to hell.—23-24.

Similarly I am telling you about Yoga, Dharma, chief traits of a donor, the truth and the untruth and good and evil fruits; as enunciated by the Lord Sun in ancient times.—25.

Here ends the one hundred and ninth chapter describing the greatness of the Prayâga tîrtha.

CHAPTER CX.

Mârkaṇḍeya said:—King! Hear from me something further about the greatness of Prayâga. The sages have said that Naimiṣa, Puṣkara, Gotîrtha, Sindhusâgara, Gayâ, Chaitrakatîrtha, Gangâsâgara and other sacred hills &c., along with 30 crores of other tîrthas are present there.—1-3.

In their midst are the three Agnikuṇḍas and the Ganges runs in the middle of them. The daughter of the Sun, the Yamunâ—venerated by all the tîrthas, has appeared in Prayâga and meets the Ganges at the confluence.—4-5.

The middle of the waist of the earth is said to be between the Ganges and the Yamunâ and no other tîrthas are even equal to $\frac{1}{16}$th of its greatness. It is said by Vâyu (or in Vâyu purâna?) that the $3\frac{1}{2}$ crores of tîrthas of Heaven, Âkâśa and the earth are to be found in the Ganges.—6-7.

Prayâga is the place where both Kambala and Aśvatara reside. This place of enjoyment is described as the altar of Prajâpati.—8.

There the incarnate Vedas and yajñas (sacrifices), O, Yudhiṣṭhira!, adore Brahmâ, as do ascetics, the sages. The Devas, and the kings adore Prayâga by performing sacrifices. There is nothing more sacred than Prayâga in all the three worlds.—9-10.

The tîrtha of Prayâga is by its own virtue sacred of all the tîrthas. The place having the Ganges along with 3 crores and 10,000 tîrthas is the holiest of all. The whole of Prayâga is sacred owing to its being situated on the banks of the Ganges.—11-12.

Know this to be the truth. The good should din it into the ears of their friends, pupils and the servants, that Prayâga is blessed, is the giver

of heaven, is the very personification of bliss and truth; is sacred, and is the giver of Dharma, the dispeller of all sins, and is not (fully) known even to the great sages. The twice born by reading this Mahâtyma become purified and go to heaven.—13-15.

One who, with a pure heart, listens everyday to the greatness of this tirtha, remembers his past lives and enjoys heaven.—16.

The good only attain this tîrtha, therefore, O, Yudhiṣṭhira, you should also bathe in these tîrthas after discarding all misgiving. O, King! I have explained all this as asked by you, you have saved your ancestors by putting all these questions to me.—17-18.

O, Yudhiṣṭhira! The tîrthas enumerated before do not reach even $\frac{1}{16}$th the Sanctity of Prayâga.—19-20.

Here ends the one hundred and tenth chapter describing the greatness of Prayâga tîrtha.

CHAPTER CXI.

Yudhiṣṭhira said:—" O' Sage! How is it that you have been telling me only all about Prayâga? Pray explain it to me so that my family may get salvation.—1.

Màrkaṇḍeya said:—King! You should bear in mind what has just been told you about Prayâga, for Brahmâ, Viṣṇu and Śiva, the Lord of Devas are eternal.—2.

Brahmá creates the universe, Viṣṇu fosters it and at the end of the kalpa, Śiva destroys it. At the time of the destruction of the universe, Prayâga is saved. One who looks upon the sacred Prayâga as the Lord of all creatures, becomes omniscient and blessed.

Yudhiṣṭhira said:—Seer! Pray tell me why is it that Brahmâ, Viṣṇu and Śiva are present in Prayâga?—6.

Mârkaṇḍeya said:—Yudhiṣṭhira! I shall tell you the reason of Brahmâ, Viṣṇu and Śiva's residing there."—7.

The circumference of Prayâga is five yoyanas; owing to the absence of sin, Brahmâ resides towards the northern portion of the tîrtha to guard it, Viṣṇu stands personified in Veṇîmâdhava, and Śiva has fixed Himself in the form of the sacred banyan tree. Besides them, the Devas, the Gandharvâs, the ascetics and the seers guard the boundary of the holy place after driving away sin from there. It is the place where a man after getting rid of his sins does not see hell at all.—8-11.

Brahmâ, Viṣṇu, Śiva, the seven Dvîpas, the ocean and the mountains, safely there dwell, and besides them other Devas also dwell there till the end of the world.—12-13.

King! Brahmâ and other Devas have created the universe by placing themselves under the protection of Prayâga. Prajâpati Indrakṣetra is known as Prayâga.—14.

O Yudhiṣṭhira! this Prayâga is most sacred. Now you should rule over your empire, along with your brothers, after being cleansed of all your sins.—15.

Here ends the one hundred and eleventh chapter describing the greatness of Prayâga.

CHAPTER CXII.

Nandikeśvara said :—Nârada! Having placed full belief in the words of the Sage Mârkaṇḍeya, Yudhiṣṭhira along with the other Pâṇḍavas went to Prayâga where after saluting the Brâhmaṇas they offered libations of water to the Pitṛis and the Devas &c.—1.

There in a few moments, Śrîkṛiṣṇa also turned up, when He and other Pâṇḍavas annointed Yudhiṣṭhira and proclaimed him Emperor.—2-3.

At the same hour, the Sage Mârkaṇḍeya also appeared there, and returned to his hermitage after pouring his blessings on Yudhiṣṭhira. After that the virtuous Yudhiṣṭhira, with an easy mind, began to rule over his empire after bestowng great charity.—4-5.

One who reads this Mâhâtmya in the morning, and remembers Prayâga every day, attains bliss and goes to the world of Śiva, after being free from his sins.—6.

Vâsudeva said : —O, King! hear what I say. You will undoubtedly rise to heaven, if you will remember Prayâga every day.—7-8.

One who goes to, or reisdes in, Prayâga goes to the world of Rudra, after being freed from all his sins.—9.

The Brâhmaṇa who is contented and does not accept gifts, and is chaste and devoid of conceit, attains the merits of a pilgrimage to this tîrtha.—10.

One who is free from the feeling of anger, is truthful and regards all the beings like himself, also attains the merits of a pilgrimage to this tîrtha.—11.

O, King ! The Yajñas, defined by the Seers and the Devas, cannot be performed by a man of limited means. Consequently the benefits accruing from such sacrifices are attainable only to the well-to-do and not to the poor.—12-13.

Therefore, O, Yudhiṣṭhira ! also hear from me the means by which the poor attain the benefits of such sacrifices.—14.

The sages have said that it is highly beneficial to go to the sacred places.—15.

O, King ! ten thousand tîrthas and three crores of rivers go and dwell in the Ganges during the month of Mâgha.—16.

O, King ! you will also repeat visiting Prayâga, after performing sacrifices and ruling over your dominions with a balanced disposition.—17.

Nandikeśvara said :—After having described the glory of Prayâga, that great Seer Mârkaṇḍeya disappeared then and there ; then the King Yudhiṣṭhira attained great happiness by going to, and bathing at, Prayâga along with his retinue following the prescribed rules.—18-19.

O, Nârada ! you are also in Prayâga. Sanctify yourself by sprinkling the holy waters.—20.

Sûta said :—O Riṣis ! After thus narrating the whole thing to Nârada, Nandikeśvara vanished at the spot, and the former instantly went to Prayâga.—21.

Thereafter, bathing and giving alms to the Brâhmaṇs, he returned to his abode.—22.

Here ends the hundred and twelfth chapter describing the greatness of Prâyâga.

NOTE.

There is no better account of Prayâga in the English language than the handbook, named, *Prayâg or Allahabad*, published by the *Modern Review* office of Calcutta, in 1910. It is indispensable to visitors to that holy city. The following passages are reproduced from that brochure bearing on the antiquity of Prayâga.

Prayâg: Its etymological meaning.

The name by which modern Allahabad was known in ancient Hindu writings and which is usually in use among present day Paṇḍits and pilgrims is Prayâg. It was so called because the god Brahmâ of the Hindu Trinity had performed many sacrifices (*yags*) here.

Why Prayâg is called Tirtharâj.

Prayâg bears the title of Tîrtha-râj—the holiest of holy places. It acquired this title because, according to a legend, when all the holy shrines were placed on one scale of the balance and Prayâg on the other, the former kicked the beam.

Prayâg mentioned in the Rig-veda and other ancient works of Sanskrit literature.

The confluence of the Ganges and the Jumna finds appreciative mention in the Rig-Veda—the earliest sacred record of the Aryan race. In the Râmâyaṇa and the Mahâbhârata, the two great epics of the Hindus, Prayâg has attained an established sanctity in the eyes of the saints and heroes whose deeds have been celebrated in those national encyclopædic chronicles.

Several of the Purâṇas—especially the Matsya and Padma Purâṇas, speak eulogistically of the merits of a pilgrimage to Prayâg.

The Prayâg Mâhât-mya.

The Prayâg Mâhâtmya—"the greatness of Prayâg"—a popular work which wholly dwells on the merits that the pilgrim gains by his pilgrimage to Prayâg, is a portion of the Matsya Purâṇa. It is in twelve chapters. Another and bigger work, bearing the same name, claims its origin to the Padma Purâṇa. It is in one hundred chapters. But the genuineness of this latter compilation is doubted.

The Prayâg Mâhâtmya of the Matsya Purâṇa, on the other hand, is accepted as authentic. It is the scriptural hand-book of the pious pilgrim to Prayâg. It is his guide on the occasion of his visit to Prayâg. If he can not read it himself in the original Sanskrit, it is read to him and explained in the vernacular, by a professional Paṇḍit, who has daily audiences of groups of men and women who listen to his *Kathâs*—recitations with expositions—that he delivers from his platform. Most of the religious observances practised by the pilgrims have their authority in that book. And so long as the Prayâg Mâhâtmya will hold sway over the Hindu pilgrims, Prayâg will continue to be their Tîrtha-râj.

The following from the Prayâg Mâhâtmya is a favourite verse descriptive of the paraphernalia that attends that august sovereign of the holy shrines:—

सितासिते यत्र तरङ्ग चामरे
नद्यौ विभाते मुनि-भानुकन्यके ।
नीलातपत्रं वट एव साक्षात्
स तीर्थराजो जयति प्रयागः ॥

"Shines in his glory the King of shrines. Two noble-born maids—Gaṅgâ and Yamunâ—daughters of the ascetic Jahnu and of the Sun—wave their white and blue *chauris* (the woolly tail of the yak). The imperishable holy banyan tree serves as the azure-coloured royal umbrella over Prayaga's head."

To understand this conceit of the Paurâṇik bard, one has to bear in mind, that in the winter and summer months, the two streams are clearly distinguishable by their colours—the fair stream of the Ganges mingling with the blue waves of the Jumna.

In some fine stanzas (Canto XIII, stanzas 54-57) of the Raghuvaṃśa, the poet Kâlidâsa dwells on this phenomenon These stanzas may be translated as follows:

[Râma addressing his spouse Sîta says:] Lo! My darling of faultless limbs, how the Gaṅgâ mingled in current with the waves of the Yamunâ looks! At one place it looks like a string of pearls interspersed with sapphires besmearing neighboring things with their blue lustre; while at another place, it looks like a garland of white lotuses, the interstices of which are studded with blue ones. At one place it looks like a flight of the white swans, fond of the Mânasa lake, in company with the China geese of dark colours; while at another place it looks like a painting of the earth ornamented with white sandal-paste wherein the ornamenal leaves of the fringes are made of black aloes. At one place, like the moonbeam variegated by darkness attached to shade, at another place like a white streak of autumnal clouds, with parts of the blue sky slightly visible throug the chinks; and at yet another, like the body of the God Śiva anointed with cosmetics of ashes and adorned with the ornament of black snakes.

The Chinese traveller Hiouen Tsang's narrative of his visit to Prayâg in the 7th Century, A. C.

The antiquity of the religious practices observed at Prayâg, enjoined in the Prayâg Mâhâtmya, has been testified to by a foreign chronicler of a different faith. The Buddhistic Chinese traveller Hiouen Tsang, who has left a record of his travels in India, visited Prayâg in the middle of the seventh century of the Christian are. His observations confirm the fact of the existence of the Akṣayavaṭa (Imperishable Banyan Tree) that was still standing and from the branches of which some pilgrims leaped down to die, it being the privilege of Prayâg to impart impunity from the sin of suicide. The victims of self-slaughter cherished the belief, that they would attain in their next mundane exsitence, the object they desired at the time of their voluntary ending of their lives. The bathing at the confluence of the rivers and the alms-giving to Brâhmaṇas were noted by him, thirteen hundred years ago, as it is by the modern tourist.

CHAPTER CXIII.

The Ṛiṣis said :—Sir, How many spheres (dvîpas) are there of the world, as well as how many oceans and mountains are there? How many zones (varṣas) are there, and what are the rivers mentioned as flowing in them ?—1.

What is the extent of the Great Earth and of the Lokâloka mountains ? What are the circumference and size of the moon and the sun, and what is their course ?—2.

Pray be good enough, O knower of truth, to explain all this to us at full length, because we are always anxious to hear all this from you.—3.

Sûta said :—The Dvîpas are several thousands in number, and out of them seven are important ones To describe them all, in this place, in their entirety is not possible.—4.

I shall explain to you something about the moon, the sun, the planets, along with the seven only of the important Dvîpas, giving their dimensions as established by human calculation—5.

The things which are " inconceivable " should be established by reasoning. The definition of " inconceivable " is this, *viz.*, " a thing not understood by common people (by their common sense)".—6.

I shall now proceed to tell you something about the seven varṣas (zones) and about Jambudvîpa. Now listen to the entire extent of Jambudvîpa in terms of Yojanas.—7.

Its breadth (diameter) is 100,000 yojanas, and many countries and beautiful cities are to be found in it.—8.

It is full of Siddhas and Châraṇas, and is adorned by mountains, full of ores of all metals streaming out (as lava) from the different sides of rocks.—9.

Besides these, it is beautifully embellished by various rivers flowing from the mountains. There are these six ranges of mountains, running from east to west, demarcating the six varṣas.—10.

Stretching to the sea on both sides, east and west stand (1) the Himâlaya, full of snow (hîma) and (2) Hemakûṭa full of gold (hema).—11.

Then comes the great (3) Niṣadha mountain, which is beautiful to look at on all sides. Then there is the golden mountain (4) Meru, with its four colours on its four sides, said to be bleak and barren. Its extent is 24,000 yojanas on four sides.—12.

It has a circular form, divided into four quadrants. Its sides

(quadrants) are of various uniform colours, with properties conferred upon it by Brahmâ (the Lord of creatures).—13.

On its navel peduncle (east quadrant) sprung from the self-born unmanifested) Brahmâ there is white colour. Consequently, it is said to have Brâhmaṇical properties.—14.

On its southern quadrant, there is yellow colour, on account of which it is said to have the properties of the Vaiśya caste. On its western quadrant, there is the colour of the wing of a black bee, owing to which it is said to possess the properties of Śûdras.—15.

Its northern quadrant is naturally of red colour, therefore it has the properties of Kṣatriyas. Thus the four colours and castes have been enumerated.—16.

The mountain Nâla is studded with lapis-lazuli. The mountain Śveta is yellow and full of gold. The mountain Śriṅgin is made of gold (satakumbha), and has the colour of the tail of a peacock.—17.

These mountains are the kings among their kind, and are the abode of Siddhas and Châraṇas. Their inner diameter is 9,000 yojanas.—18.

The varṣha Ilâvrata stands in the middle and encircles the Mahâ-Meru on all sides. Its expanse is 24,000 yojanas.—19.*

In the centre of this (Ilâvrata) stands the Great Meru, shining in its majestic glory, like the fireblaze, devoid of smoke. Its southern portion is called the Dakṣiṇa Meru and the northern the Uttara Meru.—20.

Each of these seven varṣas (zones) has a boundary mountain of its own, which from north to south extends to 2,000 yojanas, and the southern ones are 2,000 yojanas in circumference.—21.

The sum of the breadths of these varṣas and mountain ranges is breadth of the Jambûdvîpa, as mentioned above. Of these Nîla, Niṣadha are the longest, and those that come after them diminish in length.—22.

So are Śveta, Hema Kûṭa, Himavân and Śriṅgavân. Riṣabha (Meru) is said to have the same extent as Jambûdvîpa.—23.

Hema-Kûṭa is shorter (than Meru) by 12,000 yojanás, and Himavân is shorter (than Meru) by 20,000 yojanas. The great Hema-Kûṭa is 88,000 yojanas.—24.

The Mount Hima-vân is 80,000 yoyanas, from east to west. The dvîpa (Jambûdvîpa) being spherical, this difference in extent of the mountains has sprung up.—25.

* It should be 34,000 instead of 24,000 or chatrostrimsat, instead of chaturvimsat.

As there is a distribution of the mountains, so there is a distribution of the Varṣas (along with them) one after another. Many peopled districts are in them. These varṣas are seven in number.—26.

They (the varṣas) are surrounded by precipitous and insurmountable mountains. All the seven are mutually inaccessible by different rivers.—27.

In those regions, various species of animals are found everywhere. This varṣa of the Himavat is known as Bhârata.—28.

Beyond that, up to Hema-Kûṭa, is the land (varṣa) of the Kiṃpuruṣas, and from the borders of Hema Kûṭa up to Niṣadha is the Harivarṣa.—29.

Note.—**Kiṃpuruṣa—Low man. A mythical being, with a human head and the form of a horse.**

Niṣadha—Hard. Name of a mountain. Name of a country governed by Nala.

Harivarṣa—One of the nine divisions of Jambûdvîpa.

The other limit of Hari-varṣa is Meru, and further on is Ilâvrata, beyond which extends Ramyaka to the Nila mountain.—30.

Next to Ramyaka stands the Śveta mountain in whose region is Hiraṇyaka (varṣa) and next to it, is Śringaśâka, which is also known as Kuru.—31.

On the north and south there are two bow-shaped continents, extending over 400 yojanas, and Ilâvrata stands in the middle of them.—32.

Half of it is Dakṣiṇa Ilâvrita and the rest of it is Uttara Ilâvrita.—33.

Between them is Meru in Ilâvrita, to the south of Nîla mountain and to the north of Niṣadha.—34.

The Mount Mâlyavân, stretching north to south, which is 32,000 yojanas in length enters the sea on the west.—35.

Mâlyavân is a thousand yojanas from Nîla to Niṣadha and Gandha Mâdana, is 32 yojanas.—36.

Within their circumferences is the square and lofty golden Sumeru mountain, which is of fourfold colour, like the four castes.—37.

There are different colours on its sides: on the east it is white, on the south, it is yellow, on the west, it is like the wing of the black-bees, on the north, it is red. These are the different colours..—38.

Note.—**Bhringi—A poisonous plant, a fig tree,**

The Mount Meru shines out like the rising sun or the blaze of fire without smoke, in the heart of those Mountains, like a divine king.—39.

That Sumeru is 84,000 yojanas high, 16,000 yojanas deep underground and 28,000 yojanas broad.—40.

Its circumference is double its breadth. It is a great divine mountain, abounding in celestial medicines.—45.

It is surrounded on all sides by lands of golden effulgence. On this king of mountains, the Devas, the Gandharvas and the Râkşasas enjoy and carry on their pastimes in the company of Apsâras.—42.

That Sumeru is adorned by the Bhûta and Bhâvana worlds, and has four realms on its sides, *viz.*—Bhadrâsva (in the east), Bhârata (in the south) and Ketumâla in the west and the sacred Kuru on the north.—43-44.

The subjacent hills are:—

Mandara, Gandhamâdana, Vipula, and Supârsva, all full of precious stones.—45.

And on these mountains there are four lakes and forests known as Aruņoda, Mânasa, Sitoda and Bhadra—46.

And there are big trees of turmeric, rose—apple, Aśvattha on the Gandhamâdana and banyan on the Vipula.—47.

Amaragandaka is west of Gandhamâdana which is 32,000 yojanas, equally on all sides.—48.

There reside the well-known Ketûmâlas, the doers of blessed deeds:—there everybody is like the destructive Fire of high spirit and great strength.—49.

The ladies of that place are beautiful like the lotus and lovely. On that mountain there is a divine jackfruit tree, looking effulgent through its leaves.—50.

The people of that region live up to 10,000 years by drinking the juice of those fruits. To the east of Mâlyavân flows the river Gandaki which is 32,000 yojanas in length.—51.

The inhabitants of Bhadrâśva (khanda) always remain happy and the Bhadramâlâ forest lies in the same clime, where there is a huge and black mango tree.—52.

The people of that place are white in complexion and very sturdy and strong. The womenfolk are the most beautiful, like white lily, and very agreeable to look at.—53.

They possess the radiance and colour of the moon, their faces are like the full moon, and their body cool, as the moon, smells like lotus.—54.

They live up to 10,000 years in good health. By drinking the kâla-mango juice, they always remain in full bloom of youth.—55.

Sûta said :—Ṛiṣis ! Brahmâ has thus described the nature of the continents to the Ṛiṣis, and the same Brahmâ who had previously favoured me (with describing the same). Now, what am I to narrate to you next ?—56.

All the self-restrained seers, hearing these words of Sûta, became curious, and said with great joy :—57.

"Sage ! Be pleased to say all about the two countries, eastern and western, which have been already mentioned by you and of the northern varṣas and mountains, besides which, we are also desirous of hearing the account of the men living on those mountains." On being thus urged by the seers, Sûta again resumed the string of his narration.—58-59.

Sûta said :—Listen to (the account of) the varṣas which have been already referred to by me to the south of the Nila and to the north of Niṣadha.—60.

That is Ramaṇaka (varṣa), and the inhabitants of that place are very handsome and given to amicable delights, and of pure birth.—61.

There, too, is a huge banyan tree, and the people of that place, live by drinking the juice of the fruits of it—62.

These best of men of great parts live happy.—63.

To the north of Śveta Mountain and to the south of Śriṅga (Śriṅgin) is the Hiraṇyavat continent (varṣa) where flows the river Hiraṇvati—64.

The people of Hiraṇyavat are very strong and of high spirit. They are of pure and noble birth and are a good-looking and happy lot.—65.

These first class men live up to the age of 11 thousand and 1,500 years.—66.

In that continent, there is a great bread-fruit tree of nice foliage, by drinking the juice of the fruits of which men live on.—67.

The Mount Śriṅga (Sriṅgin) has three lofty peaks. One of them is full of precious stones, the other one is studded with gold and the third one, full of all gems, is adorned with the worlds.—68.

The country situated to the north of this Sriṅga, to the south of the sea, is the renowned Kuru varṣa where the saints (siddhas) have fixed their abode.—69.

It also has trees producing sweet fruits, and the water of the rivers

is like divine nectar. Those beautiful trees produce raiments and ornaments by their fruits.--70.

Some of those beautiful trees are the givers of all the fruits of one's desires, and the others are called Kṣirina, always beautiful to look at, produce milk (juice) with the six tastes and sweet as pañchâmṛita (the five best products of cow's milk), productive of nectarlike milk.—71.

The whole land of that place is full of gems and is inlaid with fine gold dust. There, the wind is most pleasant and salubrious and noiseless.—72.

The people falling down from Devaloka are born there. They are of pure and noble descent, having permanent youth.—73.

There, the daughter and the son are born as twins, and husband and wife like the manifestations of Gandharva and Apsarâ. There, they drink nectarlike milk of trees overflowing with them.—74.

The twins are born in a day. They grow together and are possessed of like beauty and character. They die together.—75.

They are attached to each other with the fondness of the ruddy geese. They are healthy, without bereavment, and happy.—76.

These great souls live for 11,000 years, and are ever devoted to their own wives.—77.

Sûta said :—O Ṛiṣis ! The nature of these continents of the Bhâratavarṣa has been brought to your notice. O greatly pious ones ! what more do you wish to hear now ?—78.

The Ṛiṣis, being thus asked by the enlightened son of Sûta again questioned him, being desirous of hearing something more in answer.—79.

Here ends the one hundred and thirteenth chapter dealing with Jambudvîpa and its mountains and varṣas.

CHAPTER CXIV.

The sages said :—We wish to hear from you an account of this Bhâratavarṣa, which was peopled by Svâyambhuva and the rest of the fourteen Manus. O Blessed one ! do tell us about their creation.—1-2.

On hearing these words of the seers, Sûta of the Purâṇas and son of Lômaharṣaṇa after a deep consideration, began to answer the queries of the seers of thoughtful mind.—3-4.

Sûta said :—I shall tell you about the people of Bhâratavarṣa. Manu

came to be known as Bhârata by his creation and protection of the people (of Bhârata).—5.

According to Nirukta, that place is Bhâratavarṣa where human beings can obtain heaven, emancipation and a middle course of the two.—6.

There is no field of action for mankind without Bhâratavarṣa. Bhâratavarṣa has nine divisions; *Viz.*—Indradvîpa, Kaśera, Tâmraparṇî, Gabhastimâna, Nâgadvîpa, Saumya, Gandharva, Vâruṇa; and the ninth is this place, surrounded on all sides by the ocean. The whole of the dvîpa is a thousand yôjanas in extent, from north to south. It is gradually broader from Kumârî (Cape Comorin) to the mouth of the Ganges, whence it has risen to a height of ten thousand yôjanas in an oblique direction.—7-10.

The Mlechhas live on its outskirts. The Kirâtas and the Yavanas inhabit the east and the west of it.—11.

Note.—Kirâta=A degraded mountain tribe.
Yavana=Foreigner, especially the Greeks.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas, and the Śudras inhabit in its centre and carry on (*i.e.*, inside this boundary) their occupations of rituals (sacrifice, &c.) trade, commerce, &c.—12.

They all pursue their respective duties by adhering to the varṇa-dharma, Artha and Kâma.—13.

Here exist the âśrâmas in their due order in which the five fold desires of men are fulfilled (*viz.*, niṣkâma dharma as well as the four ordinary desires, consisting of *dharma*, *artha*, *kâma* and mokṣa). Here, men engage in activities for the sake of obtaining Heaven and emancipation.—14.

The Mânavadvîpa is also called Tiryag-yâma (*i.e.*, obliquely situate). One who conquers it entirely, is called Samrâṭa.—15.

This lôka is known as the conqueror of Antarikṣa which in its turn is known as Svarâṭ. I shall explain this at full length.—16.

There are seven principal mountains in this continent, *viz.*, Mahendra, Malaya, Sahya, Śaktimân, Ṛikṣavân, Vindhya and Pâriyâtra; and there are thousands of smaller ones adjacent to each of these.—17-18.

Some of these are known to have fine peaks and tablelands, covered with many kinds of trees, &c. The smaller ones are less productive, and are distinguished from the bigger ones by contrast.—19.

The Mlechhas and the Aryan reside there mingling with each other without distinction, and they drink the waters of many rivers, such as

the Ganges, the Sindhu, the Sarasvatî, the Sutlej, the Chandrabhâgâ, the Yamunâ, the Sarayu, the Airâvatî, the Vitatsâ, the Devikâ, the Kuhu, the Gomatî, the Dhautapâpâ, the Vâhudâ, the Drisadvatî, the Kauśikî, the Tritîyâ, the Niśchalâ, the Gandakî, the Ikşu, the Lauhitâ (all these having their source in the snow-clad mountains of the *Himâlayas*).

The Vedasmritî, the Vetravatî, the Vritraghnî, the Sindhu, the Parṇâśâ, the Narmadâ, the Kâverî, the Mâhî, the Parâ, the Dhanvatî, the Rupâ, the Viduşâ, the Veṇumatî, the Siprâ, the Avantî, the Kuntî (all these rivers having their source in the *Pâriyâtra* mountain).

The Mandâkinî, the Daśârṇâ, the Chitrakûṭâ, the Tamasâ, the Pippalî, the Śyenî, the Chitrotpalâ, the Vimalâ, the Chañchalâ, the Dhutavâhinî, the Śaktimantî, the Śunî, the Lajjâ, the Mukutâ, the Hradikâ (these having their source in the *Riṣyavân* mountain).

The Tâpî, the Payôṣṇî, the Nirvindhyâ, the Kshiprâ, the Riṣabhâ, the Veṇâ, the Vaitaraṇî, the Viśvamâlâ, the Kumudvatî, the Toyâ, the Mahâgaurî, the Durgamâ, the Śilâ (these rivers of cool water having their source in the *Vindhya* mountains).

The Godâvarî, the Bhîmarathî, the Krisṇaveṇî, the Banjulâ, the Tungabhadrâ, the Suprayôgâ, the Vâhyâ, the Kaverî (these rivers in the south having their source in the *Sahya* mountains).

The Kritamâlâ, the Tâmraparṇî, the Puṣpajâ, the Utpalâvatî (these rivers of the cool water having their source in the Malayâchala mountain).

The Tribhâgâ, the Riṣikulyâ, the Ikṣudâ, the Tridivâ, the Chalâtâmraparṇî, the Mûli, the Śarvâ, the Vimalâ (these having come from the *Mahendra* mountain), the Kâsikâ, the Sukumârî, the Madangâ, the Mandavâhinî, the Kripâ, the Pâśiṇî (these having come from *Śaktimanta*).—20-32.

All the rivers named above are sacred, and fall into the sea, and their waters are pure and sacred; and every one drinks from them. They are the mothers of the universe and purge the sin of the world.—33.

From these rivers thousands of rivers are branched off, and into them thousands of tributaries fall.

On their banks are situated the following (janapadas) places: Pâñchâla, Kuru, Śâlva, Jângala, Śurasena, Bhadrakâsa, Vâhya, Paṭṭachara, Matsya, Kirâta, Kulya, Kuntala, Kâśi, Kośala, Avanti, Kalinga, Muka and Andhaka. Thus I have described almost all the countries of Madhyadeśa.

Note.—Madhyadeśa the central region, the country lying between the Himâlaya and the Vindhyâ. The Gangetic doab. Śurasena=Name of country about Mathura.

Matsya=Another name for Virâta—the country lying to the west of Dholpur. Kuntala=S. W. portion of Hyderabad, Deccan. Avanta Country to the N. of Narmada. Kalinga=Northern Sircars. Andhaka=Telangana.

Now the following are between the Sahya mountain and the Godâvarî, most charming lands in the whole world, where there are (the mountains) Gobardhana, Mandara and Gandhamâdana as well as the celestial trees and herbs, for Râma's benefit.—37-38.

These were brought down by Bharadvâja Muni, for Râma's good, and by him was created a pleasant country decorated with flowers.—39.

Bâhlîka, Vâṭadhâna, Âbhira, Kâlatoyaka, Purandhra Śudra, Pallava, Âtta Khaṇḍika, Gândhâra, Yavanas, Sindhu, Sauvîra, Madraka, Śaka, Druhya, Pulinda, Pârada, Hârmurtika, Râmaṭha, Kaṇṭakâra, Kaikeya, Daśanâmaka, Prasthala, Daseraka, Lampaka, Talagâna, Sainika, Jângala, and other places peopled by the Bhâradvâja Brâhmaṇas, Kṣatriyas, Vaiśyas, and Śûdras:—These places (janapadas) are on the north. Now hear of those on the east.—40-43.

Note.—Bâhlîka=Balkha. Sindhu=The country of the Upper Indus. Śaka=The countries on the N.-W. Frontier. Kaikeya=Bordering on the Sindhu Deśa.

आभीर श्रीकोंकणादधोभागे तापीतः पश्चिमेतटे ।
आभीर देशो देवेशि विंध्यशैले व्यवस्थितः ॥

Âbhîra:—South of Śri Koṅkana and on the Western bank of the Tâpti is the land of the Âbhîras on the Vindhyâ hills.

Aṅga, Vaṅga, Madguraka, Antaragiri, Vahirgiri, Plavaṅga, Mâtaṅga, Yamaka, Mallavarṇaka, Suhma, Uttara Pravijaya, Mârga, Vâgeya, Mâlava, Prâgjyotiṣa, Puḍḍra, Videha, Tâmraliptaka, Śâlva, Magadha and Gonardla.—44-45.

Note.—Anga=Near Bhagalpur. Vanga=Also called Samatala; Eastern Bengal. Vidiha=Country lying to the N.=E. of Magadha. Magadha=Bihar.

Those lying to the south (or in the Dakṣiṇâpatha) are:—Pâṇdya, Kerala, Chola, Kulya, Setuka, Sutika, Kupatha, Vâjivâsika, Navarâṣtra, Mâhiṣika, Kaliṅga, Kâruṣa, Aiṣîka, Âtavya, Śavara, Pulinda, Vindhya, Puṣika, Vidarbha, Dandaka, Kulîya, Sirâla, Rupasa, Tâpasa, Taitirika, Kâraskara, Vâsika and the countries on the banks of the Narmadâ.

Note.—Kerala=Modern Malabar. The strip of land between Western Ghauts and the sea north of the Kâverî. Chola=Tanjore. Pândya=Tinnevelly. Vidarbha=Berar. A district in the Deccan between the Narmadâ and the Godâvarî.

The following countries lie on the west:—Bhârukachha, Samâheya, Sârasvata, Kâchîka, Saurâṣtra, Ânarta and Arbuda.—46-51.

Note.—Śauraṣtra or Anarta=Kathiawar. Arbuda=Abu.

The following countries are on the western extremity of the Vindhyâchala :—Mâlava, Karuṣa, Mekala, Utkala, Auṇḍra, Mâṣa, Daśârṇa, Bhoja, Kiṣkindhaka, Tośala, Kosala, Traipura, Vaidiśa, Tumura, Tuṃvara Padgama, Naiṣadha, Arupa, Śaundikera, Vitihotra, Avanti.—52-55.

Note. – Mâlava=Malwa. Utkala=Orissa. Kiṣkindhâ=A city in the Deccan. Daśârna=The country through which the Daśan flows. Kośala=The country along the banks of the Sarayu. Tripura=Tevur. Avanti=Country to the north of the Narmadâ.

The following countries are situated on the mountains :—Nirâhâra, Sarvaga, Kupatha, Apatha, Kuthuprâvaraṇa, Urṇa, Darva, Samudgaka, Trigarta, Maṇḍala, Kirâta and Amara.—56.

There are four ages of the world, *viz.*—Satya, Tretâ, Dwâpara and Kaliyuga. I am now going to give you an account of each.—57.

Note.—The duration of each age respectively is 1,728,000; 1,296,000, 864,000 and 432,000 years of men, the four together comprising 4,320,000 years which is equal to a Mahâyuga. The regularly descending length of the Yugas represents a corresponding physical and moral deterioration in the people living in each age, the present age being Kaliyuga—the Iron Age.

The Lord said:—King! Hearing this, the sages, desirous of hearing the narration, began to enquire from Sûta, the son of Lômaharṣaṇa.—58.

The seers said :—Sûta! You have told us about Bhâratavarṣa, now be pleased to tell us something about Kiṃpuruṣa Varṣa and Hari Varṣa; besides this, be good enough to tell us about the Jambûdvipa, &c., as well as about their people and the trees that grow there.—59-60.

Thus exhorted by the Brâhmaṇas, Sûta began to relate to them what was in accordance with the Purâṇas and approved by the Ṛiṣis.—61.

Sûta said :—Riṣis! As you desire to hear these things, listen to me attentively. The Kiṃpuruṣa of Jambûdvipa is as great in magnitude as the Nandana-Vana.—62.

Note.—Nandana-Vana=The garden of Indra.

Kiṃpuruṣa :—The people of Kiṃpuruṣa-Khanda have a complexion like that of heated gold, and they live up to 10,000 years.—63.

A stream of honey flows from a Plakṣa tree, in that sacred Khaṇḍa, which the Kinnaras residing there drink.—64.

On account of which they remain so healthy, without any grief and happy, and cheerful in their minds. The people have a yellow complexion like shining gold, and the womenfolk are known as Apsarâs.—65.

Hari Varṣa :—Beyond Kiṃpuruṣa is Harivarṣa, the inhabitants of which are silvery white in complexion. They are the fallen people of Devaloka. They all drink the juice of the sugarcane.—66-67.

They do not get old, and consequently they live for a very long time. Their average age is 11,000 years.—68.

Ilâvrita-Khanda is in the middle, where there is no strong sunshine and of which men have little knowledge.—69.

The sun, the moon, as well as the stars are seldom seen in Ilâvrita. The peòple of that place are handsome like the lotus and their eyes are like the same, and their body, too, emits a scent like that of the lotus. They seldom get excited and drink the juice of the roseapple, (jambuphala). They, too, are the fallen people of Svarga and wear silvery white garments, and live up to 13,000 years.—70-73.

To the south of Meru and north of Niṣadha stands the roseapple tree (jambuvrikṣa), which is called Sudarśaṇa. It is a huge tree, and always abounds in flowers and fruits, and is frequented by the Siddhas and Châraṇâs.—74.

Jambûdvîpa is so called after this huge tree. It rises to a height of thousands of yojanas.—75.

The tree is so high and big that it seems to cover all the heavens, and the juice of its fruits flows in the form of a river.—76.

It flows round Sumeru, and then waters the root of the tree, and people of Ilâvrita drink it with great pleasure.—77.

By drinking it, they neither get infirm, nor do they ever feel hungry, tired or miserable.—78.

There is to be found a kind of gold, called the Jâmbunada, which is the ornament of the Devas. It is red like the Indragopa (insect). The fruits of this tree produce the best juice of all the fruits of trees of other Varṣas. This tree exudes a gummy sap, like gold, which is also the ornament of the Devas.—79-80.

By the grace of God, the soil of that place swallows the excreta of the people and the dead.—81.

The Râkṣasas, and the Piśâchas live (in the dales) of Himavata. The Gandharvas and the Apsarâs are the inhabitants of Hemakûṭa.—82.

Śeṣa, Vâsuki, Takṣakas and the Nâgas, all haunt the Niṣadha mountain, and the 33 blessed Yâjñyias (Devas) sport on Mahâmeru. On the Nila mountain, where sapphires abound, live the Siddhas, Maharṣis and Dânavas. The Śveta range is said to be the resort of Daityas.—83-84.

Śriṅgavân, the best of the mountains, is the haunt of the Pitṛis. These are the nine continents in the world. The changeable (plains) and

the fixed (mountains) are inhabited by various creatures. Men and Devas see numerous increase in them. They cannot be counted, but should be taken on trust, by one who wishes his own good.—85-86.

Here ends the one hundred and fourteenth chapter in Bhuvanakoṣa describing the Koṣa Varṣas.

CHAPTER CXV.

Manu said :—Janârdana ! I have heard the doings of the son of Budha and have also heard the ways of performing sacred Śrâddha that dispels all sins. I have heard the benefits of giving away a milch cow, a black deer skin, and the ways of letting loose a bull (at the end of funeral rites) ; but O Keśava ! my curiosity is awakened on hearing about the beauty of the son of Budha. Pray now tell me what I ask. By virtue of what acts did he become so handsome and prosperous? How is it that Urvaśi became so much attached to him in preference to all the Devas of the three worlds as well as the beautiful Gandharvas ?—1-5.

Hearing those words of Manu, the Lord said :—King ! Hear the actions, in virtue of which the King Purûravâ became so handsome and happy. In his previous life, the King Pururavâ was the lord of Madra, known as Purûravâ.—6-7.

At the close of the Châkṣusa Manvantara, the king was in the Châkṣusa dynasty, endowed with all the royal qualities, except beauty alone.—8.

The Ṛiṣis asked Sûta how the Madra King, Purûravâ, became Lord of the Earth, and what act of his deprived him of his beauty.—9.

Sûta said.—Seers ! In the village of Dvija, on the bank of a river, there was a Brâhmaṇa named Purûravâ, who in his after life became the King of Madra, named Purûravâ ; because in his former life of a Brâhmaṇa, he always observed the Dwadaśi fast and worshipped Janârdana, with the desire of getting a kingdom. But though he kept the fast, he bathed, with his body rubbed with oil.—10-12.

He obtained the kingdom of Madra by the virtue of his fast, but became, ugly on account of his rubbing his body with oil, before bathing on fast days.—13.

Hence, one, who observes a fast, should not rub his body with oil on that day before bathing, and if he bathes after rubbing his body with unguent, he becomes ugly in his next life.—14.

This is about the previous life of the King Purûravâ of Madra. Now I shall tell you something about him, after he became the lord of Madra.—15.

In spite of his royal qualities, he was not loved by his subjects, on account of his ugliness.—16.

He then decided to go and practise penances for the attainment of personal beauty, in the Himâlayas, after making over charge of his realm to his ministers.—17.

That far-famed king, with his own enterprising spirit as the only companion, went on foot to that home of all the tîrthas (*i.e.*, Himâlayas), and at the end saw the renowned and beautiful river Airâvati.—18.

The king, whose fame was like that vast icy region, saw that river of the mighty Himâlayan torrent, whose waters are cold like the rays of the moon and white like snow.—19.

Here ends the one hundred and fifteenth chapter describing the Hermitage (Tapôvana).

CHAPTER CXVI.

Sûta said:—O Ṛiṣis! The King saw the glorious, blessed and sacred river of Haimavatî where the Gandharvas abound and which Indra worshipped.—1.

The King Purûravâ was greatly charmed to see that beautiful river, the waters of which were intermingled with the rut of the celestial elephants, the middle of which was shaped like the bow of Indra. It was the home of many ascetics, was worshipped by a multitude of Brâhmaṇs, and was of golden colours. Its surface is covered with a row of snow-white flamingoes, and seemed to be fanned by kâśa châmara. Many a pious one sprinkled its water on his head. It appeared to the king to be beautiful, and subject to waxing and waning like the moon, and the giver of great joy.—2-5.

The rapid running stream of cold water, the best of daughters of the Himalayas, full of ripples and tasteful like nectar, full of birds, honoured by the Tâpasas and Brâhmaṇas, the sacred river destroys all sins and raises men to heaven.—6-7.

She is the senior consort of the ocean, adored by the seers, the producer of ardent zeal in all, the most beautiful, the giver of universal happiness and relief, the guide to heaven, the waters of which flow up

to Gokula, most pleasing, devoid of moss and reeds, and decorated with lotuses, the geese and the cranes throwing out their melodious notes at rapid succession, having deep whirlpools as her navelpit, having little islands hither and thither looking as her thighs, the blue lotus flowers looking like her eyes, the blooming lotuses supplying her mouth, the crystal waters her dress, the cranes her beautiful lips, the train of Balâkâs (cranes) her row of teeth, the restive shoals of fish her eyebrows, the elephants of her waters (water spouts) her breasts, and adorned with the singing geese and the lotus flowers that looked her jingling anklets and bracelets respectively.—8-12.

Charmed with the beauty, the Gandharvas sport every noon in her with their Apsarâs. Her waters are highly perfumed by the mixing of the sandal and other scents (kunkuma), used by the Apsarâs, and also with the various aroma of the trees on its bank, they are so constantly rippled with the wind that the reflection of the sun is difficult to be seen; while her banks are broken here and there as the elephants of the Devas strike them with their tusks.—13-15.

Such a magnificent stream, in which flows the ichor of the Airâvata, the elephant of Indra, and the sandal perfume of the consorts of the Devas, is swarmed by a train of sweetly buzzing bees.—16.

The ascetics, the seers and the Devas, in company of the Apsarâs, derive happiness on her banks, where the humming bees were attracted by the aroma of sweet flowers of the trees on her banks and where the intoxicated deer gratify their passions.—17-18.

The celestial women, with their face like the lotus, and the moon, become sanctified by a bath in her water and are honoured by the Devas.—19.

The water of this river is not disturbed by the Devas, Pulindas, (kings) and tigers, &c., is decked with lotus flowers, illumined by the reflection of the moon and stars. The king continued his journey while seeing this river, which satisfies the desire of the sages. On her banks, the groups of Devas and Brâhmaṇas were sitting under the branches of trees, whose kâsa flowers look like the rays of the moon.—20-22.

The king, who is famous like the moon, saw that the river was inundated with many rivulets and was the dispeller of sins of the devotees and worshipped by many sages, which gives nourishment to the people, as a mother does to her sons, and which is surrounded by the Devas, and by other people, seeking their own benefit, which

is sported by the lions and the elephants, whose waters are full of Pârijâta trees, and which is never increased or decreased by the heat of the sun.—25.

Here ends the one hundred and sixteenth chapter describing the celestial river Airâvati.

CHAPTER CXVII.

Sûta said :—Riṣiṣ ! when the king's fatigue was removed at the sight of the holy water of that river and by the contact of its wind, he trudged along, and sometime after had a view of the majestic Himâlayas.—1.

That mountain touching the skies with many of its gray (white ?) peaks was accesible to the sages, although not accesible to birds.—2.

Besides this the Himalâyas resounded with the thundering sound of the rivers falling down in cascades and which rendered all other sounds inaudible. They, the Himâlayas, looked charming with their reservoirs of cold water.—3.

The blue forests of Devadâru trees looked like its lower garment, clouds formed its upper garment, the white cloud the turban ; while the moon and the sun the diadem. Its body was covered with snow, (which served the purpose of an unguent), while the presence of minerals here and there seemed to paint it with sandal. It gave out coolness even during the hot weather. It was decorated with massive rocks, at places imprinted red with the foot-prints of the nymphs (Apsarâs), with places lit up by the sun, enveloped in darkness at others, drinking water somewhere through its deep chasms, adorned elsewhere by the multitude of playful Vidyâdharas, and the chief Kinnaras at places looking beautiful with the flowers of Heaven (Santâna, &c.) fallen from the Gandharvas and the nymphs (Apsarâs), while they were busy in drinking, and elsewhere covered with the beds of flowers pressed down by the Gandharvas rising from their slumber, and thus looked beautiful.—4-10.

At places it was covered with blue grass, without a breath of wind, and spots abounded with pretty flowers. This mountain is the refuge of the ascetics and most inaccessible to lovers. Herds of deer graze at the foot of rocks, whose trees are broken down by the tusks of elephants who, bewildered by the roars of the lion, were making noisy uproar, and could not be seen to be at rest.—11-13.

In whose valleys and bowers were enshrined meditating seers, and precious stones from whose stores adorn the three worlds.—14.

It is the refuge of the great, and always served by the great. The great see this mountain great in jewels and precious stones.—15.

The hermits accomplish their course of asceticism in short duration. All the sins vanish merely by the sight of this mountain. The wind makes the landscape pleasant by blowing the sprays of water of its waterfalls.—16-17.

(It is) decorated somewhere with summits bristling with waterfalls; at other places, with peaks, which, owing to hot sun shining are inaccessible, except by the wind.—18.

At places it looked beautiful, with clusters of the great overshadowing Devadârus which, owing to their thickness, looked like clusters of bamboos. At other places were huge icicles, hundreds of thundering waterfalls and fountains, as well as caves, with their mouths sealed with snow.—19-20.

The great King of Madra roamed about, seeing that beautiful valley, and (after a time) sat down for a time at a certain place.—21.

Here ends the one hundred and seventeenth chapter dealing with the description of the Himâlayas in Bhuvana Kôṣa.

CHAPTER CXVIII.

Sûta said:—Sages! King Purûravâ suddenly came to one of the beautiful places in that mountain inaccessible to ordinary human beings. --1.

The country where the Airâvati river has its source, is also sombre in appearance, like the clouds, on account of its plentiful trees and thickets.—2.

It abounds with the following varieties of trees, flowers, grass, creepers and plants:—

Śâla, Tâla, Tamâla, Karṇikâra, Śâmala, Nyagrodha, Aśvattha, Śiriśa, Śinśapa, Śleṣmâtaka, Âmalaka, Harîtaka, Bibhitaka, Bhûrja, Muñjaka, Bâṇa, Saptachchada, Mahânimba, Nimba, Nirguṇḍî, Hari, Devadâru, Kâleyaka, Kadmaka, Chandana, Vilva, Kapittha, Raktachandana, Mâta, Âmra, Âriṣṭa, Akṣota, Abdaka, Arjuna, Hastikarṇa, Sumanasa, Kovidâra, Prâchinâmlaka, Dhanaka, Samarâtaka, Kharjura, Nârikela, Priyâla, Amrâtaka, Iṅguda, Tantumâla, Dhava, Bhavya, Kâsmîraparṇi, Jâtîphal, Pûgaphala, Katphala, Lavalîphala, Mandâra, Kimśuka, Kusumâmśuka, Yavâsa, Śamiparṇâsa, Vetasa, Ambuvetasa, Nâraṅgi (of deep red color), Hiṅgu,

Priyaṅgu, Aśoka, and (Red-flowered) Aśoka, Akalla, Avichâraka, Muchukunda, Kunda, Âtarûṣa, Parûṣaka, Kirâta, Kiṅkirata, Ketaka, Svetaketaka, Sobhâñjana, Añjana, Sukaliṅga, Nikotaka, Asana, Sahakâra, Yuthikâ (yellow and white), Jâti, Champakajâti, Tumbara, Atumbara (?), Mocha, Locha, Lakucha, Tila, Kuśeśaya, Chavyaka, Bakula, Pâribhadra, Haridraka, Dhâra-Kadamba, Kutaja, Kadamba, Âdityamustaka, Kumbha, Kuṃkuma, Katphala, Badara, Nîpa, Pâlivata, Dâḍima, Champaka, Bandhuka, Subandhuka, Kuñjakajâti, Pâtalâ, Mallikâ, Karavîra, Kurabaka, Jambu, Nṛipajambu, Bîjapûra, Karpura, Aguru, Bimba, Pratibimba, Santânaka, Vitânaka, Guggula, Hintâla, Ikṣu (of white color), Karavîra (without thorns), Chakramarda (relieving pain , Pilu, Dhâtaki, Chiribilva, Tintidîka, Lodha, Viḍaṅga, Kṣirikâ, Aśmantaka, Jambira, Śvetaka, Bhallâtaka, Indrayava, Valguja, Nâgakesara, Karamarda, Kâsamarda, Ariṣṭaka, Variṣṭaka, Rudrâkṣa, Putrajîvaka (having seven synonyms), Kaṃkolaka, Lavaṅga, Pârijâtaka, Pippali, Nâgavalli, Maricha, Navamallikâ, Mṛidvikâ, Atimuktaka, Trapusa, Nartikapratâna (Creepers), Kuṣmaṇḍa, Alâbu, Chirbhiṭa, Patolikâra, Karkotaki, Vârtaka, Bṛihati, Kaṇṭaka, Mûlaka, and various kinds of edible roots. Kallâras, Vidâri, Rurûṭa, (having tasteful thorns), Bhâṇḍira, Vidûsâra, Râjajambuka, Bâluka, Suvarchala, Sarṣapa, Kâtkoli, Kṣirakâkolî, Chhattra, Atichhatra, Kâsamardî, Kṣiraśaka, Kâlaśaka, Simbîdhanya and various other kinds of grain, and medicinal herbs which prolong life, procure fame, give strength, and remove the fear of old age, death and hunger ; and give every kind of happiness. There are also Venulatâ, Kîchaka Venu, Kâśa, Śâra clusters, Kuśa, Ikṣu, Kârpâsa of various species, Kadali groves, as well as grassy plots (lawns) known as Marakata. There are also flowers of Irâ, Kuṃkuma, Tagara, Ativiṣa, Mâṃsagranthi, Suragada, Suvarṇa, Bhûmipuṣpa. There are also Jambîra, Bhustṛiṇa and Saśuka, Śriṅgavera, Ajamoda, Kuveraka, Priyâlaka, as well as sweet smelling lotuses of various colors.—3-39.

Some of the blooming lotuses looked like the rising sun, some like the moon and the sun. Some looked like bright gold, and some resembled the San [hemp, or Crotalaria juncea] flower.—40.

The place was full of growing lotuses, of which some looked like the leaf of a Sirîśa (Śuka), some having five colours, others many.—41.

There were Kumuda flowers, too, pleasing to the sight of the observer and looking like the moon lotuses, resembling the glow of fire, and like mouth of an elephant were there also.—42.

The species of blue lotus, Kahlâras, the Gunjâtaka berry, Kaserû, Śringâtakâ, Mriṇâla (a species of lotus), Râjotpala (a kind of lotus),

various kinds of fruits, flowers and roots thriving in water as well as on land, various species of rice fit for the use of the Ṛiṣis, abounded on that mountain.—43-44.

King! There is no such grain, grass, pot-herb, fruit, berry, and herb that did not thrive on that mountain.—45.

The varieties of berries and fruits, grown in the world of the serpents, in the world of men, and the products of water and of forest, all flourished on that mountain.—46.

The King of Madra, Pururavâ, by virtue of his asceticism, thus saw all those fruits and flowers of the season there.—47.

He also saw the following birds and animals living there:—The peacock, the wood-pecker, the sparrow, the cuckoo, the goose, the swan, the lapwing, the wagtail, the osprey, the Kâlakûta, the civet cat, the gokṣa-vaidaka, the kumbha, the parrot, the crane, the Dhâtuka, the ruddy-goose, the Katuka, the Titibha, the Bhata, the Putra-priya, the heron, the Gocharma, the Girivartaka, the pigeon, the Kamala, the Sârikâ, the Chikora, the quail, the duck, the Raktavartma, the Prabhadraka, the cock, the blue jay, the fowl, the Kumkumchuṛaka, the large bee, the porpoise, the Bhulinga, the Dindima, the crow, the gallinule, the Dâtyûha, the sky lark, the bees, and several other birds, etc.—48-54.

The king also beheld the following wild beasts:—The dog, the deer, the leopard, the lion, the tiger, the elephant, the rhinoceros, the wolf, the bear, the ape, the monkey, the rabbit, the agile cat, the buffalo, the cow, the bull, the Chamara, the Sriwara (a species of deer), the white mule, the Urabhra, the ram, the antelope, the blue ox, the doe, the śâmbara, the wild boar, the horse, the ass, the donkey. Besides them, he also saw the beasts, which are naturally hostile to one another, living in mutual friendship. He was very much amazed to see this. Sometime ago, the sage Atri had his hermitage there.—55-61.

On account of the glory of that sage, the place was full of plants, and animals which, though naturally hostile, did not exercise hostility to one another—men and Rakṣasas.—62.

There all carnivorous beasts lived on fruits and milk. In such ways their character was built up by the influence of the Great sage Atri.—63.

King Pûruravâ himself passed several days on the slopes of those mountains, where cow-buffaloes and she-goats gave out milk, and where even the thorns had the flavour of ambrosia. Everywhere, O king, the rocks are full of streams of milk and curds.—64-65.

The King Pururavâ was charmed to see that mountain. There also he saw the beautiful rivers and streams.—66.

There were hot and cold water springs and cosy caves at every turn, worth being made use of.—67.

Snow did not fall within a radius of (five yojanas), and valleys were not visible near the peaks, for the thick clouds incessantly pour forth perpetual snows there.—68-69.

Close to it, on a different peak, thick clouds pour out diurnal showers of rain. Its rocks are extremely beautiful. The land of this enchanting hermitage (of Atri), was the giver of all desires and the trees of which place bore fruits successfully, for they were worthy of being eaten by the Devas.—70-71.

That mount is, indeed, the dispeller of all sins, and is adorned by the Devânganâs and the buzzing bees.—72.

The spot shines white, like the rays of the moon, on account of heaps of ungathered ice; while, here and there, the frolicsome herd of the white monkeys played about.—73.

The hermitage of Atri is almost impassable to a human being, owing to the pile of snows and inaccessible mountains surrounding it.—74.

The King Pururavâ, by virtue of his devotion and by the grace of God, reached the sacred hermitage.—75.

That Lord of Madra saw that exquisitely enchanting, blessed hermitage, which is beautified with hundreds of flowers, and which removes all fatigue, and which was built by Maharṣi Atri himself.—76.

Here ends the one hundred and eighteenth chapter describing the Hermitage (of Atri).

CHAPTER CXIX.

Śûta said:—There were two great snowclad peaks, shining with variegated colours, and in their midst was a huge summit, covered with perpetual snows, never warmed (by the sun's rays) and where there is no cloud. Below on the west are trees also.—1-2.

The king entered the hermitage, his curiosity awakened on seeing a picturesque cave encircled by creepers.—3.

About 400 cubits (palva) of that cave was enveloped in darkness, and further off, it was full of light of its own, where there was a dome-like round place, very high and sombre. The sun and the moon did not shine there.—4-5.

It was bright like the day time, all night and day (probably owing to the presence of radium there) and there was a beautiful lake, more than 2 miles in length.—6.

On all the four sides of the lake, there were charming rock beds, full of trees of gold and silver and coral (colour).—7.

The flowers and leaves were glowing gems, and it was full of lotuses whose petals were of ruby, whose anthers were diamond, and endowed with sweet scents, whose leaves were of emeralds, sapphires and lapis-lazuli, and whose pericarps were of gold. Not only was the bed of the lake of diamond, but it was full of various gems. There were to be found shells (cowries, oysters and conches), terrible crocodiles, fishes and tortoises. There were to be found pieces of emarald slabs, thousands of diamonds, rubies, sapphires, topazes, karkotakas, pieces of Tuthaka stone (copper sulphate), pieces of ivory, diamonds of the first water as well as of inferior kind, yellow stone, Sûryakântimaṇi, Chandrakântimaṇi, Syamantaka, Surora golaksha, crystal, Gomeda, Dhûlimarakata, Pîttaka, lapis lazuli, Saugandhika (a kind of ruby), Râjamaṇi, Brahmamaṇi, Mukhyamaṇi, and starry pearls of various kinds.—8-18.

Its water is also lukewarm, and removes all feelings of cold. The site of the lake, in the midst of lapis lazuli stone (Vaidûryamaṇi), looked beautiful indeed.—19.

It is a beautiful square piece of land, measuring 800 cubits (200 Dhava), and has been formed by the asceticism of the sage Atri.—20.

King! The entire locality was full of gold (or looked like gold), as the entrance cave was. There was a certain place in that beautiful region, where, below the rock, flows a lovely pond of cool water adorned with lotus flowers.—21-22.

This pond, O King, was in shape a beautiful square and resembling the sky in clearness, the water of which is most delicious, cold and perfumed.—23.

Without injuring the throat and without overfilling the stomach (or belly), it gives pleasure to mind and body.—24.

In the centre of the pond, the sage Atri, by virtue of his austerities, has built a palace, which can be reached by a golden bridge, studded with precious stones.—25.

The palace was of silver, white like the rays of the moon; its stairs are of beautiful Vaidûryamaṇi (lapis lazuli); its pillars of the coral and sapphire, its altars (or quadrangles) are studded with emeralds Markatamaṇi. The reflection of the diamonds made it very beautiful and pleasant to the sight. In this (enchanting) palace, the Lord of all, the serene

Janârdana, decorated with every ornament, reposed in the midst, all the luxuries of the luxurious, with one of his knees drawn up and the foot placed on the King of Serpents, the other (foot) resting on the lap of Lakṣmî (the Goddess of wealth). While thus sleeping on the coils of Śeśa, the Lord had one of His hands, adorned with bracelets, on the hood of the Snake, another, stretched out, supported His sacred head (laid) on the back of his fingers, the third one resting on the knee-cap of the half raised leg, touched his navel. Now hear how the fourth hand was placed. It held a celestial (santâna) flower and was raising to the nose.—26-33.

(The graceful Deity of happiness—) Lakṣmi—is devotedly shampooing Her Lord of the Universe in His Serene repose with Her lotus hands. He was adorned with the garland of santâna (kalpa) flowers, and with necklace, bracelets, rings, &c. (Hâra, Keyura, Angada, Angulaka); while His head, glittering with the decorations of precious stones, rested on the hood of Śeśa.—34-35.

King Pururavâ went in front of the God, and made his salutation to the One, who was of mysterious character, consecrated there by Atri, worshipped by the seers, adored by the ascetics, always offered the Kalpa santâna flowers, covered with divine sandals, offered the incense, his right side covered with the best sappy fruits, offered by the anchorites (Siddhas) and having a bed of lotus flowers for His pillow.—36-38.

The king saluted the Sacred One with his knees and head touching the ground, and pleased the Lord by his recitations of the hymns in His praises, containing his thousand names, and repeatedly circumambulated Him. He rested a little in that hermitage. Then, taking his residence in a beautiful cavern, outside the entrance to the cave, commenced his austerities and worship of Madhusûdana.—39-41.

The king, in process of time, gave up every kind of food, engaging himself only in the worship of Fire to whom he offered various kinds of fruits, flowers, incense, roots and cow's milk, after bathing thrice a day and sustaining himself on the water of the pond.—42-43.

He slept, without any bedding, on the bare floor in the cavern, and lived only on water, having discarded all the eatables.—44.

The king did not experience any ailment in course of that period of life and most marvellously carried on his devotion of Viṣṇu by residing in that hermitage for sometime.—45.

Here ends the One hundred and nineteenth chapter describing the Himâlayan cave (Âyatana.)

CHAPTER CXX.

Sûta said :--Then that king, giving up all food and the use of raiments, saw the pastimes of the Gandharvas and the nymphs (apsarâs).—1.

He, after offering the garlands made of various flowers to Viṣṇu, presented them to the Gandharvas ; and he saw, but did not take any notice of the pastimes of, the nymphs (apsarâs), while gathering flowers in the gladness of the heart.—3-4.

Some of the nymphs, while gathering flowers, became entangled in the creepers and were forsaken and left behind by their companions and lords.—4.

Some of them, exhaling lotus-scent, had their faces surrounded by the buzzing black bees and were freed of them by their lovers ; while others had their eyes moistened with the juice of flowers which was removed by the breath of their lords.—5-6.

Some offered the heap of flowers collected by them to their husbands, and some decorated their hair with the garlands of flowers woven by their lords.—7.

Some apsarâs (the very sight of whom produces love in men) collected the flowers and wove garlands of them, and then by their lords had their tresses of hair decorated with them ; and considered themselves very fortunate.—8.

Some were called away by their lords to dabble into amorous pastimes with them, to a solitary bower, full of beautiful flowers.—9.

Some culled the flowers out of the branch bent by their lords and looked upon themselves exceedingly fortunate and happy.—10.

Some, while enjoying the company of their lords, undisturbed in the grove of lotuses, cast sidelong glances towards the King Pururavâ.—11.

Some of the nymphs overpowered their lords by sprinkling water on them, and then became pleased when they, in their turn, were overcome by their lords.—12.

When the maidens ran down, their lords became sad, and it was seen that as they heaved sighs, their breasts rose and fell.—13.

Some looked as handsome as the lotus surrounded by black bees, as their tresses of long hair streamed on their faces after being loosened by their lords in course of the pastime.—14.

Some of them became concealed in the lotus groves that resembled their eyes, and were found out by their lords after a long search.—15.

Some kept their lords in a close embrace for a long time, on the pretext of feeling cold after their bath.—16.

Some, of an enchanting smile, thrilled the observer (lord, with amorous feeling by wearing the finest wet garment on her person.—17.

Some apsara was laughing at her lord, who fell down into the water as the garland was torn which he was pulling.—18.

With their knees having been scratched by their companions, some bent low and modestly took shelter for a long time in the company of their lords.—19.

Some began to dry her wet hair by turning her back on the sun and was seen from a rock by her lord with eyes full of love and desire.—20.

At that time the lake with its water full of garlands of the nymphs fallen in it and mixed with the saffron washed out of their breasts, looked beautiful like a maiden after amorous enjoyment with her lover.—21.

Pururavâ saw the group of Devas, Gandharvas and the consorts of the Devas worshipping Viṣṇu after their bath.—22.

He also saw some of the nymphs sitting in the bowers of the creepers and dressing and decorating themselves, their minds being engrossed with (the thoughts of) their lords.—23.

Some while looking at the mirror heard the news of their lords through their maids with rapt attention.—24.

Some at the hint of the maid began to put on their ornaments hurriedly without being conscious that they put them wrongly, their mind was so engrossed with passionate desire.—25.

Pururavâ also saw some of the nymphs sitting on the blue grass amidst nicely smelling flowers and drinking wine there; some of these beautiful nymphs made their lovers drink from their own hands, while others drank the wine offered by their lords.—26-27.

Some whilst drinking water saw the reflection of her lotus eyes in it, and afterwards began to enquire from her lord where her two lotuses disappeared, and on being told by him that they were undoubtedly drunk by herself became bashful as she realised with pleasure his meaning.—28-29.

Some of them (with beautiful eyebrows) drank with great relish the desire producing wine offered by their lords after they had drank of them.—30.

The king also heard in that drinking place the songs of the nymphs with stringed accompaniments.—31.

Those nymphs, O King, dance on music before Lord Viṣṇu in the evenings.—32.

And as the night advanced they coming out of that cave began to retire into their beautiful caverns where they pass the night in the pleasant company of their husbands, reclining on the plushy mattresses strewn with various kinds of sweet flowers and decorated with lovely sweet scented creepers.—33-34.

King Pururavâ thus saw all the pastimes of those nymphs on that mountain, went on with his devotion, his mind firmly fixed on Viṣṇu.—35.

The train of the Gandharvas in company of their consorts went to the king, and said :—" King ! You have come to this region resembling the heaven, we shall grant you the boons of your desire after which it would be left to your pleasure either to stay here or to go back to your country."—36-37.

The King Pururavâ said :—" All of you have superhuman powers, your presence is never in vain. I therefore beseech you to give me the boon that I may please Viṣṇu."—38.

They all unanimously gave the desired boon and the king stayed there for another month, worshipping Janârdana in a happy mind.—39.

He became a great favourite of the Gandharvas and their consorts, who were pleased with his firm devotion (to Viṣṇu).—40.

After a month, that king entered a lovely hermitage, decorated with innumerable gems, where he lived on water alone till the end of the bright fortnight in the month of Phâlguna, when he heard the following words of Viṣṇu in a dream :—" At the close of the night you will find the Sage Attri, in whose company you will get your desire."—41-43.

That king, powerful as Indra, having thus dreamt, got up early in the morning and with his senses under control, had his bath, and having performed daily duties worshipped Janârdana, after which he came across the great sage Attri.—44-45.

He then told him of his dream and heard the following words of the Devas.—46.

" King ! It is just what it should be ; there is not the least doubt about it." Thus getting the boons of his desire from Lord Viṣṇu, he worshipped the Lord and poured his oblations in the Fire and attained his object.—47-48.

Here ends the One hundred and twentieth chapter dealing with the description of Aila hermitage.

CHAPTER CXXI.

Sûta said:—To the north of that hermitage, on the back of the Himâlaya, in the centre, stands the Mount Kailâs the residence of Śiva which is full of Kalpa trees and the peaks of which are studded with gems. Kuvera also resides there with his Guhyakas.—1-2.

Note—Guhyaka=A class of demigods who are the attendants of Kuvera and the guardians of his untold treasures.

Kuvera the Lord of Alakâpurî enjoys the company of the nymphs there. Here is a lake shining like the Devas and is covered with the aroma of Mandâra flowers, and watered by the cold and sweet springs of Kailâsa. From this source runs the sacred Mandâkinî. On it stands the picturesque Nandana forest of vast dimensions. To the N. E. of Kailâsa is the Chandraprabhâ Mountain shining like gems and full of metal ores and thickets of sweet smelling flowers.—3-6.

The famous Achhoda lake is situated near it from which flows the sacred river Achchhodâ on whose banks is the Chaitraratha forest. Maṇibhadra resides on that mountain with his attendants.—7-8.

Maṇibhadra is the formidable general of the army of the Yakṣas and is always followed by his retinue of Guhyakas. The sacred Mandâkinî as well as the Achchhoda flowing through the earthly plains enters the sea. Towards the S. E. of the Kailâsa is the Sarvauṣadhi (full of every kind of herbs) Mount of red arsenic (manaḥśilâ) facing the Chandraprabhâ Mountain. The Mountain Hemaśringa (near it) shines red like the sun, below which there is a large lake of red water out of which comes a big river called the Lauhitya on the banks of which is the great heavenly forest known as Viṣoka. Maṇidhara Yakṣa resides there.—9-13.

Note.—Lauhitya=The Brahmaputra.

He remains with his well-behaved and pious attendants. To the N. W. of Kailâsa is the Mount Kakudmân where the herbs are plentiful (so called) because of the birth of the great bull of Rudra there. In front of this Trikakuda Mount is the mount of Añjana of three peaks.—14-15.

There is the Mount Vaidyuta, full of all kinds of ores, below which is the most lovely Mânasarovara lake which is resorted to by the siddhas. The sacred Sarayû runs from that lake and purifies the people. On its bank is the Vaibhrâja forest.—16-17.

In that forest resides the most valiant demon (Rakṣas), Brahmadhâtâ, the attendant of Kuvera and the son of Prehita.—18.

The Aruna Mountain to the West of Kailâsa is the most important one. It is full of efficacious herbs and gold and shines red.—19.

Mount Śrimân, of golden colour, is the favourite of Śiva and is covered with lines of gold quartz.—20.

Next comes the great inaccessible Śringavân (full of peaks) Mount. Hundreds of its lofty golden peaks touch the sky. It is the abode of Dhûmralochana lord of the mountain and below it is the lake Śailoda.—21-22.

Out of which flows the sacred river Śailodakâ which is also known as Chakṣusî and flowing between these two mountains falls into the Western Sea.—23.

To the North of Kailâsa is the blessed Mount Sarvauṣadha near which is a majestic snow clad mountain full of yellow orpiment (Haritâla).—24.

There is a mountain with golden peaks teeming with herbs below which is the lake of golden (coloured) sand and known as beautiful Vindu lake. Here King Bhagîratha remained for a long time for the advent of the Ganges.—25-26.

He said :—"May my ancestors attain heaven, their bones being drenched with the Ganges water." The Ganges which goes three ways made her first appearance on that very spot.—27.

The Ganges coming out of Somapâda divided Herself into seven streams. There are sacrificial posts (yûpa) of precious stones and vimânas (heavenly cars) of gold.—28.

Indra attained bliss by performing sacrifices on that spot along with the Devas. Here is the milky way of heaven, the centre of the starry nebulæ. The Ganges appears to shed splendid lustre there at night. She has descended on the earth, having purified the Heaven and sky (Antarikṣa).—29-30.

She first descended on the head of the mighty Lord Śiva, Who curbed Her force by His glory. Her waters falling on the Earth, owing to Śiva's anger, formed the Bîndu lake. When she was thus suddenly stopped by Śiva, she became angry as she understood his unkind motive and made an attempt to force Herself into the lower regions, having engulfed Śiva in her tumultous current.—31-33.

Realising this proud attitude of the Ganges, the Lord thought of absorbing Her within Himself.—34.

But, at the same moment, He perceived King Bhagîratha standing in front of Him. He appeared lean, his veins becoming visible, troubled and hungry.—35.

The Lord then remembered that the king had first pleased Him by his austerities to get the sacred river—Ganges—which boon He had already granted to him. He therefore suppressed His wrath.—36.

Moreover, as He was absorbing the sacred stream, He heard the entreaties of Brahmâ. He, therefore, freed the current from His hold.—37.

Being pleased with the devotion of Bhagîratha, the Lord, for his sake, let the river loose into seven branches, three of which went to the East, three to the West (and one near Himself), thus the three-wayed Ganges become flowed in seven streams.—38-39.

Nalinî, Hlâdinî and Pâvanî flow in the East, Sîtâ, Sindhu and Chakṣu in the West, and the seventh followed the King Bhagîratha to the South. Hence the name Bhâgîrathî which falls into the Dakṣiṇa Samudra (southern waters) washing the Himavarṣa. Seven holy rivers trace their origin from the Bindu Sarovara.—40-42.

Those seven rivers having pierced through the Himâlayas fall into the Dakṣiṇa Samudra (southern waters) after flowing through the Mlecchha countries of the mountains, *viz.*, Kukur, Randhra, Barbara, Yavana, Khasa Pulika, Kulattha and Angalokya.—43-44.

Note.—Kukur=Darśâha.

Khasa or Khaśa=A mountainous country in the North of India.

The Chakṣu stream of the Ganges before entering the sea waters the following countries:—Vîra (China?), Maru, Kâlika, Śulika, (Chulaka?), Taṣâra, Barbara, Pahlava, Pârada, and Śaka, while Darada, Urja, Guḍa, Gândhâra, Aûrasa, Kuhû, Śivapaura, Indramaru, Vasati, Samtaijâ, Sindha, Urvaśa, Barva, Kulatha, Bhîmaramaka, Śunâmukha, and Urdhamaru form the basin of the Sindhu stream. The abodes of the Gandharvas, Kinnaras, Yakṣas, the Râkṣasas, Vidyâdharas, Sarpas, the countries of Kimpuruṣa Naras, Kirâtas, and Pulindas, Kuru, (Bhâraba), Pâñchâlas, Kauśikas, Matsya, Mâgadha, Anga, Brahmottara, Banga (Bengal) and Tâmralipta, these Aryan janapadas are watered by the sacred Ganges, which striking against the Vindya Hills falls in the Southern Waters.—45-51.

The Hlâdinî Ganges runs eastward into the sea after passing through the following countries:—the countries of Upaka, Niṣadha, Dhîvara, Ṛiṣika, Nîlamukha, Kekara, Ekakarṇa, Kirâta, Kâlanjara, Vikarna, Kuśika and Svargabhaumaka.—52-54.

The Nalinî stream, too, runs to the east to the sea through the following countries: —Kupatha, Indradyumna Sarovara, Kharpatha, Ketra Saukupatha, Ujjânaka, Maru, Kutha, Pravâraṇa.—55-57.

The swift running Pâvani Ganges passes eastward through Tomara, Hansamârga, Samûhaka, various mountains and other eastern countries;

and then through Karṇa, Pravâraṇa, Aśvamukha, Sumeru Mountain, the land of the Vydyâdharâs; whence the mighty stream has entered the Śaimimaṇḍala Koṣṭha a big lake.—58-59.

Thousands of tributaries and rivulets spring from the main streams. The God of rain—Indra—draws out His store of rainwater from there.—60.

The Surabhi forest stands on the banks of the river Vanśankasârâ. There resides Hiranyaśringa the most powerful and learned follower of Kuvera who has been forbidden to take any part in the sacrifices. Surrounded by the learned (progeny of Attri) and the Brâhmarakṣâsas, the four attendants of Kuvera reside there. The residents of the hills and the mountains attain double powers (by practice, as compared to other folks.—6-164.

At the back of the Hemakûta is the lake of the snakes (sarpa) out of which flow the two rivers, Sarasinatî and Jyotiṣmatî falling to the eastern and western seas respectively.—65.

A little further on is the lake Viṣṇupada on the Niṣadha Mount. Both these lakes (Nâya and Viṣnupada) are the favourite resorts of the Gandharvas.—66.

The lake Chandraprabha and the sacred Jambû river,—the bed of Jamvanada gold, have their source in the Sumeru Mount. The two blue water lakes, the Payôda and the sacred Pundarîka, are the mothers of two sister lakes one of which is called the Uttara Mânasa from which the rivers Mrigyâ and Mrigakânta trace their origin. In the Kuru country there are twelve lakes under the name of Vaijaya that are full of lotus beds and fish, &c. They are all like the ocean (in extent (?). The rivers Śântî and Mâdhvî spring from them. There is no rainfall in the eight lakes Kimpuruṣa, &c. They are full of water and (aquatic) vegetables.—67-72.

The Mounts Valâhaka, Ṛiṣabha, Chakra, Mainâka pervading in all directions merge into the sea.—73.

The Mounts Chandrakânta, Droṇa and Sumahân are spreading in the North till they have merged into the Great Northern ocean.—74.

The Mounts Chakra, Vadhiraka and Nârada spread in the West till they have also merged into the Great Western Ocean.—75.

The Mounts Jîmûta, Drâvaṇa, Mainâka and Chandra are spreading towards the South till they have submerged in the Dakshiṇa Samudra.—76.

Between the Mounts Chakra and Mainâka in the southern portion of the heaven is the Samvartaka Agni (volcanic mountain) which drinks the water of the seas. The Agni (volcanic) mountains Aurva, Baṛavâ mukha too are submerged into the Lavaṇa Samudra. These four mountains merged into the ocean (for safety) when Indra began to destroy their wings

(by His thunderbolt) and they are still visible on particular days in the bright and dark fortnights.—77-79.

The divisions of the Bhârathavarṣa are thus described. Those named within the limits of Bhârathavarṣa are visible there and the rest are described elsewhere.—80.

The more northern (one of those mountains) the region, the better it is. The people residing there are healthy, pious, longlived and possessed of the sterling qualities (Dharma, Artha, Kâma, &c.). Various classes of people live in those khaṇḍas. The universe thus holding the various regions on her is known as Prithvî or Jagat (Earth).—81-82.

Here ends the one hundred and twenty-first chapter describing the Jambûdvîpa.

CHAPTER CXXII.

Sûta Said.—Now hear from me, O, holy twice born! the description of Śâkadvîpa. Its width is twice that of the Jambudvîpa, while its perimeter is thrice its breadth. The Kṣâra Samudra is surrounded by this Dvîpa. It has many sacred janapadas and the people live for a long number of years. The people are full of power and forbearance. How can there be any famine then. There are seven white mountains full of precious stones. Other three Dvipas have each seven mountains. These Ratnâkara mounts are broad, extend in all directions and have most lofty peaks. All the mountains maintain a sort of uniform length in each direction. Śâkadvîpa has Kṣâra Samudra and Khîra Samudra on its either sides respectively. Now I shall tell you something about the seven mountains of Śâkadvîpa.—1-7.

The first of them is the Mount Meru inhabited by the Devarṣis and the Gandharvas. It stretches out long in the East and has a mine of gold and is called the Udaya Mountain there. Clouds gather there to give rain and then disappear. Parallel to it stands the Mount Jaladhâra which is described like the moon and is full of various kinds of herb and the God of rain draws out his store of rain from it in plenty.—8-10.

Further to it is the inaccessible Nârada Mountain where were in ancient times the two hills of Nârada and Parvata.—11.

Beyond it is the Mount Śyâma the inhabitants of which were dark in complexion.—12.

(Not far from it) is the Dundubhî Mountain similar to Śyâma Mountain and here the Devas first placed a Dundubhî (drum), whose sound brought about death.—13.

The mighty Mount Śâhnala is full of precious stones and near it is the big mountain of silver which is known as Somaka, on account of the Devas first drinking the draught of ambrosia there. It was there where Garuḍa stole the nectar for his mother. – 14-15.

Adjacent to it stands the Mount Âmbikeya, also known as Sumanâ, where the demon Hiraṇyâkṣa was killed by the Lord Varâha. Near it stands the Crystal Mountain, Vibhrâja, which is full of herbs and gems. It is a volcano, that is why it is called Vibhrâja (fire agitator); it is also called Keśava. The wind there is very strong.—16-18.

I shall now name the mountains with the divisions, O, holy twice borns! and hear it attentively.—19.

Those khaṇḍas have double names like the mountains. The mountain as well as Varṣa of Udaya is known as Udaya and Jaladhâra.—20.

Udayakhaṇḍa is called the Gatabhayakhaṇḍa and the Jaladhara khaṇḍa is known as the Sukumâra.—21.

That is called the (Śaiśira) Sîtala khaṇḍa, and Kaumârakhaṇḍa is in the Nârada Mountain which is also known as Sukhodaya.—22.

Anîchaka is the name of the khaṇḍa on which is the Śyâma Mountain which has also been called the Ânandaka by the sages.—23.

Kusumotakara is the khaṇḍa on which lies the Somaka Mountain which is also known as Asita.—24.

Mainâka is the khaṇḍa of the Mount Âmbikeya. It is also called Kṣemaka. The khaṇḍa of the Vibhrâja Mountain is called Dhruva as well as Vibhrâja.—25.

Of the same dimensions as Jambudvîpa is the huge Śâka tree in the centre of the Dvîpa itself, frequented by the people. Those regions were frequented by the Devas, the Gandharvas, the Bards (chârանas), and the Siddhas (anchorites), who freely enjoy the beauty of the place. It contains many janapadas peopled by the four varṇâs.—26-28.

There are seven rivers in each one of these mountains which fall into the sea and each one has a duplicate name; of which the Ganges is an exception, being sevenfold.—29.

First one is the Sukumârî Ganges whose waters are clear and blessed. It is also called the Munitaptâ.—30.

The second one is called the Sukumâri-Tapsidhâ and Satî, the third one is the Nandâ which is also known as Pâvanî.—31.

The fourth one is called the Śibika and Dvividhâ, the fifth one is known as Ikṣu and Kuhû.—32.

The sixth one is known as Veṇukâ and Amritâ and the seventh one is called the Sukritâ and Gabhastî.—33.

Of the above-mentioned seven rivers one flows in each sub-division of the Śâkadvîpa, and they all purify the people of those regions with their sacred waters.—34.

There are myriads of other rivers, and rivulets as well as lakes, formed by copious supply of rain water let fall by Vâsaba (Indra) into these.—35.

It is very difficult to enumerate and give proper measurements of all those rivers and rivulets. They are all sacred. The people of the janapadas who drink their waters get happiness. Śântabhaya, Pramûda, Śiva, Ânanda, Sukha, Kṣemaka, and Nava; such are the seven janapadas situated there, where all the rules and customs (Âchâra) of Varṇa and Âśrama are observed.—36-38.

The people are healthy, robust, and free from the clutches of death; neither are they prone to growth and decay. There the four ages do not prevail in succession. The age of Tretâ is eternal there.—39-40.

Almost similar is the condition of age in the other five Dvîpas, regard being had to the superiority and otherwise of the khaṇḍas. There is no confusion in the varṇas there, and the people of that place are happy, as they seldom deviate from the path of virtue. There are no such things as fraud, greed, jealousy, fear and malicious fault finding. The country is free from vices and is truly natural. There is none to inflict punishment there, nor on whom punishment should be inflicted. The people being virtuous, get mutual protection from their own virtuous deeds.—41-44.

Kuśa Dvîpa.

The Kuśadvîpa is very great in circumference. It is full of rivers, lakes, and snowclad mountains, in which are to be found various kinds of minerals, gems, trees and countries (janapadas).—45-46.

The flowers, fruits, various varieties of trees, grains and wealth are in plenty there. The trees are always full of flowers and fruits: gems of every kind are there.—47.

It is also full of domestic and wild animals. Now, hear, by degrees, a brief description of the Kuśa Dvîpa. I am going to give you an entire description of the third Varṣa,—Kuśa Dvîpa. It is surrounded on all sides by the Kṣîrasamudra.—49.

It is double, in its dimensions, of Śâkadvîpa and there are seven mountains containing various kinds of precious stones.—50.

The number of rivers—the home of innumerable gems,—is also seven and the mountains have double names as in Śâkadvîpa, *viz.*—51.

The first is the Mount Kumuda, shining like the Sun and is also called the Vidrumochchaya.—52.

The second mountain, containing all the metals and rocky peaks, is known as the Unnata or Hema and is covered with the yellow orpiment. The third is the Valâhaka or the Dyutimân, full of black pigment or antimony.—53-55.

The fourth is the Droṇa Mountain, also known as the Puṣpavân, on the summit of which there are medicinal herbs efficacious in curing the wounds caused by the arrows (Viśalyakaraṇî), as well as the herbs that give new life (Mritasanjivanî). The fifth one is the Kanka or the Kuśaiśaya Mountain. It is also full of choice herbs, fruits, flowers and creepers.—56-58.

The sixth one is the Mahiṣa or the Hari. It is black like the clouds; and Mahiṣa Agni (volcano?) begotten from the water (rising from the sea?) lives there (in the form of fire). And the seventh one is the Kukudmâna also known as the Mandâra. It is full of all kinds of minerals and precious stones, guarded by Indra Himself. The root 'manda' means water and since it scatters water, it is called Mandâra, in company of Brahma, for the good of the people. The internal dimensions of these mountains are double.—60-63.

These are the seven mountains of Kuśadvîpa and now their subdivisions will be euumerated.—64.

Śvetadvîpa is the name of the region where lies the Kumuda Mountain. It is also known as Unnata. The second one is the Lohitakhaṇḍa also called the Veṇumaṇḍala, where lies the Unnata Mountain. Jimûta or Svairathâkâra is the khaṇḍa of the Valâhvaka Mountain. Harika or Lavaṇa is the khaṇḍa of the Droṇa Mountain. Kakuda or Dhritimat is the khaṇḍa of the Kanka Mountain.—65-67.

Mahiṣa or Prabhâkara is the khaṇḍa of the Mahiṣa Mountain and Kakudmâna or Kapila is the khaṇḍa of the Mountain Kakudmân.—68.

Thus in every dvîpa there are seven khaḍṇas with an equal number of rivers and mountains.—69.

There are seven rivers in each khaṇḍa. Their waters are pure and sacred and each one has a duplicate name. The first one is Dhûtapâpâ which is also known as Yoni. Sîtâ or Niśâ is the second. The third one is Pavitrâ also called Vitriṣṇâ. The fourth one is Hlâdinî or Chandramâ. The fifth one is Vidyuta or Śuklâ, the sixth one is Pundrâ or Vibhavasî. The seventh one is Mahatî also called Dhriti. There are thousands of their branches that run where Indra pours down rains. Thus I have described the Kuśa Dvîpa. Its measurement has been described while

describing the measurement of Śâkadvîpa. It is surrounded by the Ghrita Maṇḍa Samudra.—70-76.

This huge dvîpa, thus surrounded, looks like the moon and is twice as great as the Kṣîra Samudra in its magnitude.—77.

Krauñcha Dvîpa.

Now I shall speak of the Krauñchadvîpa which is double the size of Kuśadvîpa.—78.

It surrounds the Ghritoda sea like the tyre of a wheel.—79.

The people of this Dvîpa are of a superior class. Devana is the first mountain beyond which stands the Govinda.—80.

Further on, from Govinda is the beautiful Krauncha Mountain, after which is the Pâvanaka and beyond it is the Andhakâraka.—81.

Next to Andhakâraka is the Devâvrita Mountain, after which comes the mighty Puṇḍarîka. All these seven mountains of the Krauñcha Dvîpa are full of gems, each being twice the size of that preceding it.—82-83.

The sub-divisions of that dvîpa are, *viz.*—Kuśala, Manonuga Vâmana, Uṣṇa, Pâvanaka, Andhakâraka, Munideśa and Dundubhisvana. —84-86.

Dundubhisvana Khaṇḍa is full of fair complexioned men, and peopled by holy persons, and siddhas and châraṇas. There is a sacred river in each khaṇḍa.—87.

They are :—Gaurî, Kumudvatî, Sandhyâ, Râtri, Manojavâ, Khyâtî, Puṇḍarîkâ. They are known as the seven Ganges.—88.

Thousands of rivers arising out of them flow close by. All of them are very deep. Nobody, even in course of centuries, would be able to describe fully all the countries through which these rivers pass, with the rise, growth and decay of the people inhabiting them.—89-90.

I shall now describe to you the *Sâlmaladvîpa*, which is double the size of Krauñcha, and is surrounded by the Dadhi Ocean.—91-92.

Śâlmala Dvîpa.

The people residing in the sacred janapadas of that region are very long-lived. There are no visitations of famine there, and the inhabitants of that place are very forbearing, merciful, and illustrious.—93.

The following are the mountains of that region :—The Sumanâ, shining like the sun, and of yellow colour. Kumbhamaya, the central one is also called Sarvasukha. It is full of herbs. The third is the great Rohita, of red hue (like that of Bhringa patra) and full of gold. The Kuśala is the Varṣâ of the Sumanâ Mountain, while Sukhôdoya is that of Kumbhamaya

and Rôhina of the Rôhita Mountain, the precious stones of which are under the direct watch and ward of Indra, who, with Prajâpati, gladly performs his duty there. Clouds do not rain there, there is neither summer nor winter. There is no prevalence of the Varṇa or Âśrama in those regions. No stars, planets or the moon shine there, nor is there any such thing as jealousy, hatred or fear.—93-99.

There are fountains in the mountains, other sources of water, as well as the vegetable world. The people of this region obtain the best victuals of all the six flavours, without making any efforts on their part.—100.

The people there are all of equal rank, neither high nor low; they are not greedy; nor do they store things. They are all healthy, powerful and happy, attaining all siddhis of the mind, for a period of 30,000 years. The next three Dvîpas enjoy the same happiness, life, beauty, virtue and prosperity. Thus I have described all the sacred Dvîpas up to Śâlmala (*i.e.*, five). The Śâlmaladvîpa is encircled by the Surâ Ocean, which is twice its size.—101-104.

Here ends the one hundred and twenty second chapter describing the Dvîpas (of Sâka, Kusa, Krauñcha and Śâlmala.)

CHAPTER CXXIII.

Gômeda Dvîpa.

Sûta said:—Riṣis! Now hear about the sixth dvîpa, known as the *Gômeda.* It surrounds the Surodaka Ocean. Its size is double that of the Śalmaladvîpa. It has two beautiful mountains.—1-2.

The first one is Samanâ, full of antimony (Añjana), and the second one is the Kamada, full of all kinds of herbs. It is very lofty and full of gold. The Gomedadvîpa is surrounded by the sixth ocean, Ikṣurasoda, which is double the size of the Suroda Ocean. The Mountains Dhâtakî (or Sumanâ) and Kumuda are the sons of Havya. They are of vast dimensions. The first sub-division is Saumana, also known as Dhâtakî Khaṇḍa, after Dhâtakî, the first mountain. Gomeda Khaṇḍa is also called Sarvasukha. The Khaṇḍa of the Kumuda Mountain is called under the same name—Kumuda.—3-7.

Both the mountains are round in shape, spreading from one end to the other, and are very lofty. To the east of the dvîpa, stands the Mount Sumanâ, while Mount Kumuda is on the west; both extending to the sea by means of offshoots, stretching from the east to the west.—8-9.

That region is divided into two parts by the feet of these mountains. Half of the southern portion is known as the Dhâtakî Khaṇḍa, while the northern half is called the Kumuda Khaṇḍa. Both these countries (janapadas) belong to the Gomedadvîpa, and they are of gigantic dimensions.--10-11.

Puṣhara Dvîpa.

I shall now speak of the seventh dvîpa, the Great Puṣkara, which surrounds the Ikṣurasoda Sea, which is double of Gomeda. It is itself surrounded by the Puṣkaras (lakes or lotuses?). Chitrasânu is the chief mountain, and it is full of lotuses and adorned with the rocks of wonderful gems. The Mount Chitrasânu stands on the eastern half. Its circumference is 27,0)0 yôjanas, and height is 24,000 yôjanas. The western half is covered by the Mânasa Mountain, which looks like a full moon rising near the sea coast. Its height is 5,500 yojanas. The Mount Mahâvîta is its son which guards the western portion of this region. The half of the region lying east of this mountain is divided into two parts. The Puṣkaradvîpa is surrounded by the sea, the water of which is tasteful. Its dimensions are double of the Gomedadvîpa. The people of this dvîpa live up to 30,000 years. There are no exceptional changes there to this natural rule and the people are healthy, happy and have attained perfection in all the qualities of the mind. The people of the three superior dvîpas are all equal in happiness, life, beauty and bravery. There is no air of superiority or inferiority in them. Besides this, there is none to kill or be killed there, and there is a total absence of hatred, envy, fear, greed, pride, hypocrisy, enmity, &c. They are free from the differentiation of truth and untruth, virtue and vice. The order of Varṇa and Âśrama, the practice of rearing up domestic animals, trade, husbandry are also not in existence there.—12-23

The three kinds of knowledge, criminal laws and punishments are also not known there. It does not rain there, neither there are rivers in that region. The climate is also not influenced by heat or cold. The water supply and plant life of the country depends on the bill waterfalls. The seasons are the same as in Uttara Kuru. Happiness pervades all round. The troubles of old age are also unknown there. Such is the life in the Dhâtakî and Mahâvîta Khaṇḍas.—24-26.

Thus the seven dvîpas are surrounded by the seven oceans. The dimensions of a dvîpa tally with the dimensions of the sea preceding it (*i.e.*, surrounded by it). Both the dvîpas and the oceans have thus gradually grown in magnitude, a vast store of waters being called the ocean.—27-28.

The root 'Riṣi' means to wander about in happiness; hence in these Varṣas all the four classes of people live happily.—29.

The Tides.

When the moon rises in the East, the sea begins to swell. The sea becomes less when the moon wanes. When the sea swells, it does so with its own waters (and not with additional water), and when it subsides, its swelling is lost in its own water (and does not actually lose any water). On the rising of the moon, the sea increases as if its waters have really increased. During the bright and dark fortnights, the sea heaves at the waxing of the moon and becomes placid at the wane of it, but the store of the water remains the same. The sea rises and falls, according to the phases of the moon, and 150 angulis (three-forths of inches, or 112½ inches) is the measure of its rise and fall, on the two parva days (*i.e.*, full moon and new moon days respectively). The place between two seas is called a dvîpa. The sea is called Udadhi, on account of its containing water. —30-34.

The mountains are called Giri because they swallow (*i.e.*, hide everything Nigîrṇa); and because they fill up (space), therefore they are called Parvata.—35.

The Mount Śâka is in Śâkadvîpa, and is named as such.—36.

Thus is Kuśastamba in the midst of the janapada in Kuśadvîpa. The Mount Krauñcha stands in Krauñchadvîpa, and is named after it.—37.

A gigantic Sâlmalî tree stands in Śâlmalidvîpa and there is the Mount Gomeda in the dvîpa of that name—38.

There is a banyan tree in the shape of a lotus in Puṣkaradvîpa. The banyan tree has sprung up from the potency of Brahmâ, and is adored by all the Devas; but really its origin is hidden in mystery. Prajâpati Brahmâ resides in Puṣkaradvîpa in company of the Sâdhyas. He is adored by the 33 Devas, along with the Brahmarṣis.—39-40.

Thus all the great Riṣis and the Devas worship Brahmâ there. Various kinds of jewels âre produced in Jambûdvîpa, and circulated therefrom to other dvîpas. The people of these dvîpas, in order of their precedence, excel one another twofold in simplicity, chastity, truthfulness, self-control, health, and long life. In all the sub-divisions of those dvîpas the inhabitants are protected by their own natural learning. They all get their food without any care to obtain it.—41-44.

They eat the wholesome food, of the six flavours. Beyond Puṣkaradvîpa is the sea of sweet water surrounding it, behind which is the

Mount Lokâloka, both dark and bright, and at some part it is lighted up, while the other part beyond it is full of darkness. It takes up the outer half of the populated land and is surrounded on all sides by the sea. —45-48.

The water is ten times land and it protects the earth from all directions. The fire is ten times water which is upheld by the former everywhere.—49.

The air is ten times fire which it holds. It spreads itself at an angle in the space where it encircles and holds the beings.—50.

The Âkâśa which is ten times the air, holds all beings; and ten times greater is Bhutâdi (Ahaṅkâra) which surrounds the Âkâśa, and ten times the Bhutâdi is Mahâkâśa which stands holding them in turn, while it is itself held by the Unmanifested eternal. The mahatattva, &c., are called vikâra and vikârî (producer of change and that in which the change is produced) in turn in relation to the support each gives and takes from the other.—51-53.

The Vikâras, such as earth, &c., are circumscribed and limited, and each is greater than one preceding it which it permeates: each is produced from the other and is upheld by it. They are held together by their mutual attraction. They are really separate (molecules), but by mutual contact look welded into one homogenous whole.—54-55.

Of these, the elements, earth, water, fire and air, are well defined and limited. The higher elements are only seen as lights.—56

These lights, *i.e.*, Âkâsa and other elements, too, are well defined. But, like smaller leaves which, though separate are not separately seen, being concealed in a larger vessel, these higher light-like elements, though separate and each supporting the other, are not visualized as such. They too excel each other, in the order of their precedence. The creation of the universe depends on their existence. The origin of life is in these Tattvas; hence without them there can be no life and action.—57-60.

Thus we understand that these elements, Mahat, &c., partake of twofold characters, *viz.*, cause and effect.—61.

The position of the Earth and its circumference, with seven Dvîpas and their extent, circumference and other measurements have thus been described. Such is the situation of only one part of the universal Pradhâna Tattva, O King! this much is to be heard of the position, &c., of the Earth. I shall next tell you about the movements of the Sun and the Moon.—62-65.

Here ends the one hundred and twenty third chapter dealing with the position of the seven Dvipas in Bhuvanakoṣa.

CHAPTER CXXIV.

Sûta said :—I shall now tell you, O Risis! something about the movements of the sun and the moon and the area illumined by these two moving bodies, *viz.* (the sun and the moon). This includes the space occupied by the seven dvîpas and the seven oceans, comprising (at a time) the half of the Earth, as well as many parts of the universe outside the Earth.—1-2.

The sun and the moon shed their lights on the circumference of the Earth. The learned believe the heaven to have a similar circumference. The sun ordinarily lits up the three worlds in a moment. He is called Ravi, for giving instantaneous (र=at once) light and thereby protecting (वि=protect) the creation.—3-4.

I shall again and again impress on you the vast magnitude of the sun and the moon. On account of the vastness of their magnitude, the expression mahat (Great) has been used in their connection. The circumference of the sun is equal to the diameter of the Bhâratavarṣa (?). It is 9,000 yojnas in diameter and three times as much in circumference.—5-7.

The moon is twice as much bigger in circumference and diameter than the sun (?). I shall now repeat the measurements in yôjanas of the terrestrial globe, comprising the seven dvîpas and the seven oceans, as enumerated in the Purâṇas. I shall now speak of the Sâmpratas and the Abhimanîs (?) The abhimanî Devas of past ages are equal (in number ?) to the Sampratas, in form and name. Therefore I shall describe the surface of the Earth and the Samprata (present ?) Devas.—8-11.

The Divyas are similar to the Sâmpratas in their entire distribution. The complete magnitude of the earth is 50 crore (yôjanas).—12.

The half of the terrestrial globe lies north of the Mount Meru, while inside the Meru every direction extends to a crore of yôjanas. The extent of the half terrestrial orb is 89,50,000 (yôjanas ?) The extent of the world is 3,79,00,000 yôjanas. This is the length of the seven dvîpas and the seven oceans.—13-16.

The magnitude of the interior orb is thrice of its whole extent, and is 11 crores and 37 lacs (yôjanas ?). This is the internal magnitude.—17-18.

The space in the firmament studded with the stars is equal in circumference to the magnitude of the entire earth below. In other words, the Earth has the same measurement as the Heaven. To the east of Meru, on the Mânasottara Mountain, is Sâstveka-Sârâ, the city of Mahendra. It is full of gold. To the south of Meru is the city of Dharmarâja, called the Saṃyamana, on the back of the Mânasa Mountain. Vaivasvata Dharmarâja

resides there. To the west of Sumeru, on the top of the Mânasa Mountain, is the fair city of Varuṇa named Suṣâ. North of the Meru, on the top of the Mânâsa Mountain, is the Vibhavari city of Moon (Sîrnea). It is like the city of Mahendra. To the north of the Mânasâ Mountain, are the Lokapâlas in the four directions, for the propagation of virtue and the protection of the universe. At the time of the Dakṣiṇâyana, the sun travels over the Lokapâlas. Now hear about it. This sun, with the Jyotiśchakra (circle of light?) travels south-wards, at the speed of a swift arrow let loose from the bow.—19-26.

Note.—Dakṣiṇâyana=The sun's progress south of the equator.

When He reaches the centre of Amarâvatî then He is seen to be rising in the Dharmarâja's Saṃyammapurî, to be setting in Vibhâbarî. That is the midnight time in Suṣâpurî —27-28.

When it is midday in Dharmara'jâs city of Samyâminâ, it is dawn in the Suṣâpurî of Varuṇa. When there is midnight in Vibhâbarî, it is sunset in the city of Indra. When it is midday in the Suṣâpurî of Varuṇa, the sun rises in Vibhâbarî. When the sun rises in the Amaravati of Indra, it is midnight in the Saṃyamana of Dharmarâja and sunset in the city of Varuṇa. Thus, like a fiery wheel, the sun moves with great rapidity and even visits the pleiades (the Great Bear). He thus goes round the (Mânas) on four sides.—29-33.

The sun goes regularly to his two abodes, Udayâ (rising) and Astamaya (setting), and his rays fall on three cities of the Devas, in the morning, at noon, and in the afternoon respectively. The rays of the rising sun grow stronger and stronger until at noon they reach their greatest intensity. After noon time He trudges along with subdued rays until He sets down. The sunrise and the sunset create east and west respectively.—34-36.

The sun gives out heat equally in all directions, in the front, sideways and backward. He is said to rise at a place where He is first seen and set where He (finally) disappears. The Mount Meru is northernmost place, though south of the Lokâloka Mountain. He is at a vast distance from the Earth and His rays too in their passage here (are obstructed by) go to other things; consequently, He is not visible at night.—37-39.

The sun appears high (on the horizon) when He reaches the centre of Puṣkaradvîpa. He travels over the $\frac{1}{30}$th of the world in one muhûrta (a period of 48 minutes). That is to say, the speed of the sun in one muhûrta (48 minutes) is 31,50,000 yôjanas ($\frac{1}{30}$ of 9,45,00,000). Thus gradually He marches to the south. In His southward course (Dakṣiṇâyana), He

travels in the space between Mânasôttara and Meru thrice as much as in the centre of Puskara. Now hear of his southward course. He covers the whole circumference of the earth, 9,45,00,000 yôjanas, in course of a day and night. After finishing his southward course when he comes at the equator (Visava rekhâ), he travels over (lights up) the north of the Kṣîra-sâgara, as well as the Viṣuvamaṇḍala, whose extent all of you now hear. It is 3,21,00,000 yôjanas. In the month of Srâvaṇa the sun in his northern course travels over Puṣkaradvîpa, which is beyond the Gômedadvîpa. The extent of the northern, southern and the middle of this journey should be noted as below. Jaradgava is in the middle, Airâvata in the north and Vaiśvânara in the south. Nâgavîthî is the Uttarâvîthî (*i.e.*, northern course begins with Nagavîthi ?). Ajavîthî is the Dakṣiṇâvîthî, with Ajavîthî begins the southward course ? The asterisms P. Asâḍha and U. Asâḍha, as well as the Mulâ, Asvinî, Bharaṇi, and Krittikâ form the Nâgavîthî. Rohiṇî, Ârdrâ and Mrigaśira are also Nâgavîthî (or Gajavîthî).

In the text quoted by Mr. Wilson, this should read Gajavîthî instead of Nâgavîthî.

The two Âṣaḍhâs and the Mûlâ (constituting the vîthi called Vaiśvânara, along with the two vîthis west of it, namely,) beginning with Ajavîthi (that is, Ajavîthi and Mṛigavîthi) or the two vîthis, East of Abhijit and ending with Svâti are the three vîthis north of the Nâgavîthi.

Note.—In other words, the three vîthis of which Abhijit is the East, namely, Ajavîthi, Mrigavîthi and Vaiśvânaravîthi form the southern course. While the three vîthis beginning with Nâgavîthi (form the Northern course. This is repeated later on. The present verses 53 and 54a are evidently corrupt readings. The translation of the above two verses is tentative only.

And when the sun passes on to the asterisms Puṣya, Aśleṣâ and Punarvasu, then He is said to be on the Airâvatîvîthî. These three Vîthis comprise the Uttaramârga (northern course). When the sun is in Pûrva and Uttaraphâlguṇa and Maghâ, the Vîthî is called Ârṣabhî. Purvâ and Uttarâprôṣṭhapada and Revati are the Govîthî; while Śravaṇa, Dhaniṣṭhâ and Vâruṇâ are the Jaradgavavîthî. These three Vîthis form the middle course of the sun. Hastâ, Svâtî and Chitrâ are the Ajavîthî; Jyeṣṭhâ, Viśâkhâ and Maitra are the Mrigavîthî; Mûla, Pûrva and Uttara Âṣâḍha are the Vaiśvânaravîthi. These three Vîthis form the southern route of the sun; now the (chordal) distance between the extreme points of these (Vîthis), each should be noted.—40-60.

This is 31,03,300 yôjanas. Now hear of this distance along the course, south and north of the equator. Such distance between the ecliptics and the equators in the centre is 1,025 yôjanas (*i.e.*, between the solstices and the equator). The sun travelling north and south of the (equatorial) line

has a course of 8,000 maṇḍalas during Uttarâyaṇa ; but its southern course, called also the outerward course, is similarly traversed by the sun.—61-66.

Now hear of the magnitude of these maṇḍalas. Each maṇḍala is 18,058 yôjanas in extent, being obliquely inclined to the equator.—67-68.

In the nave (or centre) of the maṇḍala, the sun completes one rotation in a day, like the potter's wheel ; such is the case with the moon also.—69.

In His Dakṣiṇâyana march, the sun travels very fast, like a wheel, and that is why he traverses over a vast area within such a short duration.—70.

In other words, the sun in his southward course rapidly goes over thirteen and a half asterisms in 12 muhûrtas (in day time ?), and in 18 muhûrtas at night, in travelling comparatively at a slower speed, like the lump of clay in the centre of the potter's wheel.—71-72.

In His Uttarâyaṇa course, the sun moves on slowly, and consequently, He is only able to cover a short distance during a long time.—73.

Then He goes over only 13 (and a half ?) asterisms in 18 muhûrtas in day time, and at night He goes over the same number of asterisms in 12 muhûrtas.—74.

Note.—In other words, the total length of the day and night being 30 muhûrtas, a muhûrta is equal to 4/5 of an hour. The longest day, *i.e.*, 21st June, is said to be of 18 muhûrtas, or 14 hours, 24 minutes, when the shortest night will be of 12 muhûrtas, or, 9 hours, and 36 minutes. The longest night will be 14 hours, 24 minutes on 21st December, and when the day will be the shortest, *i.e.*, of 9 hours and 36 minutes. This is true for the latitude of 35°N. Looking to the map of India, it is, somewhere in Kâśmir. This portion, or the original from which this was copied, must have been composed near the region of modern Gilgit or Chitral, where the longest day and night is of 18 muhûrtas.

Like the mound of clay on potter's wheel, the pole star moves more slowly than either of them.—75.

The pole star completes one day and night of 30 muhûrtas in revolving on the orbit between the two extremes.—76.

When the sun is on His Uttarâyaṇa course, His movement in the day is slower and in the night it is faster.—77.

And in His Dâkṣiṇâyana course, His movement in the day is faster and in the night it is slower.—78.

With this different speed, the sun creates day and night (of different length) in Ajavîthî in the south and on the north the Lokâloka mountain.—79.

Outside the Vaiśvânara path (the Solstice of Cancer), the light comes on the world from the Loka mountain. It is day time when the light of the sun spreads from the Puṣkara.—80.

The Mount Lokâloka is 10,000 yôjanas high and extends sideways and outwards. The Mountain is partly illumined and partly dark, and is round in shape; the inner portions of the Lokâloka Mountain are illumined by the sun, the moon and the stars. This is the Âloka Mountain, and the Mount Nirâloka is beyond it.—81-83.

The verb (लोक) lôka means to see; alôka (अलोक) is opposite of lôka. The sun in his journey creates this lôka (light) and alôka (darkness); hence this time is called sandhyâ (joining light and darkness), *i.e.*, twilight. Uṣâ is the night and Vyûṣṭi is the day according to the wise.—84-85.

One muhûrta consists of 30 kalâs, and a day has 15 muhûrtas. The day increases or decreases as the twilight muhûrtas increase or decrease, owing to difference of three muhûrtas in the course of sun's journey through the line (equatorial), etc. (The day is divided into five parts, each of three muhûrtas). The first three muhûrtas is Prâtaḥ (morning), the next three muhûrtas, is known as Saṃgava. Three muhûrtas after that is called the Madhyâhna (noon) and a similar number of muhûrtas after it bring about the afternoon called aparâ by the sages; this is followed by evening (Sâyam) of the last three muhûrtas. The day is of fifteen muhûrtas on the equator.—84-91.

The days vary in duration when the sun is travelling south or north of the equator. When the days are long the nights are short (*i.e.*, in Dakṣiṇâyana), and when the nights are long the days are short (in Uttarâyana).—92.

The equinoxes (Viṣuva) come in the autumn and spring, *i.e.*, the days and nights are of equal duration at the autumn and vernal equinoxes. Beyond darkness is light, and beyond light is darkness.—93.

The Lokapâlas are located in the centre of the Lokâloka Mountain. Of these Mahâtmâs, four are there till the annihilation of the world.—94.

The first is Vairâja Sudhâmâ; the second one is the Prajâpati Kardama; the third one is the Hiaraṇyarômâ Parjanya, the fourth one is Rajasa Ketumâna. These four are free from the feeling of opposites (*e.g.*, pleasure and pain, etc.), of conceit, sloth, of grasping. Each one of the four quarters is occupied by each of them on the Mount Lokâloka.—95-96.

The Northern peak of the Agastya Mountain which is inhabited by the Devarṣis and which lies outside the Vaiśvânara path, is the way of the Pitṛis.—97.

On this pitriyâna reside the Agnihotrî Ṛiṣis, desirous of progeny and procreators of the people of the universe.—98.

O King, these Ṛiṣis, who originate progeny, begin the works of creation and uplift humanity. They move about in Dakṣinâpatha.—99.

They establish the order of duty in each yuga (Dharma), when it is disturbed, with their learning, piety and asceticism.—100.

The previous Lokapâlas are born in the house of their late compeers. In their absence, the latter take their place in this way; by mutual succession they continue till the destruction of the world. 88000 of these Ṛiṣis, who live the life of a householder, remain on the Dakṣina (south) path of the sun till the end of the world. I have thus enumerated those Ṛiṣis whose funeral ceremonies have been performed. According to the usages of the world (to stand as examples) these Ṛiṣis (Siddhas) have passed through the experience of birth, feelings of like and dislike, lustful passions, sexual and other worldly enjoyment, and death. —101-105.

The seven Riṣis desiring progeny took birth in the age of Dwâpara and conquered death, as they despised the work of propagating children. 88000 Ṛiṣis have gone into the path of those seven Riṣis by becoming Ûrdhareta (perpetual celebates). They will live till the destruction of the world on the northern path of the sun. They became immortal as by their example they taught the people the sacrifice of lust, passion, likes and dislikes, abstaining from procreation, and other worldly enjoyment, by showing their worthlessness. Those who remain till the end of the universe are called immortals. They exist so long as the three worlds exist. Not so the mortals who follow the path of the Mâra, such as lust, great sins like the slaying of embryonic cells and great virtues like the performance of Aśwamedha yajña (Horse sacrifice). The immortals or the Ûrdharetas go into unconciousness at the time of the dissolution of the universe, and not before.—106-110.

Note.—The three lights of the world are *first*, the light of the Fathers (Pitris), *second*, the light of the Ûrdharetas (solitaries) and *third*, the light of Viṣṇu or the Bhaktas, who perform duties for the sake of duty.

Dhruva (pole-star) is north of, or, above the region of the seven Ṛiṣis. It is the illustrious foot of Viṣṇu. It is third Lightgiver of the world.—111.

Those who reach that highest seat of Viṣṇu, transcend all sorrows, so, all those who desire to reach the world of Dhruva, remain in the path of virtue.—112.

Here ends the one hundred and twenty fourth chapter dealing with extension of sun, moon and the world in Bhuvanakoṣa.

NOTE.

The following extracts from Colebrooke's essays will show that the Hindus knew the true dimensions, etc., of the earth and so the description in the above chapter must be taken in allegorical sense in several places.

It appears also from a passage of Brahmagupta's refutation of the supposed errors of that author, and from his commentator's quotation of Âryabhaṭṭa's text, that this ancient astronomer maintained the doctrine of the earth's diurnal revolution round its axis. 'The sphere of the stars,' he affirms, 'is stationary; and the earth, making a revolution, produces the daily rising and setting of stars and planets."[1] Brahmagupta answers, 'If the earth move a minute in a *práṇa*, then whence and what route does it proceed? If it revolve, why do not lofty objects fall?'[1] But his commentator, Pṛithûdaka-swâmî, replies, 'Âryabhaṭṭa's opinion appears nevertheless satisfactory; since planets cannot have two motions at once: and the objection, that lofty things would fall, is contradicted; for, every way, the under part of the earth is also the upper; since, wherever the spectator stands on the earth's surface, even that spot is the uppermost point.'

We here find both an ancient astronomer and a later commentator[3] maintaining, against the sense of their countrymen, the rational doctrine which Heraclides of Pontus, the Pythagorean Ecphantus, and a few others among the Greeks, had affirmed of old, but which was abandoned by the astronomers both of the east and of the west, until revived and demonstrated in comparatively modern times.[3]

Brahmagupta is more fortunate in his reasoning where he refutes another theory of the alternation of day and night imagined by the Jainas, who account for the diurnal change by the passage of two suns, and as many moons, and a double set of stars and minor planets, round a pyramidical mountain, at the foot of which is this habitable earth. His confutation of that absurdity is copied by Bhâskara, who has added to it from Pṛithûdaka's gloss on a different passage of Brahmagupta, a refutation of another notion ascribed by him to the same sect, respecting the translation of the earth in space.

This idea has no other origin than the notion, that the earth, being heavy and without support, must perpetually descend: and has, therefore, no relation whatever to the modern opinion of a proper motion of the sun and stars.

Part of the passage of Bhâskara has been quoted in a former essay.[4] What regards the further subject now noticed is here subjoined.

'The earth stands firm, by its own power, without other support in space.

'If there be a material support to the earth, and another upholder of that, and again another of this, and so on, there is no limit. If finally self-support must be assumed, why not assume it in the first instance? Why not recognize it in this multiform earth?

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[1] Âryabhaṭṭa cited by Pṛithûdaka.

भपञ्जरः स्थिरो भूरेवावृत्यावृत्य प्रातिदैवसिकौ उदयास्तमयौ संपादयति नक्षत्र ग्रहाणाम् ।

[2] प्राणेनैति कलां भूर्यदि तत्कुतो व्रजेत्कमध्वानम् । आवर्तनमुर्व्याश्चेन्न पतन्ति समुच्छ्रायाः कस्मात् । Bráhma-sphuṭa-siddhánta.

[3] The commentator wrote at least seven centuries ago; for he is quoted by Bhâskara in the text and notes of the Śiromaṇi.

[4] For an outline of Âryabhaṭṭa's system of astronomy, see a note at the close of this Essay.

'As heat is in the sun and fire, coldness in the moon, fluidity in water, hardness in iron; so mobility is in air; and immobility in the earth, by nature. How wonderful are the implanted faculties!

'The earth, possessing an attractive force,[2] draws towards itself any heavy substance situated in the surrounding atmosphere, and that substance appears as if it fell. But whither can the earth fall in ethereal space which is equal and alike on every side?

'Observing the revolution of the stars, the Bauddhas[3] acknowledge, that the earth has no support; but as nothing heavy is seen to remain in the atmosphere, they thence conclude that it falls in ethereal space.

'Whence dost thou deduce, O Bauddha, this idle notion, that, because any heavy substance thrown into the air, falls to the earth, therefore the earth itself descends?'[4]

He adds this further explanation in his notes: 'For, if the earth were falling, an arrow shot into the air would not return to it when the projectile force was expended, since both would descend. Nor can it be said that it moves slower, and is overtaken by the arrow; for heaviest bodies fall quickest, and the earth is heaviest.'

From the quotations of writers on astronomy, and particularly of Brahmagupta, who, in many instances, cites Âryabhaṭṭa to controvert his positions (and is in general contradicted in his censure by his own scholiast Pṛithûdaka, either correcting his quotations, or vindicating the doctrine of the earlier author), it appears that Âryabhaṭṭa affirmed the diurnal revolution of the earth on its axis, and that he accounted for it by a wind or current of aerial fluid, the extent of which, according to the orbit assigned to it by him, corresponds to an elevation of little more than a hundred miles from the surface of the earth: that he possessed the true theory of the causes of lunar and solar eclipses, and disregarded the imaginary dark planets of the mythologists and astrologers, affirming the moon and primary planets (and even the stars) to be essentially dark, and only illumined by the sun: that he noticed the motion of the solstitial and equinoctial points, but restricted it to a regular oscillation, of which he assigned the limit and the period: that he ascribed to the epicycles, by which the motion of a planet is represented, a form varying from the circle and nearly elliptic: that he recognized a motion of the nodes and apsides of all the primary planets, as well as of the moon; though in this instance, as in some others, his censurer imputes to him variance of doctrine.

The magnitude of the earth, and extent of the encompassing wind, is among the instances wherein he is reproached by Brahmagupta with versatility, as not having adhered to the same position throughout his writings; but he is vindicated on this, as on most occasions, by the scholiast of his censurer. Particulars of this question, leading to rather curious matter, deserve notice.

Âryabhaṭṭa's text specifies the earth's diameter, 1050 *yojanas*; and the orbit or circumference of the earth's wind [spiritus vector] 3393 *yojanas*; which, as the scholiast rightly argues, is no discrepancy. The diameter of this orbit, according to the remark of Brahmagupta, is 1080.

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[1] As. Res., vol. ix. p. 322.

[2] Like the attraction of the loadstone for iron. Mârîchi on Bhâskara.

[3] Meaning the Jainas; as appears from the author's own annotation on this passage.

[4] Siromaṇi, Golâdhyâya, c. i. v. 2, 4, 7 and 9.

CHAPTER CXXV.

The Risis after hearing such an interesting narration about the sun, moon and the planets asked the Sage Sûta. How do the planets move about in the Solar system ?. Are they connected with one another or do they move about independently ?. What causes them to move on ?. If they move about by themselves, how do they do so ?. We wish to hear all about these things. Pray explain these to us.—1-3.

Sûta said :—I shall tell you about these deceptive things. People are deceived about them even when they see them with their own eyes.—4.

Among the fourteen stars is the planetary porpoise (Siśumâra). The son of Uttâmapâda has taken this shape of a sacrificial post (Medhi) in the sky and is known as Dhruva. It revolves and causes the sun, moon and planets to revolve also. The stars, too, follow it in its wheel—like motion. These luminaries revolve owing to the will force of Dhruva being tied to it by the aerial chord. Their separation and union period; rising and setting; disturbances; journey southwards, northward, and in the central region; and eclipse, are directed by Dhruva.—5-9.

The clouds Jîmuta beget life. Those clouds remain suspended on the air Abahana. They change shape (*i.e.* condensed), and on going up a Yojana from there form into rain hence they are called the source of rain. The clouds Puşkarâbartaka have been born from the wings (of the mountains). These wings are named Puşkara and hold a huge volume of water hence these clouds are known as Puşkarâvarta. The valiant Indra cut down the wings of the mountains that used to fly at their will and cause ruin and destruction to the rising generation (of the universe). These clouds assume various forms, give out thundering noise, produce deluge of rains at the end of the kalpa and quench the destructive blaze of fire at the same time. They support the air, are full of immortality and causes the end of the Kalpa. The bursting of the Brahma's egg out of which came forth the four headed Brahmâ Himself, produced other clouds; they are the outer crust of egg, and, are called Megha (clouds). Without distinction their chief source of nourishment is smoke. The most important of them is Parjanya.—10-17.

There are four elephants too, (Diggajâ). There are two divisions of elephants (Hasti), mountains (Parvata), clouds (Megha), and serpents

(Bhogi). They originally sprang from the same common stock. Their origin lies in water. The Parjanya clouds and Hasti wax during Hemanta season and pour out showers of snow born of cold, to promote the growth of grain.—18-19.

The sixth air Parivaha is their chief support. The same air holds the Âkaśa Ganges, whose waters are holy, nectarlike and pass in three directions. The elephants hold down (Diggajas) her sacred waters in their bulky trunks and throw them diffused by the air and the same is styled dew. The Mount Hemakûta is in the south (of Meru?); to the north and south of the snow clad Mounts (Himâvata) is the Pundra cloud which greatly increases the stock of rain. All the rain formed there converts itself into the snow. The wind on the Himavata draws by its own force these snow flakes and pours them on the great mountains. Beyond the Himâvata there is little rain.—20 25.

Next to it is another cloud named Ivâ that helps the growth of beings. These two clouds enhance the amount of rains.—26.

Thus I have described to you the clouds and how they are fed. The Sun is said to be producer of rain.—27.

Rain, heat and cold; night, evening and day; prosperity and adversity, all originate from Dhruva.—28.

The sun from his position draws water of Dhruva in molecular form, remains in the bodies of various beings, and goes out in every direction in the form of smoke when they burn the Sthâvara (immoveables) and the Jangamas (moveables).—29-30.

This (smoke) forms itself into clouds. The sun is the centre of clouds. He absorbs the water by His bright rays. His rays with the help of air draw out water from the ocean. But by means of white rays he obtains rain from the clouds in due seasons. The waters from the (vapours) of the clouds when brought into contact of the wind fall in the shape of rain. Such rain falls for six months for the good of the creation. Wind roars and electricity is produced. Fire is said to be the source of lightning.—31-34.

Meghas are called so on account of their sprinkling the landscape (with water.) This expression is formed from the root Miha (to sprinkle.) That which does not throw down water is called Abhra. Hence Abhra is stationary. The sun established by Dhruva is the creator of rain.—35.

The air from Dhruva drives away the rain. The circle of stars comes out of the sun and the planets and moves away from them; in

the end, it re-enters the sun established in Dhruva. Hence the chariot of the sun is seen near.—36-37.

It rests on a wheel with five spokes and three naves (or triple nave.) It has eight wheels under the same circumference. They have a common axle dotted with the particles of gold. The sun moves in such a glorious chariot. It extends to a lac of yojanas. The pole (Iṣâdanda) of the chariot is double in its longitude*.—38-39.

That chariot of the sun has been created by Brahmâ for necessity. It is made of gold, pure and unmixed drawn by most handsome horses that run with the speed of wind. The vedic metres are the steed to whom the wheel is attached. The chariot resembles the vehicle of Varuṇa in all details.—40-41.

The sun moves about in the heaven every day on that chariot. Now the various parts of the sun as well as of his chariot denote the various parts of the year.—42.

Day is one of the naves of His chariot's wheel. Years are the spokes of the wheels. The six seasons are its peripheries.—43.

Night is its fender; Dharma is the high banner; the yugas of the axle and pins, the kalâs (parts) which carry the ârtas (?) [This line seems to be a corrupt reading]. Kusthâs are the nostrils of the horses; moments (kṣaṇâs) are their row of teeth; Nimesa is the (anukarṣa) floor; Kâla, the pole (Îṣâ). Artha and Kâma are the pins of the yoke and axle. The vedic metres are the seven horses that like the air swiftly glide with the chariot. Gâyatrî, Triṣṭupa, Jagati, Anastupa, Pankti, Vrihatî, Usnik the seventh.—44-47.

The wheel is attached to the axle and the axle to Dhruva. The axle revolves with the wheel and Dhruva revolves with the axle. The

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* We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpêndicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the polestar, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mânasottara mountain, on Pushkara-dwîpa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mânasottara mountain is but 50.000 leagues high, and Meru, 84.000, whilst Dhruva is 1.500.000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car. (Wilson's Viṣṇu Purâṇa. Vol. II. p. 289 (2nd Edition).

axle moves along with the wheel propelled by Dhruva. The chariot has been thus designed owing to some special reason.—48-49.

The success of the sun's chariot is due to the conjunction (with Dhruva.) Thus this divine solar chariot moves about in the heaven. The pins of the yoke and axle are on its south. The pair of reins of the yoke and the wheel of this aerial chariot revolve round and round in all directions like the potter's wheel. The pins of the yoke and the axle traversing about the four quarters revolve round Dhruva by the force of the wind. The reins of that travelling chariot shorten on the Northern orbit and lengthened on the Southern. The pair of reins are fastened to the pins of the yoke and axle and are held by Dhruva, who thus attracts the sun. When the reins are drawn in by Dhruva the sun covers on either side of the line (diameter) 8000 yojanas. When the reins are released by Dhruva the sun begins to move on most swiftly the outer orbits. —50-58.

Here ends the one hundred and twenty fifth chapter describing the motion of the sun and moon in Bhuvanakoṣa.

CHAPTER CXXVI.

Sûta said:—The chariot of the Sun is occupied by the several (1) Devas month after month, by turns, in regular succession; they carry Him on in His path together with a host of (2) Riṣis, (3) Gandharbhas, (4) Apsarâś, (5) Nâgas, serpents, (6) charioteers and (7) Râkṣasas. These Ṛiṣis, etc., dwell there in the solar orb for a couple of months, turn by turn, and then make room for others.—1-2.

During the months of Chaitra and Vaiśâkha, Brahmâ and Aryamâ, the two Devas; Pulastya and Pulaha, the two Prajâpatis; Vâsuki and Sankîrṇa, the two Nagas; the chief singers—Tumvaru and Nârada,—the two Gandharvas; Kritasthalā and Punjikasthalî, the two nymphs; the two charioteers, Rathakṛit and Rathaujâ; the two demons, Heti and Praheti, resort to the solar region. During the two months Jyaiṣṭha and Âṣâḍha, in the summer, Mitra and Varuṇa, the two Devas, go to live there.—3-6.

Besides them, the following others also go there during the two months in the summer:—Atri and Vasiṣṭha, the two Riṣis; Takṣaka, Rambhaka, the two Nâgas; Menakâ and Sahadhanyâ, the two Apsarâs; Hâhâ and Hûhû, the two singers; Rathantara and Rathakrit, the two charioteers; Puruṣâda and Vadha, the two Demons. Then the other Devas come in. During the months of Śrâvṇa and Bhâdrapada, the following

live there:—The Devas Indra, Vivasvân; the Riṣis Angirâ, Bhrigu; the Nâgas Elâpattra, Sankhapâla; the Gandharvas, Visvâvasu, Suṣena; the charioteers Prâta and Ratha; the nymphs Pramlochâ, Nimlochâ and the demons Heti and Vyâghra.—7-12.

The Devas Parjanya and Pûṣâ; the sages Bharadvâja and Gautama reside there for two months in autumn. The Gandharvas Chitrasena and Suruchi; the beautiful nymphs Viṣvavâchî and Ghṛitâchî; the serpents Airâvata and Dhananjaya; the two charioteers Senajit and Suṣeṇa; the demons Châra and Vâta reside in the sun during the months of Aśvina and Kârtika. For the two months of the dewy season, Agrahâyaṇa and Pauṣa, the Devas Aṃśa and Bhaga; the Riṣis Kasyapa and Kratu, reside there. As well, the serpents Mahâpadma and Karkoṭaka; the Gandharvas Chitrasena and Pûrṇâyu; the nymphs Pûrvachitti and Urvaśî, the charioteers Takṣâ and Ariṣṭanemi; and the terrible demons Vidyut and Sûrya. During the two winter months of Mâgha and Phâlguna, the Devas Taṣaṭâ and Viṣṇu; the Riṣis Yamadagni and Viśvâmiṭra; the two sons of the serpent Kadru, *viz.*, Kamvala and Aśvatara; the Gandharvas Dhritarâṣṭra and Sûryavarchâ; the nymphs Tilottamâ, and Rambhâ; the charioteers Ritajita and Satyajita; the demons Brahmopeta and Yajṇopeta live there. In this way the Devas, etc., inhabit the solar realm for the two months in their respective turn.—13-24.

The groups of the seven couples (1) Devas, (2) Riṣis, (3) Gandharvas, (4) Apsarâs, (5) Nâgas, (6) charioteers and (7) Râkshasas, that reside there for two months in their turn, are called the Sthânâbhimânîs (the occupants of the place for the time). Of these, the twelve Devas (six couples for six seasons) lend their fiery lustre to the Sun. The Riṣis adore Him by reciting pleasant hymns of praise; the Gandharvas and the Apsarâs show their devotion by their singing and dancing.—25-26.

The charioteers hold the reins of the horses; the serpents move to and fro; and the demons follow Him in His track.—27.

Besides these, the Vâlakhillya Riṣis salute the Sun and accompany Him from His rise till He sets. The Sun shines and sheds heat and lustre with increased brilliancy with the powerful blaze of the gigantic bonfire of the potency, asceticism, Yoga, Dharma, knowledge, power and valour of these Devas.—28-29.

Note.—The Vâlakhillyas are a class of divine personages of the size of a thumb and produced from the Creator's body and said to precede the Sun's chariot (their number is said to be sixty thousand).

The Sun drives away all the troubles of the beings by His radiance. The sins of men are reduced to ashes by His fire. He also takes away the

sins of those whose conduct is good; and they roam about in the heavens along with Him. Those Devas out of mercy, protect all the beings in their every walk of life, and make them perform asceticism, mutter japams and fill their hearts with joy. During the several manvantaras, the seats of the Abhimanî Devas are thus changed. This order is always the same; whether in the future, or in the past, or at present.—30-33.

Thus the seven sets of two dwell respectively in the fourteen manvantaras respectively. They all are fourteen in number and change their places thus in course of 14 manvantaras.—34.

The Sun in His diurnal course as He moves on, sheds His strong heating rays during the summer, causes cold during the winter and rains during the monsoon. He brings about night and day and spreads His rays far and wide as He travels. Thus by His rays, He brings in peace and satisfaction to all, the Devas, Pṛitis, and human beings alike. The days and nights, as they revolve, cause the bright and dark fortnights. The Sun stores up nectar every month in His rays. This nectar, pure and agreeable, the Devas drink in their appropriate fortnightly seasons. The Devas, the Pitṛis, the Saumyas and the Kâvyas, after having drunk this nectar in the shape of the Sun's rays, and replenished themselves, cause thereby good rain on this earth and make the plants, ordinary and medicinal, grow and satisfy the hunger of all beings.—35-37.

The Devas are satisfied with ambrosia by the sacrificial oblations once offered into the Fire every fortnight and poured after the recitation of the prescribed formulæ suffixed by svâhâ. The Pitṛis are satisfied by the libations of water offered to them once every month (*i. e.*, monthly oblations are offered and they get satisfied for one month.) The men live day and night on these grains and herbs. The Sun is the sustainer of all beings and He nourishes them by His rays.—38.

Thus the Sun moves on in His one-wheeled chariot swiftly drawn by His horses and at the end of a day returns to His abode. He always has (tawny) greenish yellow horses yoked to His chariot. He drinks water through thousands of His rays and ceases to draw it when it passes the point of saturation. Then He discharges them again in the form of rain.—39-40.

The Sun in course of one single day and night goes swiftly over the world consisting of the seven oceans and the seven islands, seated in His one-wheeled chariot and drawn by seven horses. The seven horses yoked to the Sun's chariot are no other than the seven chhandas (metres); they can assume forms at their will; they go as they like; their speed is swift as wind; their colour is tawny; and being once yoked they go on

incessantly; they never get tired a bit. They are the gods declaring the glory of Brahma. Ascending on such a chariot the Sun travels the earth in course of one day (24 hours.) The horses were yoked at the beginning of Kalpa and carry on the Sun till the end of the Great Dissolution (Mahâ Pralaya). Thus He goes on round and round, day and night, surrounded by the Vâlakhillya Munis. The great Rishis recite praises to Him in the chosen words composed by them; the Gandarbhas and Apsarâs sing and dance round Him. Thus the Sun is carried on by the horses flying like birds. Similarly, the Moon moves on in the several asterisms that are divided into several vîthîs.—41-46.

The Moon has also been described to wax and wane according to His positions with respect to the Sun. There are three wheels in the chariot of the Moon and the horses are yoked at both the ends.—47.

The Moon has been born from waters along with His chariot, horses and the charioteer. That chariot is decorated with fine garlands and yoked with excellent white horses, rests on three wheels.—48.

The swift running divine horses yoked to the Moon's chariot are ten in number; they run as swift as wind and they are without any attachment; once yoked, they carry the car till the end of the Great Dissolution.—49.

The fair Chakṣuśravâ is the charioteer; and the horses looking white like shells and of one colour, draw the chariot.—50.

Aja, Tripatha, Vṛiṣa, Vâjî, Nara, Haya, Aṃśumâna, Saptadhâtu, Hamsa, and Vyomamṛiga are the names of the ten horses attached to the chariot of the Moon. Thus He goes on surrounded by the Devas and the Pitṛis.—51-52.

In the bright fortnight the Moon gets ahead of the Sun and whatever of Him waned during the dark fortnight becomes filled up again, digit by digit, by the Solar ray, day after day. Thus He becomes nourished by the one seed-ray of the Sun named Suṣumnâ when He becomes full and circular on the full-moon night. Similarly in the dark fortnight, the Moon wanes daily from the second day till the Chaturdaśi tithi (the fourteenth day after the full-Moon) when the Devas drink up the soft and excellent nectar of the Moon, sweet like honey and consisting of the essence of the watery juice. For half the month the nectar becomes stored up in the Moon by the Sun's ray, so that the Devas would be able to drink it; and the quantity of this nectar becomes maximum on the full-moon night when the Devas adore the Moon for another supply of the same, gathered from the Sun's radiance in course of a fortnight.—53-60.

Note.—Suṣumnâ=A principal ray of the Sun.

For one night the Devas, the Pitṛis and the Riṣis worship the Moon. From the beginning of the dark fortnight the Moon turns back, wanes and becomes dull; His digits decline owing to His nectar being drunk up day by day. 33330 Devas drink the lunar ambrosia. The Moon thus declines during the dark fortnight and waxes until He becomes complete in the bright fortnight. Thus, drinking the nectar, the Devas, at the end of the fortnight, go away elsewhere on the Amâvasyâ (dark) night when the Pitṛis come to Him. When the still small portion of the 15th part of the Moon is left, they drink that in the afternoon on the next day for a brief period of two kalâs and go away after the completion of this dark fortnight. The Saumyâs, Vahriṣadas, Agniṣvâttâs and Kâvyâs, are the Pitṛis. Those who preside over the year are known also as Kâvyas. So also the Dvijas performing good works can become Kâvyas. The Saumya-pitṛas are rigid ascetics. Vahriṣada, Saumya and Agniṣvâtas are the well-known threefold Pitri creation who are recognised as twice-born (Brahmanas).—61-70.

The 15th portion of the nectar of the moon is drunk by the Pitṛis. The sixteenth part of the Moon is recognised as the junction of the two (dark and bright) fortnights, when the final waning takes place and fresh waxing begins. Thus the waxing and waning of the Moon under the influence of the Sun have been described.—71-72.

Note :—It is highly probable that the car festival of Sri Sri Jagannath in Puri, Orissa, might have its origin on the movements of the chariot of the Sun which are again the reflections of the Soul residing in the body.

Here ends the one hundred and twenty-sixth chapter on the courses of the Sun and the Moon.

CHAPTER CXXVII.

Sûta said:—I shall now relate to you about the chariots of the stars and planets and Râhu (the ascending node). The chariot of Budha (Mercury, the son of Moon) is brilliant and white.—1.

It is drawn by ten horses as swift as wind. The horses are of the following colours, respectively, *viz.*—White, reddish brown, spotted, dark blue, black, purple, white, greenish, dark, and of variegated colours. The horses are noble and execellent and born of wind.—2-3.

The huge chariot of Mars is made of gold. It is eight wheeled. It is drawn by eight red horses born of fire, with flags and banners.—4.

Young Mars moves on in this car; his motions are direct, and retrograde and very retrograde. Vrihaspati (Jupiter), the son of Angirâ and the

learned preceptor of the Devas, moves in a golden chariot with flags on it. The chariot is drawn by 8 fair coloured horses born of fire. Jupiter remains for one year in each of the twelve signs of the zodiac; thus He moves on in his chariot and goes to his destination. The chariot of Venus (Śukra) is brilliant like fire and decorated with flags; He goes on in this swift-going chariot. Next comes Saturn. His chariot is made of iron. Ascending on this chariot drawn by horses as swift as wind, Saturn moves on.—5-8.

The dark coloured chariot of Râhu is drawn by 8 swift horses of smoke-colour. The horses move as swift as wind, and they are well covered. He dwells close to the Sun, but He travels on in the dark fortnight towards the Moon; and returns to the Sun after that fortnight. The 8 horses of Ketu (the descending node) are slender and thin, of the colour of smoke; but they are hideous, very fiery and as swift as wind.—9-11.

Thus I have described to you about the chariots and horses of the planets. These are all attached to the Pole by ropes of wind (air). These cords are invisible and made of air. These moving duly make the several chariots move.—12-13.

All these stars are tied to Dhruva; and they move on propelled by the wind. The Moon and the Sun move on in the celestial firmament, prompted by currents of strong wind. They glide on tied to the Dhruva. Their motions round the pole are brought about by these ropes made of wind.—14.

These stars and luminous spheres, studded in the firmament, are the abodes of the Devas (Devagṛihas): they float in the celestial atmosphere as boats float in rivers.—15.

The rays of the Pole star extend to the farthest limit where the stars are visible and they all move on tied to the Pole and thus cause others to move on.—16.

The stars and planets tied to the Dhruva (Pole) revolve and make others revolve as oil mill while revolving itself makes others revolve. The air that causes them to move and makes them look like a fiery circle (made by a fire-brand being waved round in the air) is known as Pravaha. In this way the stars move on, attached to the Pole. These stars are situated on the body of Śiśumâra, who lies (sleeps as it were) on the celestial firmament.—17-19.

N.B.—Śiśumâra is known as the zodiac personified and is no other than the child Viṣṇu.

The sins committed in the day are swept away by the sight of this Śiśumâra chakra in the night. The man who sees the stars fixed on the Śiśumâra chakra lives for as many number of years more than his proper life period as the stars he sees; and one should know therefore the form and the location of the different limbs of this Siśumâra chakra fully.—20-21.

Thus is His form :—Uttâna-pada is the chin of Śiśumâra, Sacrifice is the lower lip, Dharma is the forehead. Nârâyaṇa and the Sâdhyas are enshrined in the heart; the Asvins form the two feet on the eastern side (the right foot). Varuṇa and Âryamâ form the two legs towards the west (the left foot).—22-23.

The Devas, Sam-varṣa and Mitra, form respectively the fore and hind private parts; and Agni, Indra, Marîchi, Kaśyapa, and Dhruva form His tail. There is no rising nor setting of these stars. They remain fixed at one place. The Moon, the Sun, and other stars and planets are situated in the form of a circle facing this Śiśumâra chakra in the firmament. All the stars are presided over by Dhruva and circumbulate Him. This Pole star is the support and sacrificial pillar of these stars. The Dhruva is the best amongst the Agnîdhras and Kaśyapas. He moves singly above the summit of Sumeru with His head downwards round the summit of Sumeru, as if looking at it, dragging at the same time along with Him the zodiac and the cluster of stars.—24-29.

Here ends the one hundred and twenty-seventh chapter on the praises of the Pole star.

CHAPTER CXXVIII.

The Riṣis said :—We have heard what you have explained, O, Sûta! But what are those abodes of the Devas? Kindly explain more at length on the luminous spheres (the stars, etc.)—1.

Sûta spoke :—I shall now tell you about them; about the motions of the Sun and Moon, about the abodes of the Devas, the Sun and the Moon. In the beginning of the Kalpa, there was neither day nor night in this Universe; it was all covered over by darkness. Brahmâ, born from Avyakta, the Unmanifested, did not, till then, manifest any elements. Four elements were left; and Brahmâ presided over them. Then Bhagavân Svayambhu desired to create the different Lokas (worlds) and assumed Himself the form of a fire-fly and wandered about. He then thought within himself and came to know

that Agni (fire) had hidden himself, in the beginning of Kalpa, in waters and in the earth.—2-5.

He collected water and earth in the hope of getting fire out of them; and He ultimately obtained three kinds of fires of equal amount, viz.—the Pâchakâgni, employed in cooking things, was begotten from the earth; the Sucha Agni, or the heat dominant in the sun; and the Jatharâgni or fire of the belly, in the shape of beautiful electricity and not produced by the combustion of any fuel, &c. Some electrical fire is increased by fire residing in itself; whereas some others kindle even without any fuel. The fire produced by rubbing two pieces of wood together, is called Nirmathya Agni and is quenched by water.—6-8.

The electrical fire in the belly is resplendent, with no flames, and beautiful; this is the light in the white disc of the sun; it is devoid of heat and not manifest. When the sun sets, one-fourth of his lustre enters into fire. Therefore fire looks so bright in the night.—9-10.

When the sun rises, one-fourth of the heat of fire enters into Him; therefore He imparts heat in the day. The mutual infusion of the heat and lustre of the Fire and Sun into each other causes the days and nights to have their above mentioned properties.—11-12.

When the sun rises on the northern half and south of the world, the night merges into the waters; therefore water looks of a copper colour during the day.—13.

When the sun sets, the day merges in the waters; hence the waters look bright in the night; in this way owing to the rising and setting of the sun, the night and day merge in the waters respectively. The fire in the Sun is like a red-coloured jar and it has thousand legs. When the sun shines, He draws water by the rays of this fire. It is this fire that draws in waters of the rivers, wells, oceans, tanks, lakes, etc. through His thousand rays.—14-18.

These thousand rays cause heat, rains and cold; of these, four hundred rays look like nâdis (tubular veins and arteries) and are of variegated forms; these cause rain. Chandanâ, Medhyâ, Ketanâ, Chetanâ, Amritâ and Jîvanâ are all rain-producing rays. Three hundred rays produce cold; and they are drunk (absorbed) by the moon, stars and planets. These are the middle rays.—19-20.

The other rays are all white and gladden the hearts of beings. They cause heat. They are three hundred in number and known by the names Kukubh, Go, Visvasṛit, Sukla and others. They sustain and protect the Devas, Peṭris, and human beings.—21-22.

The sun always satisfies men by producing herbs, the Pitris through the libations of water svadhâ and the Devas through the sacrificial offerings svâhâ.—23.

During spring and hot weather the sun imparts heat by his three hundred rays; during the rainy season and autumn causes rain by his four hundred rays; during the dewy and winter season imparts cold by his three hundred rays.—24-25.

He imparts strength in the herbs and plants, bestows nectar to svadhâ, and imbues immortality in the nectars of the Devas. Thus He benefits the three worlds by His this three-fold action. His thousand rays thus perform different functions in the different seasons, causing good to half the Lokas.—26.

Such is the white shining solar orb known in the worlds. From Him emanate the stars, planets and the moon, and they are preserved by Him. 27-28.

It is by the Śuṣumnâ ray of the Sun that the Moon waxes again, day by day. The stars are born from the eastern ray of the Sun, named Harikeśa.—29.

The Viśvakarmâ ray of the sun is in the south; He is the sustainer of the planet Mercûry. The Viśvavasu ray of the Sun is in the west; and He is the originator of the planet Venus.—30.

The Samvardhan ray is the originator of Mangala (Mars); the Aśvabhû ray, the sixth one, is the producer of Jupitar.--31.

The Surâṭa ray nourishes Saturn. Because these never fade, therefore they are called Nakṣatras (stars).—32.

These are the fields, the regions of the sun; their rays fall incessantly unto Him; and the Sun accepts them also as His; hence they are named Nakṣhattras. (The Sun pervades all these by His rays).—33.

Those persons who perform good and meritorious works in this world, go to these planets and stars (the Nakṣattras) after they leave their mortal coils and these are saved; hence these Naksattras are called Târakâs. And as they are white in colour, they are named Suklikâs.—34.

The Sun is called Âditya on account of His having the lustre of the fire and asceticism of the holy kings of this earth as well as those of Heaven. The root 'Srav' means "to pour out, to ooze" and the Sun is called "Savitâ" because he sheds, pours out tejas, fire.—35-36.

The root 'chand' has various meanings; it connotes whiteness, nectar, cold and pleasure. The word Chandramâ (the moon) has come out of this root.—37.

The shining mandalas of the sun and the moon in the divine firmament are luminous, white, full of water and fire. They look handsome like white pitchers.—38.

All those Rishis who attained Devahood by their karmas in the several Manvantaras have become the above luminous spheres. Their abodes in the firmament are termed "Devagrihas." The Sun has got his abode as the Sun; so the Moon has got his "Saumya" abode; the planet Venus has got his Saukra abode. This Saukra abode is shining and has sixteen spokes (16 petalled lotus.) Jupiter has attained his "Vrihat" (big) abode. Mars has got his red abode.—39-41.

Saturn enters into the "Saturn" mandala; the Budha into the Budha and the Râhu (ascending node) into the solar abodes. All the stars enter into their mandalas respectively; so these luminous spheres in the firmament are known as Devagrihas of those persons who performed highly meritorious works in this world.—42-43.

The Devagrihas, mentioned before, exist in every Manvantara till the time of dissolution.—44.

The Devas occupy these Devagrihas again and again by their "Abhimâna" (presiding) capacities; the past Devas occupied their places along with others with their past presiding capacities; the present ones with their present presiding capacities; the future ones will reign with their future presiding capacities. (But all of them preserve their respective characteristic features of their different abodes). Vivasvân the Sun, is the eighth son of Aditi.—44-46.

The luminous Moon is known as Vasu; He is qualified with Dharma. Śukra or Bhârgava is the priest of the demons.—47.

Vrihaspati, of great fiery asceticism, is the priest of the Devas and is the son of Angirâ; the handsome Budha is the son of the Moon.—48.

The ugly Saturu was born of the womb of Saṃgyâ by the Sun. Mangala was born of the womb of Vikesi by Fire.—49.

All these stars are born from the womb (of the firmament) and are the progeny of Daksha. Râhu, the destroyer of beings, is the demon born of Siṃhikâ.—50.

These are the Abhimani Devas (the Masters; the presiding Deities)

in the spheres of the moon, the sun, the stars and the planets. Thus the above abodes of the Devas are described.—51.

The abode of the thousand-rayed Sun is divine, fiery and of white colour. The abode of the Moon is thousand-rayed, bright, energetic, and full of waters.—52.

Budha (Mercury) lives with the Sun. The abode of Śukra (Venus) is sixteen-rayed and watery.—53.

The abode of Mangala (Mars) consists of nine rays and is red in appearance; water is also there. Vrihaspati (Jupiter) has 12 rays and the colour is turmeric yellow; His abode is big.—54.

The abode of Saturn is eight-rayed, black, and is made of iron. Râdhu's abode is also made of iron and He causes pain to all beings.—55.

All the asterisms are the refuge of the virtuous. Their rays are silvery and as they are the redeemers of all the beings, they are called Târakâs; also called Śuklikâs on account of their white colour.—56.

The diameter of the Sun is nine thousand yojanas and its circumference is three times that (27000 yojanas).—57.

N. B.—According to Surya Siddhanta the diameter of the Sun is 6500 yojanas and the diameter of the Moon is 480 yojanas.

The diameter of the Moon is twice the diameter of the Sun; its circumference is thrice its diameter.—58.

The stars are situated above all and their diameter is one-half yojana.—59.

The size of Râhu is the same with the stars; He travels below them. His place is made up of the shadow of the earth by Brahmâ; it is full of Tamas (darkness.) Râhus enters into the Sun in the bright fortnight; in the dark fortnight it emerges from the Sun and enters into the Moon. It is named Svar-bhânu, because He urges forward by His own rays.—60-62.

The diameter and the circumference of Venus are one-sixteenth ($\frac{1}{16}$) of those of the Moon in yojanas (63).

Sukra is the 16th part of the Moon. The diameters and circumferences are measured all in Yojanas.—63.

The diameter and the circumference of Jupiter are one-fourth less than those of Venus; Mars and Ketu are one-fourth less than those of Jupiter. Râhu and Mercury's dimensions are one-fourth less than those of Mars and Ketu (the descending node).—64-65.

The diameter and circumference of each of the stars are the same as those of Mercury. Some stars also have dimensions of five hundred,

four hundred, three hundred, two hundred, one hundred yojanas; there are some also having dimensions of one-half yojanas. No stars exist less than these. Now I will describe those melefic and benefic planets that are situated above them.—66-68.

Saturn, Jupiter, and Mars are slow-going planets (superior planets.) Below them the Moon, Sun, Mercury, and Venus are the quick-moving planets (inferior planets.) There are as many crores of Târakâs as there Ṛikṣas (asterisms).—69-70.

The Sun moves lowest down of all the planets. Above Him the Moon travels.—71.

The stars travel above the Moon; above Moon, travels Mercury; above Mercury, travels Venus; above Venus, travels Mars; above Mars, travels Jupiter; above Jupiter, travels Saturn.—72-73.

The Saptarṣis (the great Bear) exist above Saturn; and above the great Bear exists the Pole (Dhruva.) The three worlds are tied on to this Dhruva.—74.

The stars in the firmament are two lakh (200,000) yojanas apart from each other. The planets above them are also placed similarly apart. The Sun, Moon, and the planets run towards the stars and get merged in them. They remain in their Uchcha and Nîcha houses (aphelion and perihelion); and while entering into or coming out of them, they look on the beings. So these are situated with regard to each other.—75-78.

The learned should know exactly their various conjunctions. Thus have been described all about this earth, Dvîpas, oceans, mountains, years, rivers, and the inhabitants thereof.—79-80.

The several locations of the luminous spheres of the firmament are brought on by the influence of the Sun. In its central part, there exists the wind termed Âvarta. This pervades, in the form of a circle all the Ṇakshattra maṇḍalas. This has been so ordained by the Almighty God for the use of His several beings.—81-82.

The stars, the earth, etc., were located thus by Brahmâ in their proper places at the beginning of the Kalpa.—83.

All these locations are assigned by the Supreme Being; no one can exactly describe the vastness of the infinite nature of this Universe. No human being with his fleshy eyes can know exactly its true nature.—84.

Here ends the one-hundred and twenty-eighth chapter on the description of the Devagrihas (the bright spheres of the firmament.)

APPENDIX I.

THE CHARACTER AND THE ORIGIN OF THE PURÂṆAS.*

The word 'Purâṇa' means 'old' in all the Sanskritic languages of India. In its use as a noun this word means the branch of religious literature which records, or rather once recorded, the deeds of gods and men of very olden days. The name 'Purâṇa' as a special branch of the sacred literature, occurs in the Atharva-veda. The very Riks in which we meet with the word 'Purâṇa,' should be discussed to get a clear conception of the character of the Purâṇa-literature of the Vedic times. In translation, the 24th Rik of the 7th Sukta of the XI Kânda of the Atharva-veda stands as follows: "From the residuum (uchchhiṣṭa) of the Riks, the Sâmas, the Yajus and the Purâṇa (the ancient), the gods and the pitṛis were born." I have followed here the remarks of Prof. Deussen in adopting the translation of it by Prof. Lanman. Prof. Deussen rightly remarks that 'uchchhiṣṭa' does not mean 'remnant of the offering'; but it means such a residuum or remainder that one may think that one can get after subtracting from the universe all the forms of the world of phenomena. The learned editor of the Harvard Oriental Series is not correct, when he translates the word Purâṇa by the phrase 'the ancient'. The use of this word here being in conjunction with the three Vedas, it must mean a specific branch of the sacred literature. The 4th Rik of the 6th Paryâya of the XV Kânda of the Atharva-veda may be referred to to clear up the misconception. The Rik says:

"He (the Prajâpati) moved out, etc., After him moved out both the Itihâsa (the narrative) * * * and the Purâṇa (the story of eld) and the Gathas (songs) and the Narasansis (eulogies). Verily both of the Itihasa and of the Purâṇa and of the Gâthâs and of the Narasansis doth he become the dear abode who knoweth thus."

I give here also the translation of Prof. Lanman. The learned professor has translated the word 'Purâṇa' by 'story of the eld' though in the previous Rik referred to he has translated it by the vague phrase 'the ancient.' That this 'story of eld' had a sacred character in the eyes of the Bard of the Sukta, has not been noticed by the great American scholar. But we shall presently see that the Purâṇa, as a branch of the Vedic literature, is as old and as sacred as the Vedic *mantras* themselves are, in their Samhitâ form.

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* We reproduce this article on the Purâṇas which was written as an introduction to the proposed translation of the Vâyu Purâṇa by Mr. B. C. Mazumdar of Sambalpur.—Editor.

If we refer those post-Vedic treatises such as the Brâhmaṇas, which were composed with the distinct object of explaining the spiritual significance and utility of the Vedic ritual, we get many practical directions as to how the sacrificial rites should be performed in order to secure the highest spiritual benefit. Generally speaking, the Sâma-Veda, the Rigveda and the Atharvaveda Saṃhitâs contained only the *mantras* which have to be recited at the *Yajñas*. The Yajur-veda Samhitâ takes partly the character of Brahmana, in that, the directions regarding the sacrificial ceremonial have been given in it in some detail. But the post-Vedic literature devoted mainly to furnish explanations and to point out the religious importance of the Vedic *mantras* gives us clearer ideas as to how and for what object the *Yajñas* should be performed. It has been elaborately given in the Brihaddevatâ as well as in other works of similar nature, that in order to perform a *Yajña*, the sacrificer must know (1) which *devatâ* is to be invoked on what occasion, (2) what *mantra* has to be uttered to suit the occasion, (3) the name of the Risi who saw or discovered the *mantra*, (4) *the circumstances under which the mantras having been uttered, a special object was secured* and (5) the ritualistic method or form in which the *mantras* have to be uttered (See Brihaddevata. Prof. Macdonell's edition). The collection of the *mantras* in the Saṃhitâ form is of no use even to the learned priests, if they do not know (1) the proper god (2) the proper *mantra* and (3) the proper ritual suiting each particular occasion. I am inclined to suppose that the Brâhmaṇa priests were called 'Trayi,' or 'Tebijja' (Pali form,) because they had to learn the three things mentioned above, to be able to perform the priestly functions.* There were details under each head of the above knowledge, and there were many practical directions or *Vidhi* regarding the forms of sacrificial ceremonial.

Leaving many details out, I can state on the authority of such works as the Brâhmaṇas and the Brihaddevatâ that on every ceremonial occasion it had to be narrated by a special priest, that the particular *mantra*, which was being chanted by another priest to invoke a god, once proved efficacious, when in olden times a certain Risi uttered the self-same *mantra*. It was absolutely necessary for a priest to know the history of the origin of *mantra*, and the success which the *mantra* once attained in obviating worldly damages and difficulties. As to the fitting occasions of the *man-*

* It is not the place where I can discuss the question that the appellation 'Trayi' had originally no reference to the three collections of the Vedic *mantras*, but referred wholly to the three *vidyas* the Brahmanas had to acquire, to perform a *Yajna*, be it according to Sama or Rik or Yajuh or Atharvana rites.

tras, there are detailed directions in the Brahmanas. The readers may refer to the excellent edition of the Atharva-veda Sambitâ by Professor Lanman wherein the special purpose for which a Sukta is to be chanted, has been prefixed to each and every Sukta. As to the practical utility or *phalaśruti*, a particular successful case of olden times had to be cited and sung. The Brihaddevatâ abounds with these examples. I cite here only one example: How Dirghatama was born blind, has been stated in a story form in the 4th Chapter (*verses* 11—15). It has then been stated (*verse* 16) that some hymns or *mantras* (*viz.*, Rigveda I, 140—56) were revealed to Dirghatama, and he got back the use of his eyes. Thus it is very clear that at the time of the performance of the *yajñas*, recitation of the history of the *mantras* was an inseparable part of the ceremony. The stories that had to be cited in connection with the Rig-veda *mantras*, have all been related in the Brihaddevatâ. This story-literature, absolutely necessary for the performance of the *yajñas*, was designated as Purâṇa or Purâṇetihâsa.*

We get it even in the introductory chapter of the Mahābhārata that the custom of reciting Purâṇa to the priests, who were initiated and ready to perform a holy sacrifice, was not forgotten ; for, the Paurâṇika Ugrasravâ asks the Risis in the following words to ascertain whether they were in a fit state to listen to the narration :—

" Kritâbhiṣekâḥ śuchayaḥ kritajapyâ hutâgnayaḥ.
Bhavantaḥ âsane svasthâ bravime kimaham dvijâḥ? (15).

As to the fact that the Vedas have to be explained by the Itihâsa and the Purâṇa, a line occurs in the very introductory chapter of the Mahâbhârata, namely, " Itihâsapurâṇâbhyâm Vedạm samupabrimhayet " (267).

We can thus see that the Purâṇa literature is as old as the collection of the *mantras* themselves. The orthodox tradition is, that Vyâsa divided the Véda in the early years of the Kali *yuga*, and became the progenitor of the Purâṇa literature. We need not concern ourselves here with the question as to when and under what circumstances the different Vedic Samhitâs were compiled. But there can be no doubt that once it became necessary to divide the Veda, or more properly to classify the Vedic *mantras* and rites from the ritualistic standpoint of view. When this division or classification had to be made, Purâṇetihâsa could not but form

* The custom of the present day, that at the time of the *Sraddha* or other ceremonies a Pauranika has to sit apart and recite some Pauranika text, is after the oldest tradition of the Vedic ritual. Now the Puranas are not read to explain or glorify the *mantras*, but merely because it is a long standing custom to do so.

a separate branch under the Vedas. The account we get by tradition is therefore not wrong that the Purâṇa as a literature arose out of the work of classification or division of the Vedas, no matter whether the author of that work of classification or division be called Vyâsa or not. Since the word 'vyas' means in Sanskrit (to divide into parts or to arrange), the sage of the olden times who was principally instrumental in bringing about the aforesaid distribution and arrangement, can be safely said to be the progenitor of the Purâṇa as a special branch of the sacred literature.

That the Purâṇa as a sacred literature was both taught and learnt by the Brâhmaṇas along with the Vedic *mantras* and the other correlated sciences, is distinctly mentioned in the Satapatha Brâhmaṇa (XI. V. 7. 1; XIV. V. 4. 10). There is similar mention also in the Taittiriya Aranyaka (II. 9-10). The Upanisads have referred to Itihâsa Purâṇam as a subject studied by the orthodox Vedic scholars. The old Chândogya Upanisad of the Sâma-veda school states that the Itihâsa-Purâṇam is the Fifth Veda in the division of the Vedas: "Rig-veda Yajurvedah Sâmaveda Atharvanschaturtha Itihâsa Purânah panchamo vedânâm vedah", Ch. VII. 1. 4.

From the remarks made before regarding the Purâṇa-literature, it is clear beyond any doubt that the Purâṇa-literature was bound to be recognised as the Fifth Veda, when the Atharvana collection was recognised as the fourth division of the Veda. When the Mahâbhârata was compiled as a Saṃhitâ with the nucleus of the Bhârati-kathâ, all the stories that existed at the time of the compilation in the name of Purâṇetihâsa were included in, or intertwined with, the Kuru Pâṇḍava story. It is for that reason that Mahâbhârata Samhitâ claimed for itself the title 'the Panchama Veda', and that the people considered that title to be quite legitimate.

We have noticed that the Purâṇa has been in association with the Itihâsa from a remote past. There are many instances in the Mahâbhârata, where the Purâṇa has been spoken of as a depository of Vedic Śruti (Nânâśrutisamâyuktam). We meet also with such passages in the Mahâbhârata where in narrating some legends or 'Vamśânucaritam' it has been stated by way of an introductory remark, that "Mayâ Śrutam idam pûrvam Purâṇe puruṣarṣabha," or "Atrâpyudâharantimam Itihâsam purâtanam," or "Śruyatehi Purâṇe'pi Jatila-nâma Gautami," etc. These instances show that the Purâṇa handed down the 'Vaṃśânucharitam' and other historical accounts from generation to generation and its character as the history not only of the gods, but also of men, was established even in the days of the later Atharvana Sûktas. Being the history of the gods and the Risis, the Purâṇa-literature had to deal with the original or

primary creation, the secondary creation or the creation of the world men were living in and the Manvantara revolutions. Again, as associated with Itihâsa, it had to narrate the stories of the ideal epoch-making rulers and to maintain the records of many Raj families of note. In this combined character, the Purâṇa of the olden times did not much differ from the modern Purâṇas; since, for the definition of the Purâṇa we get it in almost all the Purâṇas that the subjects referred to above must be delineated in a Purâṇa. I quote the definition here of the Vâyu Purâṇa which has a special significance in this introduction :—

> Kirtanam......
> Svargascha pratisvargarsca vamso manvantarānicha
> Vamsanucharitam cheti Purānam pancha laksaṇam.
>
> —(Ch. IV. 10-11).

Though I could not cite any proof from the oldest Vedic literature in support of the statement that Purâṇa, as associated with Itihâsa, had the character of a history, as we now understand it, I think the evidence of the Mahâbhârata goes to some extent to establish my view. That the history of the mighty kings from the remotest antiquity was maintained in the very work in which the history of the creation was preserved, is pretty clear from the accounts of Megasthenes. We get it recorded in the fragments of the accounts of Megasthenes that when he came to India, the Indians narrated to him their previous history as well as the history of the creation of the world. Arrian records in his *Indica* that Megasthenes reported that the Hindus reckoned 6,042 years from the earliest day to the time of Chandra Gupta. It must also be noticed that Arrian has remarked in his *Indica* that it was a matter of wonder with him how Megasthenes could give an accurate account of 118 tribes and 58 rivers of India without visiting most parts of that country. This points to the fact, as has been noticed by Mr. A. M. T. Jackson in his instructive essay —The Epic and the Puranic Notes [J. R. A. S. (Bom.) Extra 1905 and p: 67], that Megasthenes must have got before him a regular catalogue of rivers and tribes. Non-mention of the character of the Purâṇa and Itihâsa in the oldest literature, does not prove that the Purâṇa did not assume the character of a history. It is curious to note that though Purâṇa is found mentioned in the Atharva-veda and in the Saṭapatha Brâhmaṇa, this word does not occur in any Sûtra of Panini. It may however be mentioned that the Vârtika and the Mahâbhâsya mention it in association with the Itihâsa. The readers can easily see how unsafe it is to establish any proposition on the evidence of Pânini's mentioning or not mentioning any word in his work.

In what form and state the Purâṇetihâsa of olden times continued to exist till its complete absorption by the Mahâbhârata Samhitâ, cannot be definitely stated. It appears to me highly probable that as for each Veda there are Brâhmanas, Anukramanis and Upanisads, the Purâna (the story *cum* history of eld) for each Vedic school was also separately organised. The Purānas given in the Brihaddevatâ fail to explain many allusions of the Atharva-veda. As such, a separate book of allusions for the Atharva-veda must be presumed to have existed. I adduce one fact in support of my supposition.

We get it in the Satapatha and the Aiteraya Brâhmanas that the Rig-veda proceeded from Agni, the Sâma-veda from Sûrya and the Yajur-veda from Vâyu, when the Prajâpati performed *tapas* to get the Vedas (Sat. Brā. XI. 5—8, 1 ; Ait. Brā. V. 32—34). The Chândogya Upanisad also gives us the same story :—

Prajâpatih lokân abhyatapat, tesâm tapyamânânâm rasâu prâbrihat agnim prithivyâ vâyum antariksât ādityam divah (1) Sa etāstisro devata abhya-tapat ; tâsâm tapyamânânâm rasân prâbrihat agneh rico, vâyoh yajûmsi, sâmâni âdityât (2) [Ch. IV. 1,. 1-2].

The names Vâyu, Agni and Sûrya for the three extant Purânas seem to have their origin from the Vedas to which their once existing originals belonged. The use of the word 'Purâṇa' in singular form in the Atharva-veda does not show that originally there was but one collection of the story-literature. The use in the singular points to the reference to a class of literature considered collectively. Similarly the plural form 'Itihâsapurâṇâni' in the Taittirēya Aranyaka does not also support the view that there were many treatises on the subject ; this use in the plural is intended to signify many stories that might have been collected in a single work.

It is quite true that the extant Purâṇas did not exist previous to the time of the collection of the Purâṇas in the Mahâbhârata Samhitâ ; for, the present Purâṇas differ in many cases from the Paurâṇika stories given in the Mahâbhârata. I have thrown out this suggestion that the pre-Mahâbhârata Purâṇas might have existed with the names Vâyu, Sûrya and Agni Purâṇas to signify the Vedas to which they were attached. It is true that references to the Purâṇas in Chapter 191 of the Vana Parva and in Chapters 5 and 6 of the last Parva of the Mahâbhârata are to the Purâṇas now extant. But that these chapters are very late additions, can be detected by even a superficial reader. The Mahâbhârata Samhitâ postdates itself, when it refers to the political condition of India of a time when the name of the Samhitâ became

widely known (*vide* Vana Parva, Chapter 188, 35-36). Again it may be observed that though Yudhisthira had the fullest advantage of hearing from Mârkandeya what would happen in the Kali Yuga, he asked Mârkandeya over again the same question regarding the future events of the Kali Yuga at the commencement of Chapter 190 of the Vana Parva. The facts stated in Chapter 190 are mere repititions of old facts with additions of things which make the chapter bad from a chronological point of view. The 'Râśi-chakra' or the Zodiac unknown to the whole of the Mahâbhârata-literature, is mentioned in verse 91. Chapter 191 is only a continuation of Chapter 190. In this chapter occurs the following verse :—

Etat to sarvamakhyatam atitanagatam maya
Vayuproktam anusmritya puranam risisamstutam.

It may be that this reference is to an old Purâṇa of the Yajur-veda school. But as the Mahâbhârata Samhitâ absorbed all the Purâṇas and assumed the title of the Fifth Veda, it is not likely that consistently with its character it would cite the authority of any other book. In the next place the quotations made from the Vâyu Purâṇa show that a careless man inserted some new chapters at a very late date, to speak with some vehemence of the evil effects of the time he lived in For, on the authority of the Vâyu Purâṇa it has been stated in the 49th verse that the girls will bear children at the age of 5 or 6, while in reality it has been stated in the Vâyu Purâṇa (Chapter 58, verse 58) that in the evil days of Kali the girls will bear children before attaining the sixteenth year. There are two different readings of this sloka, and I quote it with both the readings :—

Pranasta chetanâh pumso muktakesâstu chûlikâh.
Unasodasa varṣâścha prajâyante yugakṣaye.

In the second reading of the sloka we get "dharsayisyanti mânavân" for the words "prajâyante yugakṣaye."

The second reading appears to me to be correct, as the last words of this reading are quite in keeping with the meaning of the first portion of the sloka, where capturing men by female charms has been spoken of. But practically both the readings indicate the same thing that the girls were not married before they became 16 years old by those who adhered to the ideal rules of the Brâhmaṇas. That this was the custom in olden times can also be known from a passage in Susruta which could never recommend any rule which was not in accordance with the orthodox Smriti rules. The sloka runs thus :—

Unasodasa varsâyâmaprâptah panchavimsatim-Yadâ dhatte puman

garbham kuksistha sa vipadyate Jatovâ na chiram jivet, jivedva, durvalendriya.

Tasmât atyanta bâlâyâm garbhâdhânam na kârayet. (X. 13).

The mention of the 18 Purânas in the last two chapters of the very last Parva is quite singular; for, the Mahâbhârata Samhitâ does not disclose this knowledge elsewhere, even where there has been special enumeration of different branches of knowledge and of different Sâstrik treatises. The last or the sixth chapter may be easily disregarded, as the Mahâbhârata is said to have ended with the fifth chapter. The fifth chapter also seems to be a late addition; for, in the first place the "svargârohana" concluded with the fourth chapter, and in the second place the fifth chapter has been improved by quotations from other previous chapters of the book. For example, the slokas 68 and 69 are the same as 395 and 396 of Chapter II of the Adi Parva. From the very fact that many Purâṇas, including the Vâyu, name the Mahabhârata Samhitâ, it is proved conclusively that neither the group of the 18 modern Purānas nor the Vâyu Purâṇa could exist at the time of the compilation of the Mahâbhârata.

I have shown that (1) the Purâṇa as a branch of sacred literature did exist in the Vedic days bearing exactly that charaeter which is attributed to it in the extant Purâṇas, and (2) that till the time of the compilation of the Mahâbhârata as the Fifth Veda Samhitâ, the extant Purâṇas were not in existence at least in their present shape and form. Again on reference to the mythology of the Hindus as it was by about 140 B. C., it can be stated that the modern Purâṇas with their pantheon of new gods could not come into existence in the second century B. C. Gods like Durgâ, Ganesa and the Paurâṇika Siva were not known to Mahâbhâsya of 140 B. C., or to modern Manusamhitâ which has not got a greater antiquity. Of my essays on Siva-pujâ, Ganeśa and Durgâ, I may refer the readers only to the last essay (J. R. A. S., 1906, p. 365) and my paper on 'Phallus worship in the Mahâbhârata' (J. R. A. S., 1907, p. 337). The other essays having been published in Bengali magazines, I could not refer the readers to them.

Besides setting up the above highest limit, no definite chronology can be fixed in respect of the extant 18 Mahâ-Purânas. On comparing with the Paurānika stories of the Vedic days, it may be asserted without any fear of contradiction that many stories in the modern Purâṇas, though based on Vedic basis, have not only been changed, but have been given quite new and inconsistent forms. New stories unknown to the Vedic literature are often met with. The scope and the character of the

Purâṇa or the Purâṇas made it inevitable that new lists of kings should be introduced with the progress of time. As the Purâṇas had to be recited to the people throughout all ages to communicate to them the glory of the gods and the noble deeds of the ideal sages and kings, the language of the Purâṇa of one age could not but change at a subsequent time. With the expansion of Aryan influence in India, the new geogaphical names of countries, rivers and mountains were required to be introduced. When we notice such changes wrought at a particular time, we cannot say that such and such a book bearing evidence of such a time was really composed at such a late date.

Since the modern Purâṇas radically differ from the Vedic Purâṇas, both in mythology and in the narration of the stories, they may be said to be altogether new in their origin and compiled long after the second century B. C. But the modern Purâṇas having once been compiled, do not seem to have much changed in essential matters, in subsequent times. The additions or accretions of subsequent ages are to be regarded merely as additions and accretions. The old lists of kings handed down from the Vedic times must have been preserved in the new Purâṇas. When giving a genealogy of the Iksaku Rajas, the Matsya Purâṇa states :—

Atrânu vamśa ślokoyam viprairgitah purâtanaih
Ikṣâkunâmayam vamśah Sumitrânto bhaviṣyati.

Similar statements occur in all the Purâṇas, wherein old genealogies have been given. That the Paurâṇika lists of kings of very olden times are not fanciful, and that old chronology can be roughly established with their help have been very ably shown by Mr. F. E. Pargiter (Retired Puisne Judge of the Calcutta High Court) in his masterly paper on the "Ancient Indian Genealogies and Chronology" (J. R. A. S., 1910, pp. 1—56). I cannot resist the temptation of quoting the remark of Mr. Pargiter that "these old genealogies, with their incidental stories, are not to be looked upon as legends or fables, devoid of basis or substance, but contain genuine historical tradition, and may well be considered and dealt with from a common-sense point of view."

Those who are in favour of the opinion that the principal modern Purâṇas were compiled during the time of the Imperial Guptas because of the fact that the Royal genealogies do not go far beyond the limit of their time, ignore the fact that when after the Huna invasion the Gupta Empire was practically dissolved towards the end of the fifth century A. D., the bards or chroniclers could not get any particular Royal House which could be designated as Imperial. The downfall of Hindu India commences from this date. Petty kingdoms commenced to grow all

over India like mushrooms. In olden days when the Indian Empire was not established under one overlord, the kingdoms and principalites of Northern India had such interrelation amongst themselves that dynastical genealogies and ballads of Royal exploits could be inserted in the time-honoured Purâṇetihâsa.

But when after the fall of the Imperial Guptas, a considerably large number of small kingdoms were established, no unity could be preserved, and no interrelation could exist. I cannot deal with this political question elaborately here beyond mentioning what actually took place. Every Raja had his own bard, and he never failed to keep a fairly accurate Royal genealogical list of his master's house, as is known to all scholars who deal with the epigraphic literature.

In this dark period of Hindu India, the Purâṇas, nay even the Mahâbhârata Samhitâ, received interpolations to record the glory of the new tribal gods and the new local *tirthas*. At different centres of importance several Purâṇas received additional books of considerable bulk. Thus it was that the Brahma Purâṇa swelled in bulk in Orissa, the Agni Purâṇa obtained some new chapters at Gaya and the Padma Purâṇa besides singing the glory of Puskara followed the poet Kâlidâsa of his own country in narrating the stories of Sakuntalâ and of Raghu's progeny.

Beyond noticing these local additions or changes necessitated by the change of time, we cannot say, unless proved otherwise, that the Purâṇas have not retained their general form and character since their compilation. This time must be, as I have already stated, long after the second or even first century B. C.

I have stated it above that the Purâṇas originated when the Vedas were classified or divided to secure ritualistic convenience. This does not imply that Vyâsa was the author of the Purâṇetihâsa-literature. The Mahâbhârata also does not assert it. It has been only stated in the Mahâbhârata that Vyāsa taught the Purâṇa to some disciples of his, and in the hands of those disciples the Purâṇas were developed. But if we separate the Bhârati-kathâ from the Purâṇas, we find that the Mahâbhârata favours this opinion that the Purâṇas owed their origin to Romaharsana (XII, 319. 21), while the Bhârati-kathâ was promulgated by the other disciples of Vyâsa (I 1 *et seq.*). The name 'Romaharsana' is extremely interesting. A very good derivation of this name has been given in the Vâyu Purâṇa itself (I. 16) :—

Lomani harsayam chakre srotrinam yat subhasitai
Karmana prathitastena loke'smin Lomaharsaṇah.

This shows clearly that it was not a particular person to whom the authorship of the Purâṇas is to be attributed. Lomaharsana is a class name to represent those persons, who, by reciting some wonderful and exciting stories to the people, made the hair to stand on the bodies of the audience. That the 18 Purâṇas were composed at different times by different sages, has been clearly stated in many Purâṇas. The order in which the Purâṇas were compiled is also given generally in the Purâṇas. This order is as follows: (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Vâyu or Śiva, (5) Bhâgavata, (6) Nâradiya, (7) Mârkandeya, (8) Agni, (9) Bhavisya, (10) Brahmavaivarta, (11) Liñga, (12) Varâha, (13) Skanda, (14) Vâmana, (15) Kûrma, (16) Matsya, (17) Garuḍa, (18) Brahmâṇḍa. That this list was inserted after the compilation of the Purâṇas is apparent on the face of it; for, all the Purâṇas could not manage to copy one another.

The narrators of the Purâṇas have been designated generally by the class-name 'Sûta.' The Sûtas and Māgadhas are held to be of low origin in the modern Smritis. In the Vâyu Purâṇa also (I. 32 *et seq.*) a Sûta is said to have no right or 'adhaiâra' to study the Vedas. Some passages of the Mahâbhârata Samhitâ also support this view. It is however to be noted that the solemn introduction of 'Sauti' in the 'Naimisâranya' as described in the introduction of the Mahâbhârata, shows that the narrator of the Purâṇetihâsa, was not a member of any degraded caste, but was one who could be honoured by the Brâhmaṇas. Many Purâṇas also show that venerable 'Munis' like Mârkandeya and Nârada were the narrators of the Purâṇas. That in the Vedic times very respectable Brâhmaṇas recited the Purâṇas, cannot be doubted. It may be owing to the fact that the Paurâṇikas commenced to earn money by singing the ballads to the common people that they lowered themselves in the estimation of others. Another reason for this degradation may be supposed. It may be that when the kings of Magadha became supreme in India, men other than Brâhmaṇas were employed as chroniclers and ballad-singers, and as such the Paurâṇikas were regarded to belong to a non-priestly class, though in reality they discharged some functions of the priests on ceremonial occasions.*

It is not difficult to understand how once long after the Vedic times and previous to the time of the compilation of the Mahâbhârata and the modern Purâṇas, the Purâṇa literature became non-Brahmanical in the

* Now-a-days there are many degraded Brahmanas who have to discharge some important functions in connection with the *Sraddha* ceremony of the high class Hindus. It must be mentioned, however, that very respectable Brahmanas now-a-days recite Puranas in India on ceremonial occasions, and no one is degraded because of this profession of his.

strict sense of the word. When the true Vedic priests extolled the Rajas, they chose only the ideal kings from the priestly point of view. For this reason many Rajas of real note were not included in the old Brahmanical lists of the kings, and many otherwise insignificant rulers were lauded in the Brâhmaṇas. Many instances of it will be pointed out in my notes on the genealogical sections of the Vâyu Purâṇa. This is what led the powerful kings to employ their own bards to sing their glorious exploits, and to record their family history. This Kṣatriya-Purâṇetihâsa was bound to be incorporated in the modern Brahmanic Purâṇas when the Brâhmaṇas had to depend upon the favour of the Royal houses. In his paper referred to above, Mr. Pargiter has made the following remark touching this point :—

"This Kṣatriya literature grew up in virtual independence of Brahmanical literature, and only when it had developed into an imposing mass and had attained great popular appreciation was it taken over by the Brahmanas as a not unworthy branch of knowledge. It was then that it was arranged and augmented with stories and discourses fashioned after Brahmanical ideas."

B. C. MAZUMDAR.

APPENDIX II.

THE DATE OF THE MAHABHARATA WAR.

(*Various Views.*)

I. The most important question, in Indian Paurâṇic Chronology is, as to the period of the Great Bhârata War, for, if that period is fixed, the chronology of other kings who reigned before and after that war, can be easily determined from the materials to be found in this Purâṇa and to which alone, we shall confine our attention at present. The reign of Chandra Gupta Maurya has been the great landmark in Indian History. He has been identified with the Sandracottus of the Greeks. "His accession to the throne of Magadha may be dated with practical certainty in 322 B.C.," says Mr. V. Smith "The fixed point from which to reckon backwards is the year 322 B.C. the date for the accession of Chandra Gupta Maurya, which is certainly correct, with the possible error not exceeding three years." (*Early History of Indian* 3rd Ed., 44).

There are two fixed points from either of which chronological calculations in ancient Indian History may be made. Both of these methods have been employed in the Purâṇas.

I. Nanda's Installation.

The first starting point taken in all the Purâṇas is the date of the installation of Mahâpadma Nanda. This date is fixed at 422 B.C. And the interval from that point backwards to the birth of Parikṣit, who was born in the year of the Great War, and forward upto the modern times is calculated. This may be called the Nanda Era.

II. The Cycle of 2700 years or Saptarṣi Era.

The second method of calculation, or rather of checking the first method by the second, is the cycle of 2700 years in which period the Great Bear is supposed to make one complete circle. One complete cycle of 2700 years elapsed between the time of King Pratipa in the Paurava line, (No. 88 App., Table of Mr. Pargiter) and the end of the Andhra dynasty. This may be called the cyclic era or Saptarṣi era. From Mahâpadma Nanda to the last Andhra King Pulomâvi the interval which elapsed was 836 years according to the Purâṇas. From Mahapadma Nanda to the birth of Parikṣit in the year of the Great War was 1015

years (or rather 1050 according to the printed text of the Matsya): 836 together with 1050 when taken from 2700 give us 836. Pratipa, the Paurava King, reigned therefore 814 years before the Mahâbhârata War. If we take 1015 as the years elapsed between Nanda and Parikṣit, then Pratipa reigned 849 years before the birth of Parikṣit.

This period is calculated thus :—" The Great Bear was situated equally with regard to the lunar constellation Puṣya while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself. In the circle of the lunar constellations, where in the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (i.e., conjoined with) each in turn. This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky. This is the exposition of the conjunction of the lunar contellations and the Great Bear. The Great Bear was conjoined with the Magha's in Parikṣit's time 100 years. It will be in (i.e., conjoined with) the 24th constellations 100 years at the termination of the Andhras. " (Pargiter.)

An Extarct from " Kings of Magadha " by Col. Wilford in the Asiatic Researches Vol. 9, (1805 A.D.)

The Hindus have thought proper to connect their chronology with an astronomical period of a most strange nature. It is that of the seven Riṣis, or seven stars of the wain, which are supposed to go through the Zodiac, in a retrograde (?) motion in the space of 2700 years. They are at present in the Lunar mansion of Swatika, according to the most famous astrologers of Benares, who cautioned me against the erroneous opinion of other astronomers, in various parts of India, who insist that they are now in Anurâdhâ.

I requested an able astronomer to give me, in writing an account of this wonderful revolution. This period, says he, is not obvious to the sight, but it does, however, really exist, being mentioned in old Śâstras, and by holy Munis; and certainly the seven Ṛiṣis preside in every Lunar mansion, for a hundred years, and their presence, or rather influence, over it is sufficiently obvious: and according to Śâkalya Muni, their yearly motion is of eight liptas, or minutes.

In the Vârâhi-Samhitâ, the Viṣṇu-Purâṇa, and also in the Bhâgavata, I believe it is declared, that, at the birth of Parikṣit, the seven Ṛiṣis had been in Maghâ for four years, or 4905 years ago, and they were in Purvâsâṛa in the time of Nanda.

But in the Brahma-Siddhânta, it is declared, that they were then in Śravanâ, which makes a difference of fifteen Lunar mansions, or 1500 years: so that, according to that author, the Kaliyuga began 2405 years ago, or 1600 years B.C., supposing the seven Ṛiṣis to be now in Swâtika, in which they are to remain ten years more, but, if they are in Anurâdhâ, the Kaliyuga began 1400 years B.C. The author of the Gârgi-Samhitâ, according to Bhattotpala in his commentary, seems to be of that opinion, when he says, that the seven Ṛiṣis were in Maghâ, in the twilight between the Dvâpara and the Kaliyuga. In the Lalloktad'hi-vridd'hi, it is delared, that they were then in Abhijit, or in the first of Śravanâ.

The names of the seven Ṛiṣis, shining in the wain, are Pulaha, Kratu, Atri, Pulastya, Angiras, Vasiṣtha, and, close to it is a small star, represeting Arundhati his wife, the seventh is Marichi. My friends insist that their motion is perceptible,

and they shewed them plainly to me in Swatika. Of this they wanted to convince me, by drawing a line, from that mansion through the stars B and A of the Great Bear. When they are in Maghâ then the line passes through this asterism and the stars D and A. By these means they could see them in every part of the starry heavens. When Nanda was born, they were then in Purvasadha, or about 400 years BC., and he died 327 before the Christian era. Astrologers watch carefully their motion, because their influence is variously modified through every mansion: and whatever new married couple see them in a fortunate moment, they are sure to live happy together for a hundred years. Hence, says the ingenious Mr. Bailly, we may safely conclude, that nobody ever saw them in that propitious moment.

The period of the seven Risis begins to be neglected in the more northern parts of India, because they are not always to be seen at the lucky moment, and, in their stead, use Dhruva, or the polar star: This star is often mentioned in the sacred books of the Hindus, and it is connected with their mythology, but has not long been near enough to the pole, to be thus denominated after it: and for a long series of years, before, there was no Dhruva or immoveable star. Be this as it may, Dhruva with his relations, shines in the Lesser Bear. In the Yantra-ratna-valyam, this constellation is called the fish of Dhruva-Brahmanad'hikara. It consists of thirteen stars: Dhruva is in the mouth, and Uttanapada his father in the tail. The mouth is turned towards Bharani, and its revolution is the same.

The method of calculation, adopted by the Purâṇas, however, is to take Nanda as the starting point. The last of the Śiśunâga was Mahânandin, who had a son by a Śûdra woman. He was known as Mahâpadma or the famous Nanda, whose eight sons succeeded him. This Nanda family was brought to an end by the Indian Machiavelli, Kauṭilya or Chânakya. Chandra Gupta was placed on the throne of the Nandas by this king-maker Çhânakya. About this event Mr. V. Smith says :—

" Mahânandin, the last of the dynasty, is said to have had, by a Śudra or low caste woman, a son, named Mahâpadma Nanda who usurped the throne, and so established the Nanda family or dynasty. This event may be dated in or about 372 B.C. * * *

" The Greek or Roman historians * * * ranking as contemporary witnesses throw a light on real history. When Alexander was stopped in his advance at the Hyphasis, in 326 B.C. he was informed * * * that the king of the Prachhei &c. * * * was Xandrames or Agramis."

The reference to this king is evidently to one of the Nandas.

The date of the accession of Nanda is calculated from that of Chandra Gupta Maurya, who ascended the throne in 322 B.C. The Nanda dynasty, according to Mr. Vincent Smith, lasted for 50 years, when it was replaced by the Maurya. So adding 50 to 322, the above figure 372 B.C. is arrived at by Mr. V. Smith as the date of the accession of Mahâpadma Nanda. But all the Purânas are unanimous in stating that the nine Nandas reigned for 100 years, and we have taken that in our calculations,

The date of accession of Mahâpadma Nanda would, therefore, be 422 B.C. instead of 372 B.C.

This 422 B.C. is the starting point backwards and forwards in Purâṇic calculations.

Chandra Gupta Maurya displaced the Nanda family. The nine Nandas reigned for 100 years. Before that, there was the Siśunâga dynasty, and before which was the Pradyota dynasty, and before that the Bṛihadrathas. The following table shows the periods of the reigns of these dynasties :—

(1)	Chandra Gupta's accessions	322 B.C.
(2)	Nanda dynasty ...	100
(3)	Sisunâga	360
(4)	Pradyotas	152
(5)	Barhadrathas from the time of Chaidyauparichara	1000
	Total ...	1612
	Deduct from Chaidya to Sahadeva	171
	Balance ...	1441, and
	adding ...	322
	=	1763 B.C., the year of the Great War.

The Mâhâbharata war took place when Sahadeva of Bârhadratha family was king. From Vasu Chaidya Uparichar upto Sahadeva there were 13 kings namely, (1) Vasu Chaidyauparichara, (2) Brihadratha, (3) Kusâgra, (4) Vṛiṣabha, (5) Punyavân or, Puṣpavân, (6) Puṇya or Puṣya, (7) Satyadhriti, (8) Dhanuṣa, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12) Jarâsandha, (13) Sahadeva. After Sahadeva there were 19 or 32 kings (or 22 according to Mr. Pargiter) upto Ripuñjaya, the last. The Great War, therefore, took place, on the above assumption, *one thousand four hundred and forty-one years before the accession of Chandra Gupta in 322 B.C. or in other words that the Great War took place in or about 1763 B.C.*

II. But says a Western writer:—"Duncker in his History of Antiquity (Vol. iv, pp. 74-7) gives four calculations for the beginning of the Kaliyage, that is, approximately for the date of the great battle, *viz.*, 1300, 1175, 1200, and 1418 B.C." (as quoted by Mr. Pargiter in J. R.A.S. for January 1910.)

Our figure does not correspond with the figures of Duncker. But the last figure of Duncker corresponds with the following verse of the

Matsya Purâna (Chapter 273, verse 36) as we find it in ordinary printed text:—

"महापद्माभिषेकात्तु यावज्जन्मपरीक्षितः ।

एवं वर्षसहस्रं तु ज्ञेयं पञ्चाशदुत्तरम् ॥"

"Now from Mahâpadma's inauguration to Parikṣit's birth, this interval is known as 1050 years."

Now Mahâpadma, called also Nanda, the founder of the Nanda dynasty was crowned one hundred years before Chandra Gupta, according to the reading of all the Purâṇas. Consequently, the coronation of Mahâpadma took place in 422 B.C. or 100 years before the accession of Chandra Gupta Maurya in 322 B.C. Adding this figure 422 to 1050 we get 1472. That was the time when Parikṣit was born (during the Mahâbhârata war) as the posthumous son of Abhimanyu who was killed in that war, if we take the above verse as correct, which it is not as will be proved later on. *According to this calculation the Great War took place* 1472 *years before Christ.* Our previous calculation gave us 1763 B.C. as the year of the Great War, while this gives us 1472 B.C. as the year of that war. Thus there is a difference of 291 years.

III. But in the Viṣṇu P. also occurs a similar verse (Book IV. ch. 24 v. 32).

"यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम् ।

एतद्वर्षसहस्रन्तु ज्ञेयं पञ्चदशोत्तरम् ॥

"From the birth of Parikṣit up to the inauguration of Nanda the interval is 1015 years." Adding 1015 to 422 we get 1437, which is similar to the figure just obtained. *The Great War took place in* 1437 *B.C.*

Shall we, therefore, take 1437 B.C. as the year of the Great war, in preference to 1763 B.C. a figure arrived at by adding the periods of reigns from Somâdhi up to Chandra Gupta's 322 B.C.? This is the question that we have to consider next.

IV. The next question that naturally arises is what kings reigned after this Great War. Some of the Purâṇas contain list of kings that reigned in various parts of India, at the time of the Mahâbhârata war. Three such dynasties are important, though only one of them is useful, as fixing the date of the Great War. The first dynasty is that of the Pauravas, whose capital was Indraprastha, subsequently removed to Kauśâmbi, on the banks of the Yamuna, thirty miles to the west of Allahabad. The second dynasty is that of the Ikṣvâkus, whose capital was Ajodhya and in later times Kâśi

was also included in its sphere. The third dynasty is that of the Bârhadrathas of Magadha, and their successors the Pradyotas and Śiśunâgas. This last is the dynasty, the historical existence of which is put beyond all reasonable doubt, by the rise of Buddhism at a time when Bimbisâra a Śiśunâga king was reigning in Magadha.

The Matsya Purâṇa gives a somewhat complete list of these kings of Magadha in chapter 271. Thus, it says :—

" When the Bhârata's battle took place and Sahadeva, the king of Magadha, was slain, his heir, Somâdhi, became king in Girivraja."

He and his successors are named below together with their periods of reign.

	Name.					*Period of reign.*
1.	Somâdhi	...	...	...	...	58 years.
2.	Śrutaśravas	...	...	...	...	[illegible] ,,
3.	Ayutayus or Apratîpî		...	...	...	26 ,,
4.	Niramitra	...	...	...	...	40 ,,
5.	Sukṣatra (or Purakṣa)		...	...	...	56 ,,
6.	Brihatkarmâ	...	...	...	...	33 ,,
7.	Senâjit	...	...	...	...	23 ,,
						290 years

The Vâyu Purâna then adds to the above list " Senâjit Sâmpratam châpi, etâ vai bhokṣyate samâh ": " Senâjit is now enjoying the earth the same number of years." It was thus in the reign of this Senajit, that the Great sacrificial session took place in Naimiṣâranya. At that time, Adhisîma Kriṣna of the Paurava dynasty was reigning in Indraprastha. About him, the Matsya Purâṇa in chapter 50 says :—

" Adhisîma Kriṣna dharmâtmâ *Sâmpratam* yo mahâyaṣaḥ " that is Adhisîma Kriṣna was the reigning king, when this original of the Matsya Purâṇa was recited by Sûta.

Thus this Adhisîma Kriṣṇa of the Paurava dynasty, and Senâjit of Bârahadratha dynasty, were contemporaries, and they flourished several years after the Great War.

Next arises the question :—When these two kings were reigning in Indraprastha and Girivraja (Magadha,) respectively, who was their contemporary in Ayodhya ? The answer is that Divâkara of the Ikṣwâkụ family was the contemporary of Senâjit and Adhisima Kriṣṇa. About this Divâkara, the Matsya Purâna, in chapter 271 says :—

" Tasyaiṣa Madhyadeśetu.
Ayodyhâ nagari Śubhâ.
Divâkarasyu sahitâ".

and Vâyu Purâṇa makes it clearer, by saying :—

" Yaścha *sâmpratam* adhyâste.

Ayodhâm nagarîm nripaḥ".

Thus these three kings, Adhisîma Krisṇa in Hastinâpur of the Paurava dynasty, Divikara at Ayodhyâ, of the Ikṣvâku dynasty, and Seṇâjit in Girivraja of the Bârhadratha dynasty were contemporaries.

The list of the successors of Senâjit with the periods of their reign as given in the Matsya Purâṇa, chapter 271 may now be resumed, *viz* :—

1. Śrutanjaya	... ...	40 years of reign.
2. Vibhu	... ...	28 " "
3. Śuchi	... ...	58 " "
4. Kṣema	... ...	28 " "
5. Suvrata	... ...	64 " "
6. Sunetra	... ...	35 " "
7. Nirvriti	... ...	58 " "
8. Trinetra	... ...	28 " "
9. Dṛiḍasona	... ...	48 " "
10. Mahinetra	... ...	83 " "
11. Suchala	... ...	[illegible] " "
12. Sunetra	... ...	40 } Not in our text.
13. Satyajit	... ...	83 }
14. Viśvajit	... ...	25 }
15. Ripuñjaya	... ...	50
		650 or 502 excluding the three not mentioned in our text.

The Matsya Purâṇa according to one text, then adds that these sixteen kings including Senâjit are to be known as the furture Brihadrathas, sixteen others had preceded him and their kingdom will last 723 years. But there is another reading which says that these 32 kings reigned for 1000 years. That reading is in harmony with the text of the Viṣnu Purâṇa.

In the Matsya Purâna chapter 271, verses 29 and 30 say that these 32 kings will be the future Brihadrathas and they will reign for full 1000 years. The list given, however, enumerates only 22 kings. The word " Dvâtrimśat " is perhaps a mistake for " Dvavimśat " which appears to be the correct reading as given in the Brahmâṇḍa Purâṇa. Both readings are given below :—

"द्वात्रिंशत्तु नृपा ह्येते भवितारो बृहद्रथाः ।

पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥"

" And these 32 kings will be the future Bṛihadrathas. Their kingdom will last full 1000 years. "

But the Brahmânḍa Purâṇa reading is :—

द्वाविंशच्च नृपा ह्येते भवितारो बृहद्रथाः ।
पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥"

" These 22 kings are the future Bṛihadrathas. Their kingdom will last for full 1000 years. "

This latter reading appears correct, because it corresponds with the reading of the Viṣṇu Purâṇa and the total of the reigns of these 22 kings comes up very nearly to 1000 years. Or the fact may be that there were really 32 kings who ruled for 1000 years, though only 22 have been enumerated by name, the names of other ten forgotten as being insignificant.

The Viṣṇu text is :—

"जरासन्धसुतात् सहदेवात् सोमापिः, तस्मात् श्रुतवान्, तस्याप्ययुतायुः, ततश्च निरमित्रः, तत्तनयः सुक्षत्रस्तस्मादपि बृहत्कर्मा, ततश्च सेनाजित्, तस्माच्च श्रुतञ्जयः, ततो विप्रः, तस्य च पुत्रः शुचिनामा भविष्यति । तस्यापि क्षेम्यः, ततश्च सुव्रतात् धर्मः, ततः सुश्रमः, ततो दृढ़सेनः, ततः सुमतिः, तस्मात् सुबलः, तस्य सुनीतो भविता । ततः सत्यजित्, सत्यजितो विश्वजित्, तस्यापि रिपुञ्जयः पुत्रः, इत्येते बार्हद्रथाः भूपतयो वर्षसहस्रमेकं भविष्यन्ति ॥

" Jarâsandhâ's son was Sahadeva, his son was (1) Somâpi, his son will be (2) Śrutavat, his son will be (3) Ayutâyus, his son will be (4) Niramitra, his son will be (5) Sukṣattra, his son will be (6) Brihatkarman, his son will be (7) Senâjit, his son will be (8) Śrutanjaya, his son will be (9) Vipra, his son will be (10) Śuchi, his son will be (11) Kṣemya, his son will be (12) Suvrata, his son will be (13) Dharma, his son will be (14) Suśrama, his son will be (15) Dridhasena, his son will be (16) Sumati, his son will be (17) Subala, his son will be (18) Sunita, his son will be (19) Satyajit, his son will be (20) Viśvajit, his son will be (21) Ripuñjaya. These are the Barahadrathas, who will reign for a thousand years."

Note :—The opinion of Mr. Pargitter that from the accession of Senâjit to the end of this dynasty there were 16 kings who ruled for 723 years does not seem to be borne out by our text. If thirty-two kings ruled for 1000 years, then 16 kings before Senâjit ruled for 1000-723 or 277 years. This would give an average reign of 17 years, a very much shorter period than the average of forty-five years per reign according to the previous reading. The total figures of the reigns of the 16 kings from Senâjit to Ripunjaya does amount, however, to full 700 years. The verse " trayo-vims-adhikam teṣâm rajyam cha śata-saptakam " may be a

wrong reading. The Barhadratha dynasty was founded by the father of king Brihadratha:

"This dynasty was founded by Brihadratha, son of Vasu Chaidyoparichara, and he and his nine successors reigned down to the great battle. From the battle to Senâjit 6 kings are named, excluding Senâjit who is spoken of as the then reigning king, and from and including him to the end 16 kings are mentioned. There were thus 32 kings altogether, 10 before the battle and twenty-two after, or from the standpoint of Senâjit's reign 16 past and 16 future. Lines "Sodas-aite nripa jnoya &c." of Matsya Purâna take the stand-point of his reign and speak of him and his successors as the 16 future kings, and say *primâ facie* their total duration was 723 years.

Lines Davatrimsac cha &c., of Matsya Purâna which are not in some manuscripts of Matsya Purâna reckon (in a way) from the beginning and speak of all the thirty-two kings as future since most of them were posterior to the *Battle*, and thus they say the whole dynasty lasted 1000 years. These two statements are not contradictory but are hardly compatible, because taken together they assign 723 years to the last 16 kings and only 277 to the first 16. The total of 1000 years for 32 kings is excessive, and that of 723 years for 16 kings is absurd. But if we can read lines "Sodas-aite nripa jnoya &c., as two independent sentences, and treat tesam as applying, not merely to those 16 future kings but to the Brihadrathas generally, their purport stands thus :—" Those 16 kings are to be known as the futture Brihadrathas :—and their kingdom [that is, the kingdom of the Brihadrathas) lasts 723 years." The total duration, then 723 years, would be within possibility, for the average reign would be about 2¼ years. This rendering would of course discredit lines Dvatrimsach cha nripa &c., If we read Vâyu according to another manuscript of Matsya Purâna with that construction, the total period would be 700 years and would give an average reign of just under 22 years, which would be vims-adhikam."

This opinion of Mr. Pargiter is however not borne out by our text of the Matsya Purâṇa Anandâśram series. In chapter 50 of that Purâṇa we find the dynasty of Brihadrathas given in verses 26-33 namely, (1) Vasu Chaidyauparichara, (2) *Brihadratha* (3) Kuśâgra, (4) Vriṣabha, (5) Punyavân or Puṣpavân, (6) Puṇya or Puṣya, (7) Satyadhriti,

Note.—According to some manuscript there was no king like Punya or Pusya.

(8) Dhaṇuṣa, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12) Jarasandha, (13) Sahadeva.

Note.—This was the king who was killed in the great war mentioned in this chapter.

(14) Somadhi, (15) Srutasarvas, (16) Ayutayus or Apratipi, (17) Niramitra, (18) Suksatra or Puraksa, (19) Brihatkarma, (20) Senâjit, (21) Srutanjaya, (22) Vibhu, (23) Suchi, (24) Kṣema, (25) Suvrata, (26) Sunetra, (27) Nirvriti, (28) Trinetra, (29) Dridasena, (30) Mahinetra, (31) Suchala, (32) Ripunjaya.

Thus from Senâjit up to Ripunjaya there are only 19 kings, (and not 16 as held by Mr. Pargiter), while from Vasu Chaidya Uparichara there are 19 kings up to Senâjit, and not sixteen kings as mentioned by Mr. Pargiter. This arose very likely from an oversight of the learned author. Excluding the three kings (Sunetra 40 years, Satyajit 83 years, and Visvajit 25 years or altogether 148 years), we find that Senâjit to Ripunjaya there ruled 16

kings for 502 years, while from Chaidya Uparichara to Brihatkarma the predecessor of Senâjit, there ruled 19 kings for the remaining period of 1000 years, namely, for 498 years. We, however, think that the text giving 1000 years to 32 Brihadratha kings, from Somadhi to Ripunyaya is preferable as consistent with chapter 50 of this Purâna. Though it gives the average period of 31 years for each reign, yet that period is not excessive, remembering that men were longer-lived then than now or that the names of some insignificant kings have dropped out, though the total regnal period 1000 years has been correctly remembered and repeated.

Pulika—a minister of Ripunjaya assassinated his master and installed his son as king, which gave rise to the Pradyota family. There were five kings in this family, *viz* :—

1.	Pradyota	[illegible] years of reign.
2.	Pâlaka	28 " "
3.	Viśâkhayupa	58 " "
4.	Ajaka (or Suryaka)	21 " "
5.	Nandivardhana	30 " "
		182 " "

This dynasty, however, lasted 152 years, according to other texts.

The Pradyotas were followed by the Śiśunâga family. Śiśunâga put an end to the last Pradyota king and was succeeded by nine kings mentioned below :—

1.	Śiśunâga	40 years of reign.
2.	Kâkavarma	26 " "
3.	Kṣemadharman	36 " "
4.	Kṣatrañjas or Kṣemajit	24 " "
5.	Vimbisara or Vindhyâsena	28 " "
5a.	Kanvâyâna	9 " "
5b.	Bhumitra	14 " "
6.	Ajâta śatru	27 " "
7.	Darśaka (or Vanśaka)	[illegible] " "
8.	Udâsin	33 " "
9.	Nandivardhan	40 " "
10.	Mahânandin	43 " "
		344 " "

Our Purâṇa, however, gives the total period as 360 years. If however we take the above reigns, as given by Mr. Pargiter, and other Purâṇas, *viz.* as 40+36+36+40+28+27+25+33+42+43 the total comes to 350, still a deficiency of ten years. The Matsya wrongly inserts two Kanvâyana kings, *viz.*, Kânvâyana 9 years and Bhumimitra 14 years in the above list, between Vindhyasena and Ajâtaśatru. Even then the figures of the Matsya will come up to 344+23=367 years and not 360.

With these kings we come upon solid historical names. It was in the reigns of Vimbisâra, the fifth king in the above list and of his son, Ajâtaśatru, that the great Founder of Buddhism flourished. From the date of Buddha's preaching in Magadha, in the court of Vimbisara and Ajâtaśatru up to the Great War, the period that elapsed can be easily calculated from the figures above given.

Namely from Somadhi up to Senâjit	... ...	327 years.
Srutanjaya up to Ripunjaya ...	... ...	502 "
Pradyota family ...	... ...	132 "
Sisunâga " ...	... ...	321 "
		1282 "

This however does not tally with the statement that 1050 or 1015 years elapsed between Nanda and the Great War. There is a difference of more than two hundred years.

If, however, we take the figures from Mr. Pargiter's dynasties of the Kali age, as given below, we find that from Somadi to Ripunjaya, there were 22 kings who reigned for 920 years. The Pradyotas after Ripunjaya were 5 kings who reigned for 138 years. The Sisunagas who came after the Pradyotas were 10 kings and reigned for 330 years, the text however says that the reign of the Śiśunagas was for 360 years. Adding up the above-mentioned three figures, *viz.*, 920 plus 138 plus 330, (or 360) we get the sum 1388 years or 1418. Thus, 1388 or 1418 years was the interval between the installation of Mahâpadma Nanda and the birth of Parikṣit or the Great War. Adding 422 B.C. the year of the installation of Mahâpadma Nanda, *we come to the figures* 1810 *or* 1840 *B.C. as the date of the Mahâbhârata War. Thus there is difference between* 1810 B.C. or 1840 and 1472 B.C. of 388 years or 418.

Whether we take Mr. Pargiter's figures which gives a difference of 388 years, or the figures based on the Matsya Purâna, which gives the date of the war as 1736 B.C. and according to which, the difference is 291, it is, no doubt, a large one. How are we to reconcile this? The printed text of all the Purânas gives the interval between the inauguration of Mahâpadma Nanda and the birth of Pariksit as 1050 years (with the variants 1015 or 1115), while the total of the reigns given in detail makes this figure, 1741 in our case, and, 1388 in that of Mr. Pargiter. What figure are we to take? Is there any mode of reconciling the difference of about 300 years? What is the more reasonable alternative to take? Is it the aggregate arrived at, by adding the reigns of different kings or the total given in the printed texts of the Purânas? Or, does this verse of

the Purânas refer to some other Parikṣit than Parikṣit, the son of Abhimanyu? Or, is Parikṣit a misreading for some other king who reigned about 300 years after the Great War? It is a curious fact worth noting, that when the Purâna was recited in the Naimisâranya by the Sûta, Senâjit was the reigning king in the Barhadratha family and from Somadi to Senâjit, six kings reigned for a period of 267 years, or, according to our figures 277 years. If, instead of calculating from the period of the birth of Parikṣit, the Purânas calculated from the time of Senâjit, or, his contemporary Adhisima Krisna, in whose reign the Purâna was composed, then the above figure of 1050 years becomes reasonable, but this is merely conjectural, and there is no authority as yet discovered by us, for holding that the Pariksit of the above verse is not the Pariksit, son of Abhimanyu, or that Pariksit is a misreading for Senâjit or Adhisima Krisna.

V. Varâha Mihira, quoting Garga, fixes the date of the Great War at 2526 *before* Śâka era, which commenced in 78 A.D. According to him the date of the Great War is 2448 B.C. (Brihat Sainhita, Ch. XIII., *v.* 3). But he or rather Garga gives no clue how this figure was arrived at.

VI. It may also be noted here that though the Viṣṇu Purâna repeats the traditional verse that 1050 years was the interval between the inauguration of Nanda and the birth of Pariksit yet, the total given by it, are approximately, the same as those given by the Matsya Purâna. It says the Barhadrathas reigned for 1000 years from Somadi (our figure is 920 years from Somadi to Ripuñjaya). It then gives the reign of Pradyotas as 138 years which coincides with our figure. The Sisunagas reigned for 362 years, according to the Viṣṇu Purâna. Thus the total of these three figures, is (1000 plus 138 plus 362) 1500 years. This would give the year of the Mahâbhârata war as 1922 B.C. Thus whether we take 1922 B.C. of the Viṣṇu Purâna or 1763 B.C. according to one calculation, or 1810 B.C., according to Mr. Pargiter, we can fairly say, that the figure 1477 B.C., given in the datum of the above verse, is untenable. Therefore, we repeat that for the present, we take 1922 B.C., as the year of the Great War.

Another method of reconciling the discrepancy is, that, instead of reading the verse as given in printed text, if we read it as पंचशतोत्तरं then it would mean, that the interval between Nanda and Parikṣit was, in round numbers, 1500 years, instead of 1050 or 1015 years. This appears a more reasonable reading, and in this view, the figure of Mr. Pargiter, namely, 1388 (the interval between Nanda and Pariksit) is nearer the figure of the Viṣṇu Purâna, with a difference of 112 years. As a

matter of strange coincidence, there is such a reading, as is evident from Mr. Pargiter's footnote given on page 58 of his Dynasties of the Kali Age. He says on verse एवं वर्षसहस्रं तु ज्ञेयं पञ्चाशदुत्तरं in his note, No. 21 on the word panchaśaduttaram. "So Matsya generally, Vâyu, Brahmanda, Matsya, marked c, e, and j, the reading is panchaśatottaram, In Mss. marked l and m of Matsya and b and l of Viṣṇu, the reading is panchaśatottaram."

This last reading removes all difficulties. According to it, the reading would be, "एवं (or एकं) वर्षसहस्रन्तु ज्ञेयं पञ्चशतोत्तरम्" and the verse would then mean "Now from Mahâpadma's inauguration to Pariksit's birth, this interval is, indeed, known as 1500 years."

We shall take therefore, this reading of the verse and in all that we have said above, this is to be understood. Thus according to it, **the date of the Great War would be 1500 plus 422 equal to 1922 B.C.**

Here, in passing, we may mention a point noted by Mr. Pargiter, regarding the two readings of the Matsya Chapter 271 verse 30. That verse according to one text is :—

"That, 22, Birhadratha kings in future will enjoy the kingdom for full one thousand years." The other reading is that "sixteen Brihadratha kings in future will enjoy the kingdom for 723 years."

In the face of it, these two versions appear to be inconsistent, but, there is really no such inconsistency. The first verse takes its standpoint from the reign of king Pariksit, who was contemporary of king Somâdi and counts the future kings from that point, as the Viṣṇu Purâna has done. From Somâdi upto Ripunjaya, the aggregate of the reigns is 1,000 years and the number of kings is 22 (or rather 32) though ten names have dropped, three of whom however have been supplied by Mr. Pargiter, and others may be found if further search be made. The second verse takes its standpoint from Senâjit's reign, consistently with its assertion, that the Purâṇa was recited towards the end of the reign of Senâjit, or, to use its own words "Senâjit, had just passed away," and the total number of kings is really, sixteen, from that date and their aggregate period of reign is 723 years. Thus both the figures 1000 and 723 years are correct, the starting points of counting being different.

VII. *The Siddhânta view, therefore, is that the Great War took place in* 1920 *B.C.* In this we are supported not only by Srîdhara Svâmî the learned commentator on the Viṣṇu Bhâgâvata Purâṇa but we are corroborated by the Saptarṣi Era also. All the Puranas (as a rule,) say that the Saptarṣis were in Maghâ at the time of the birth of Pariksit; some

of them say that they will be in the Krittikâ or the twenty fourth from Maghâ at the end of the Andhra dynasty, see Vâyu, Vol. II., (Bibliotheca Indica) Adhy 37, *v.* 417, and Matsya Ch. 273, *v.* 44. That dynasty lasted for 460 years. So deducting from 2400 (one hundred for each asterism) we get 2400—460=1940. That is to say, that there were 1900 years roughly between the birth of Parikṣit and the rise of the Andras in 28 B.C. As the Saptarṣi calculation is in centuries, this gives also 19 centuries B.C., for the year of the Great War.

Śris Chandra Vidyarnava.

APPENDIX III.

[*Note.*—Here we give the translation of three chapters, namely of 271-273 of the Matsya Purâṇa, which give an account of the Dynasties of the Kali Age after the War, in order, to complete the chronology of the Indian kings and to elucidate the points discussed in Appendix II.]

CHAPTER CCLXXI.

Ṛiṣis said :—O Sûta, you have described to us the dynasty of Puru, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sûrya) dynasty. So also tell us here about those illustrious kings in that Yâdava family, who will exist in the Kali-yuga. And when those dynasties (Sûrya and Yâdava) will come to an end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible.—1-3.

Note.—The future Kings of Paurava dynasty have been described in Chapter 50. See p. 153.

Sûta said :—Now, after this, I shall tell you, of the highsouled Ikṣvâkus.

Post Mahâbhârata Aikṣvâkus or Solar Dynasty.

(1) *Brihadbala's* heir [was (2) *Brihatkṣaya*, his heir] was the heroic king (3) *Urukṣaya*. The son of Urukṣaya was the famous (4) *Vatsadroha* (Vatsavyuha).—4.

[According to Mr. Pargiter, the verse ought to be : " Brihadbala's heir was the warrior king Brihatkṣaya his son was Urukṣaya.]

(5) *Prativyoma* was after Vatsadroha. His son is (6) *Divâkara* to whom in the Madhyadeśa, belongs the beautiful city of Ayodhyâ.—5.

Note.—According to Vâyu, the reading is " who now rules the city of Ayodhyâ in Madhyadeśa," showing that Divâkara was the ruling prince, when this Purâṇa was recited.

Divâkara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvâśva*, the high-minded.—6.

His (successor) will be the most lucky (9) *Bhâvya* (Bhânuratha or Bhâvyaratha). And his son will be (10) *Pratîpâśva*. The son of Pratîpâśva will be even, (11) *Supratîpa*.—7.

(12) *Marudeva* will be his (Supratîpa's) son, after whom was (13) *Sunakṣatra*. After Sunakṣatra will be (14) *Kinnarâśva*, the harasser of his foes.—8.

After Kinnarâśva will be the high-minded (15) *Antarîkṣa*. After Antarîkṣa will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*,—9.

Note.—According to another reading, Susena was the son of Antarikṣa, whose son was Sumitra-Amitrajit. Or, after, Antariksa will be Suparna (Susena), and after him Amitrajit.

(18) *Brihadrâja* will be the son of Sumitra. Brihadrâja's (son) will be (19) *Vîryavân* (Dharmavân). Again (20) *Kritanjaya*, by name, (will be) the virtuous (Dhârmika) son of Vîryavân.—10.

The son of Kritanjaya, will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come after Ranejaya.—11.

[Sañjaya's son will be (23) Śâkya. After Śâkya will be the king (24) Śudhaudana. The son of Śudhaudana will be (25) Siddhârtha, the eminent (26) *Puṣkala* or Râhula will be the son of Siddhârtha]—12.

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After Kṣudraka will be (29) *Kulaka*. After Kulaka is remembered (30) *Suratha*.—13.

From Suratha was born (31) **Sumitra.** He will be the last king. These Aikṣvâkus have been declared, who will exist in the Kaliyuga.—14.

These will be in the line of Brihadbala, they will be the glory of their family. Here the following geneological verse is sung by ancient poets.—15.

"This dynasty of the Ikṣvâkus will end with Sumitra. On reaching King Sumitra it will come to its close in the Kaliyuga."—16.

This is thus the dynasty of Manu, even as declared before. Hereafter I will relate the Bârhadratha (dynasty, of Magadha.—17.

Post Mahâbhârata Bârhadrathas.

Listen about the kings, those past, those present, and those to come in future, from (the stock of) Jarâsandha (and) in the line of Sahadeva.—18.

After (1) *Sahadeva* was killed, when the great war of Bhârata took place, (2) *Somâdhi* succeeded him as his heir, and became king in Girivajra.—19.

He reigned for *fifty-eight* years: and then (3) *Śrutaśravâ* in his line reigned for *sixty-four* years.—20.

(4) *Apratîpî* reigned for *thirty-six* years and (5) *Niramitra* after reigning for *forty-years* went to heaven.—21.

Afterwards (6) *Surakṣa* got the earth for *fifty-six* years and (7) *Brihatkarmâ* reigned for *twenty-three* years.—22.

(8) *Senâjit has just passed away* after enjoying the earth for *fifty* years.

Note.—Another reading according to the Vâyu Purâna is "Senâjit is now enjoying the earth, the same number (28) of years."

He will be succeeded by (9) *Śrutanjaya* who will be for *forty* years. Afterwards (10) *Vibhu* will obtain the earth and will reign for *twenty-eight* years, and then (11) *Śuchi* will rule the kingdom for *fifty-eight* plus six years (*i.e.* 64).—23-24.

The king (12) *Kṣema* will enjoy the earth for *twenty-eight* years. After whom the powerful (13) *Anuvrata* will reign for *sixty-four* years.—25.

(14) *Sunetra* will enjoy the earth for *twenty-five* (another reading thirty-five) years. (15) *Nirvriti* will enjoy it for *fifty-eight* years.—26.

After that (16) *Trinetra* will enjoy the kingdom for *twenty-eight*. years. (17) *Dyumatsena* (Driḍhasena) will be for *forty-eight* years.—27.

(18) *Mahinetra* will be resplendent for *thirty-three* years (19) *Achala* or (Suchala) will be king for *thirty-two* years—28.

(20) *Ripuñjaya* will obtain the earth for *fifty-years*, and these 32 kings will be the future Brihadrathas.—29.

Note.—The following three lines are omitted in our text of the Matsya Purâṇa, but supplied by Mr. Pargiter.

"Chatvarim śat sama râjâ Sunetro bhoksyate tataḥ
Satyajit prithivim râjâ try-asitim bhoksyate samaḥ
Prapyaemam Viśvajichchâpi pañcha-vimsad bhaviṣyati."

King Sunetra will next enjoy the kingdom for forty years. King Satyajit will enjoy the earth for eighty-three years, (eighty years). And Viśvajit will obtain this earth and be king for twenty-five years.—29A.

Note.—Our reading is dvâtriṃśattu nripâ hyeta. Another reading is "Soḍas-aite nripâ jñeyâ bhavitâro Brihadrathâḥ." And then the verse will mean:—"these sixteen kings are to be known as the future Brihadrathas." Then there is further this line in the same manuscript:—"Trayo-vims-adhikam teṣâm râjyam cha śata-saptakam." And it means:—"and their kingdom will last seven-hundred twenty-three years." According to this reading the sixteen future Bârhadrathas will reign for 723 years. Of course this includes Senâjit also.

Their kingdom will last full 1000 years indeed. Then Bâlaka (son of) Pulaka will be the conqueror of Kṣatriyas.—30.

NOTE.—The translation is according to the reading

द्वात्रिंशत्तु नृपा ह्येते भवितारो बृहद्रथाः ।
पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 23 only. The reading of the Brahmâṇḍa Purâṇa is द्वाविंशच्च नृपा ह्येते "These 22 Kings." This is more accurate.

Here ends chapter 271 dealing with the geneologies of future Ikṣvâkus and Brihadrathas.

CHAPTER CCLXXII.

Pradyota or Bâlaka Dynasty.

Sûta said :—When Bṛihadrathas and Vîtihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bâlaka) as king.—1.

He will instal, Bâlaka, born of Pulaka, in the very sight of the Kṣatriyas (by assasinating his master, Ripunjaya). That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy.—2.

That (*Pulaka*) the best of men will reign for 23 years, (2) Pâlaka or *Bâlaka* will be king for 28 years (or 24 according to the Vâyu).—3.

(3) King *Viśâkhayûpa* will reign for 53 years (50 according to Vâyu) (4) and *Sûryaka* will be king for 21 years. (5) *Nandivardhana*, his son, will be king for 30 years (20 years another reading). These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish.—4-5.

Note.—The Viṣṇu as well as the Bhagavata Purâṇa gives the aggregate as 188 years.

Śiśunâka Dynasty.

Then *Śiśûnâka* destroying all their glory will place his son in Benares and himself go to Girivraja. The King Śiśûnâka will reign for 40 years.—6.

His son *Kâkavarna* will obtain the earth for 26 years, *Kṣemadharma* will be king for 36 years.—7.

Kṣemajit will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years.—8.

Kânvâyana will be king for 9 years, his son, *Bhûmimitra* will be king for 14 years.—9.

Note.—This verse 9 is evidently misplaced here. Its proper place is in the Kâṇva line.

Ajâtaśatru will be king for 27 years, *Vamśaka* will be king for 24 years.—10.

His son *Udâsî* will be king for 33 years, *Nandivardhana* will be king for 40 years.—11.

Mahânandi will be king for 43 years These will be the kings in the Śiśunâka dynasty.—12.

The Śiśunâkas will be kings for full 360 years, and the kings will be low born Kṣatriyas (Kṣatrabandhu).—13.

Note.—According to the Viṣṇu and Vâyu the aggregate is 862 years. But adding the above figures we get 321 only.

Early Contemporary Dynasties.

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 Ikṣvâku kings, 27 Panchâlas, 24 kings of Kâśi and 28 Haihayas kings. —14-15.

Then there will be 32 Kalinga kings, 25 Asmaka, 36 Kurava, 28 Maithila, 23 Surasenas, and 20 Vitahotra kings. All these kings will endure the same time and will be contemporaries.

The Nandas. 422 *B.C.*—322 *B.C.*

Then, as an incarnation of Kali, will be born Mahâpadma, a son of Mahânandi from a Śûdra woman and he will be the exterminator of the Kṣatriya kings.—16-18.

Afterwards all the kings will be of the Śûdra origin. That Mahâpadma will be sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will uproot all Kṣatriyas, through his ambítion. His eight sons, beginning with Sukalpa will be kings for 12 years. They will be kings in succession to Mahâpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by (Kauṭilya ?) for a hundred years (or then Kauṭilya, after enjoying the earth for hundred years, will go to heaven).—19-22.

The Mauryas.

His son Śatadhanva will be the king for 6 years. His son Brihadratha will reign for 70 years.—23.

For 36 years Aśaka will be king. His grandson will then be king for 70 years.—24.

His son Daśaratha will be king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years).—25.

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas.

NOTE.—The text says that there are ten Maurya kings, but its enumeration is short of that number. The following note from Mr. Pargiter is appropriate :—"This dynasty is given by all five Purâṇas, but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the Matsya, the second in e Vâyu, and the third in the Vayu generally and the Brahmâṇḍa. They agree in general purport, but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced, thus only 5 MSS mention Chandragupta, the second king always omitted, and the account

generally begins with that verse 28, putting the two kings first, and then mentions only four kings, Aśoka and his three successors."

[Though the Matsya mentions only seven kings, and that also in a confused manner, the full list of ten kings is given in the Viṣṇu Purâṇa (Book IV. Chap. 24. verses 7-8).

The years of accession noted against their names are taken from Mr. V.A. Smith's *History* page 197.

		Date of ascension.
(1)	Chandra Gupta	322 B.C.
(2)	Bindusâra Amitraghâta	298 B.C.
(3)	Aśoka	273 B.C.
	Aśoka died	232 B.C.
(4)	Suyaśas	
(5)	Daśaratha	232 B.C.
(6)	Sangata	224 B.C.
(7)	Śâliśuka	216 B.C.
(8)	Somaśarman	206 B.C.
(9)	Śatadhanva	199 B.C.
(10)	Bṛihadratha	191-185 B.C.

Sungas.

Puṣyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years.—27.

After him Vasujyeṣṭha will be king for seven years. After him Vasumitra will be for ten years.—28.

Note.—Our text omits Agnimitra who was the immediate successor of Puṣyamitra and who reigned for 8 years, as in the Vâyu P.

Then his son Antaka will be (reign) for 2 years. Then Pulindaka will be (reign) for 3 years.—29.

Then Vajramitra will be king for 9 years. Then Samâbhaga will reign for 32 years. Then after him his son Devabhumi will reign for 10 years. These ten petty kings will enjoy this earth for full 112 years. And then the earth will go to the Kaṇvas.—30-32.

Note.—The Purâṇa enumerates only 8 kings while there ought to be ten. This omission is supplied by the names of Agnimitra and Ghoṣavasu as given in the Viṣṇu Purâṇa The ten kings, therefore, are the following :—

(1)	Puṣyamitra	... 185 B.C.	(36 years).
(2)	Agnimitra	... 149 B.C.	(8 years).
(3)	Sujyeṣṭha or Vasujyeṣṭha	... 141 B.C.	(7 years).
(4)	Vasumitra	... 134 B.C.	(10 years).
(5)	Antaka	... 124 B.C.	(2 years).
(6)	Pulindaka	... 122 B.C.	(3 years).
(7)	Ghoṣavasu	... 110 B.C.	(3 years).
(8)	Vajramitra	... 116 B.C.	(9 years).
(9)	Bhâgavata or Samabhâga	... 107 B.C.	(32 years).
(10)	Devabhûti or Devabhûmi	... 75 B.C.	(10 years). Assasinated in 65 B.C.
	Total	... 120 years.	

[The aggeregate of the reigns is, however, 120 years and not 112, but all the Purâṇas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Puṣyamitra, who though *defacto* king always styled himsef Senâpati or Commander-in-chief and so Agnimitra's name is not mentioned by the Matsya Purâna. There is much uncertainty about his reign as pointed out by Mr. Pargiter. Or may it be that Agnimitra was practically a king during the life-time of his father on certain parts of the vast empire. And the verse "tat-suto' gnimitr-aṣṭau bhaviṣyati samâ nirpḥ" may be read as "tat-suto' ganimitrastu bhavisyati samâ nripaḥ." According to this calculation Sunga dynasty......would appear to have come to an end not in 65 B. C. but in 73.......The Matsya Purana verse 32 is rather inaccurate. It says:—

दशैते क्षुद्रराजानो भोक्ष्यन्तीमां वसुंधराम् । शतं पूर्णं शते द्वे च ततः शुङ्गान्गमिष्यति ॥ अमात्यो वसुदेवस्तु प्रसह्य ह्यवनीं नृपः । देवभूमिमथोत्साद्य शौङ्गस्तु भविता नृपः ।

"These ten Kṣudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake. The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of tatah Sungân gamisyati, another reading is tatah svargam gamiṣyati, which may refer to the last king namely, Devabhumi who will go to heaven. This reading is more appropriate than Sungân gamiṣyati. Moreover who are these petty kings Ksudrarâjanah which the text mentions. It only mentions 8 kings and not 10 for it does not mention Agnimitra and Ghoṣavasu. We have therefore adopted Mr. Pargiter' reading:—Daśaite Sunga-râjâno bhokṣyant-îmâm vasundharâm Śatam pûrṇam daśa dve cha tataḥ Kanvân gamiṣyati." This is in accordance with Viṣṇu purâṇa also which in IV. 24. 11 says.

इत्येते दश शुङ्गा द्वादशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति । ततः कण्वानेषा भूर्यास्यति ।]

The Kanvâyanas.

The minister Vasudeva forcibly overthrowing the dissolute king Debhabûmi will become king among the Sungas. He the Kanvâyana, will be king for 9 years.—33.

His son Bhûmitra will reign 14 years. His son Nârâyana will be for 12 years.—34.

Suśarma, his son, will be for 10 years only. These are recorded as Sungabhrityas, or Kanvâyana kings.—35.

These 40 (four) Kanvas are Brâhmaṇas and they will enjoy the earth for 45 years.—36.

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras.—37.

Note.—The four Kânvâyana kings are shown in the following tabular form:—

(1) Vasudeva Kanva	...	(9 years) 73 B.C.
(2) Bhûmimitra	...	(14 years) 59 B.C.
(3) Nârâyana	...	(12 years). 47 B C.
(4) Suśarma	...	(10 years) 37 B.C.
Total	...	45 years.

[The last king Susarma was slain by the king Śiśuka about 27 or 28 B.C.]

Here ends chapter 272 describing the Pradyota, Siśunâga, the Nanda, the Maurya, the Sungas and the Kânvâyana dynasties.

CHAPTER CCLXXIII.

Andhras.

The Andhra Simuka (Śiśuka) with his fellow tribesmen, the servants of Suśarman, will assail the Kâṇvâyanas and him (Suśarman,) and destroy the remains of the Śungas' power and will obtain this earth.—1-2.

Note:—The above translation is according to Mr. Pargiter's text. According to our text the reading is:—

"काण्वायनास्ततो भूपाः सुशर्माणः प्रसह्य ताम् ।
शुङ्गानां चैव यच्छेषं क्षपित्वा तु बलीयसः ॥

This would mean:—"Then Kâṇvâyana nobles of Suśarma having assailed her (Earth) and putting to an end what remained of the Sungas will become powerful." This shows that the chieftains of the last Kaṇva King, Suśarman, revolted against him and put an end to the Śunga power.

Their tribesman (a kinsman of these Kânvâyana chieftains (bhûpâs) who had revolted against Suśarman) called (1) Śiśuka Andhra will get this earth. For 23 years Śiśuka will be the king.—2.

His younger brother (2) Krisṇa will be 18 years. His son (3) Śrîmallakarṇi (Śri Śâtakarṇi) will be 10 years. Then (4) Pûrṇotsanga will be king 18 years.—3.

Note.—Mr. Pargiter inserts (5) "Skandhastambhi will be king 18 years" after Purnotsanga.

(6) Śântakarṇi will be 56 years. His son (7) Lambodara 18 years.—4.

His son (8) Âpîtaka (Âpîlaka) will be 12 years. Then (9) Meghasvâti will be 18 years.—5.

Then (10) Svâti will be king 18 years. (11) Skandhasvâti will then be king 7 years.—6.

Then (12) Mrigendra Svâtikarṇa will be 3 years. Then (13) Kuntala Svâtikarṇa will be king 8 years. Then (14) Svâtivarṇa will be king for one year.—7-8.

Then (16) Ariktavarṇa will be 25 years. After him (17) Hâla will be king for 5 years.—9.

Note.—Before this verse and as part of verse 8 Mr. Pargiter inserts " ṣaṭtrimśadeva varṣâni Pulomâvi bhaviṣyati," which means then (15) Pulomâvi will reign 36 years. Instead of Ariktavarṇa another reading is Ariṣṭakarṇa.

Then (18) Mandulaka will be king 5 years (another reading Mantalaka.) Then (19) Purîndrasena (Purikasena) will be king. After him (20) Saumya will be king.—10.

Note.—The number of years of the reigns of Purîndrasena and Saumya are not given in our edition. Moreover, it is doubtful whether, Saumya is the name of a king. Mr. Pargiter says :—" Saumya cannot well be a king, though the line says so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reigns. 'Saumyo bhaviṣyati' is probably a corruption. Mr. Pargiter also points out that instead of the above the following verse is in the Vâyu :—" Pancha Pattalako râjâ bhaviṣyati mahâbalâh. " Bhâvyâh Purikasenas tu samâh so'py ekaviṁśatîm." Thus according to this reading Purikasena will reign 21 years.

Then (21) Sundara Śântikarṇa (Śatakarṇi) will reign 1 year. Then (22) Chakora Svâtikarṇa (Śatakarṇi) will reign for 6 months.—11.

Then (23) Śivasvâti will be 28 years. Then (24) King Gautamîputra will be king next 21 years.—12.

His son (25) Pulomâ will be king 28 years.

[Then (26) Śâtakarṇi will be king 29 years.]

This is a very doubtful line as pointed out by Mr. Pargiter and it is not in our text.

After Pulomâ (27) Śivaśri-Pulomâ will be king 7 years.—13.

Then (28) Śiva skandha after Sântikarṇa will be king as his son for (?) years.

Note :—Our text is शिवस्कन्धः शान्तिकर्णाद्भविताप्यात्मजः समाः । But Mr. Pargiter would amend it thus :— भावी तस्मात् त्रयो: समाः ।

Note.—No number is given. Mr. Pargiter would read it :—" Bhavitâsmât trayo samaḥ," and then the verse would mean " Sivaskandhaśântikarna will be king 3 years."

Then (29) Yajñaśri Śântikarṇika will be 29 years.—14.

Then after him (30) Vijaya will be king 6 years. Then (31) Chaṇḍaśrî Śântikarṇa, his son will be 10 years.—15.

Then (32) Pulomâ, another of them, (viz., Pulomâ II) will reign 7 years.—(16*a*.)

These 19 Andhras will enjoy the earth for 460 years. On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants.—16-17.

Note.—The Purâṇa mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr. Pargiter be taken into account.

[We give in a tabular form the list of the names of the kings with their reigns :—

(1)	Śiśuka Andhra	... 23 years.	(17)	Hâla	... 5 years.
(2)	Kṛiṣṇa	... 18 "	(18)	Mandulaka	... 5 "
(3)	Śrîmallakarṇi	... 10 "	(19)	Purîndresena	... 21 "
(4)	Pûrṇotsanga	... 18 "	(20)	Saumya (a wrong name with no years).	
[(5)	Skandhastambhi	... 18 "]	(21)	Sundara	... 1 "
(6)	Śâtakarṇi	... 56 "	(22)	Chakora	... 6 months.
(7)	Lambodara	... 18 "	(23)	Śivaśvâti	... 28 years.
(8)	Âpîtaka	... 12 "	(24)	Gautamîputra	... 21 "
(9)	Meghasvâti	... 18 "	(25)	Pulomâ	... 28 "
(10)	Svâti	... 18 "	[(26)	Śatakarni	... 29 (doubtful).]
(11)	Skandhasvâti	... 7 "	(27)	Śivaśrî	... 7 "
(12)	Mṛigendra	... 3 "	(28)	Śivaskandha	... 3 "
(13)	Kuntala	... 8 "	(29)	Yajñaśrî	... 29 "
(14)	Svâtivarṇa	... 1 "	(30)	Vijaya	... 6 "
[(15)	Pulomâvi	... 36 "]	(31)	Chaṇḍaśrî	... 10 "
(16)	Ariktavarṇa	... 25 "	(32)	Puloma II	... 7 "]

Various Local Dynasties.

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Srîpârvatîya Andhras.—17.

There will be 7 (kings in the line of the servants of) Andhras, 10 Âbhîra kings, also 7 Gardabhilas and 18 Śâkas.—18.

There will be 8 Yavana kings, and 14 Tuṣâra kings and 13 Guruṇḍa kings and 19 (or 11 Mauna) Hûna kings.—19.

The 8 Yavana kings will reign for 87 years. The 7 Gardhabhilas will enjoy this earth again (no years given. 72 according to Vâyu.)—20

The earth is recorded to have belonged to the Tuṣâras for 7000 years. And 18 kings for 183 years as well [printed text corrupt. Ought to be :—" Eighteen Śakas for 183 years."]—21.

For half four hundred years there will reign the 13 Guruṇḍas of Mlechchha origin along with Śûdra kings. (Or, the 13 future Guruṇḍas along with low caste men, all of Mlechchha origin, will enjoy it half four hundred years, *i.e.*, 200 years.—22.

For 103 years the 11 kings will enjoy the earth (no name). (The word Hûna should be supplied to complete the verse, and it would then mean "the 11 Hûnas will enjoy the earth for 103 years"). The (seven) Śrîpârvatîya Ândhras will endure 52 years.—23.

The 10 Âbhira kings will be for 67 years. When they are overthrown by time, then there will be Kilakila kings.—24.

Note.—These local dynasties, with their periods of reign, may be thus shown in a tabular form :—

	Dynasties	*Periods of Reign.*	*No. of Kings.*
(1)	Aṇdhra-Bhṛityas (Śri-pârvatîyas).	52 years or twice 50 or 100 years...	7
(2)	Âbhîras	67 years	10
(3)	Gardabhilas	72 years (as in Vâyu) ...	7
(4)	Sâkas	183 years	18
(5)	Yavanas	87 years	8
(6)	Tuṣâras	7000 years (107?)	14
(7)	Guruṇḍas	200 years	13
(8)	Hûnas	103 years	11 or 19
(9)	Kilakilas		

Note.—The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty, and the second states its duration, while the third adds certain subsequent kings. In the first part, the Matsya, Vâyu, and Brahmâṇḍa agree generally, but in the second, the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

"These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec. 42 ff., and with reference to the middle of the 3rd century A.D. When the account was first compiled as preserved in the *Mt*, for the revised versions in Vâ and Bḍ did not revise the periods. If those remarks be sound, the Śrîpârvatiya Andhrabhṛityas had at that time reigned 52 years, or (if we read dvipanchaśatam) possibly 100 roundly, according to Mt, while the Va. and Bd reading is no doubt corrupt and should perhaps be 112 or 102 years. The Âbhîras had then reigned 67 years, the Gardabhilas 72 years, the Śakas 183 years, the Yavnnas 87 or 82 years, and the Tuṣâras 7,000 or 500 according to the proper construction of the sentences but perhaps 107 or 105 is really meant. The 13 Guruṇḍas or Muruṇḍas had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Vâ and Bḍ, but the latter is probably a corruption of the former reading, for Vṣ and Bh say precisely 199 years. The 11 Hûnas or Maunas had then lasted 103 years.

"Mention of these races is found in the inscriptions, thus Âbhîras in Luders' List of Brâhmî Inscriptions, Nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14, Śakas, Luder's list, Nos. 1123, 1135, 1137, 1148, 1149, 1162, and perhaps 1001-2, and

FGI p. 14, Yavanas. Luder's list, Nos. 669, 965, 1093, 1123, 1140, 1154, 1156, Murundas in FGI, p. 14. and Murundadevi, id., pp. 128. 132, 138 Hunas. FGI, pp. 56, 148, 206, A Vakataka, prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No. 622 (Epig. Ind. v, Appendix)." (Pargiter's Kali Dynasty p. 44.)

THE EVILS OF KALI AGE.

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Âryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas).—25.

The people will steadily deteriorate by adopting a contrary course of life, so also the kings will be greedy and speakers of untruth.—26.

All will be overpowered (killed) everywhere by Kalki whether they be Âryas or Mlechchhas. They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere.—27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to coveteousness.—28.

The people will be unholy, unrighteous and oppressed with disease and sorrow; and goaded by failure of rain they will be eager to destroy each other.—29.

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers.—30.

When the royal families will be destroyed, the people, will desert their homes; and devoid of affection they will abandon their brothers and friends, and will have no one to protect them.—31.

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood.—32.

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age.—33.

When the Kali Age will be exhausted, after having been on earth for full 1000 divine years together with the Sandhi periods, then on its end, the Kṛita Age will come.—34.

Chronological Particulars.

Thus have I declared in due order the entire series of genealogy—

the kings who have passed away, and those who exist now and those who have not yet come to existence.—35.

Now from Mahâpadma's inauguration up till the birth of Parîkṣit, this interval is indeed known as 1050 years (1015 according to Viṣṇu, and 1500 according to our reading.)—36.

Note.—In manuscripts of Matsya Purâṇa marked c, e, j the reading is Sat-ottaram. Similarly in Mss. l, n of Matsya and V, l, of Viṣṇu the reading is Pancha-śat-ottaram, meaning 1500. This period of 1500 is the true interval obtained by adding up the periods of reigns of the Bârhadrathas, Pradyotas and Śiśunâgas as given in the Viṣṇu Purâṇa and other Purâṇas. Thus :—

Bârhadrathas from Somâpi to Ripuñjaya	... ...	1000 years.
Pradyotas	... ...	138 „
Śiśunâgas	... ...	362 „
		1500 „

Therefore the Mss. of the Matsya referred to by Mr. Pargiter are more correct than the printed text. This verse, therefore, should read

महापद्माभिषेकात्तु यावज्जन्म परीक्षितः । एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purâṇa. Mahâpadma Nanda was anointed in 422 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War.

Now from Mahâpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years.—36.

Moreover in the interval which elapsed from the last Andhra King Pulomâvi to Mahâpadma—that interval was 836 years.—37.

The Cycle of 2700 *years or Saptarṣi or Laukika Era.*

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purâṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).—38.

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛittikâ asterism)."—39.

An equal space of time is still future, subsequent kings beginning from the end of the Andhras (till Parikṣit) are declared therein. They have been enumerated in the Bhaviṣya Purâṇa by Srutarsis who knew the ancient stories.—38. (Pargiter.)

Note.—The reading in the Anandâśrama edition of the verse 39 is :—

सप्तर्षयस्तदा प्रांशुप्रदीप्तेनाग्निना समाः । सप्तविंशतिभाव्यानामान्ध्राणां तु यदा पुनः ॥

It is evidently corrupt according to Mr. Pargiter. Pradîptena in the above he would

amend into Pratipena and samâḥ should become samam. The verse therefore should read :—

सप्तर्षयस्तदा प्रांशुप्रतीपेनाग्निना समम् । सप्तविंशतिभाव्यानामान्ध्राणां तु यदा पुनः ॥

Another reading is :—

सप्तर्षयस्तेथा ते स्युः प्रदीप्तेनाग्निना समम् ।

as given by the editor of Viṣṇu Purâṇa in Bk. IV, Ch. 24, p. 235.

The Seven Riṣis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Krittikâ.) At the end of the future twenty-seven Andhras the cycle repeats itself. (Pargiter.)

Note.—This Saptarṣhi or Laukika Era appears to be a contrivance of historians and is still in use in Kâśmir as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—"Hindu Chronology," and Dr. Bühler's Kâśmir Reports pp. 59 et seq.

The Saptarshi reckoning.

" The Saptarshi reckoning is used in Kashmîr, and in the Kâṅgra district and some of the Hill states on the south-east of Kashmir; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as Saptarshi-saṁvat, "the year (so-and-so) of the Saptarshis," and Śâstra-saṁvatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakâla, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahâṛi-saṁvat and Kachchâ-saṁvat, which we may render by "the Hill era," and "the crude era." The years of this reckoning are lunar, Chaitrâdi; and the months are *pûrṇimânta* (ending with the full moon). As matters stand now, the reckoning has a theoretical initial point in 3077 B.C.; and the year 4976, more usually called simply 76, began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

The idea at the botton of this reckoning is a belief that the Saptarshis, " the Seven Ṛishis or Saints," Marîchi and others, were translated to heaven, and became the stars of the constellation Ursa Major, in 3076 B.C. (or 3077); and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 100 years for each *nakshatra* or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years: and the numbering of the years should run from 1 to 2700, and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmîr from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhaṇa in his history of Kasmir the *Râjataraṁgiṇî*, written in A.D. 1148—1150, the numeration of the years has been continual; whenever a century has been completed, the numbering has not run on 101, 102, 103, &c., but has begun again with 1, 2, 3, &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning, which is treated as running from 3076 B.C., not from 376 B.C. as the commencement of a new cycle, the second; thus, an almanac for the year beginning in A.D. 1793 describes that year as "the year 4869 according to the course of the Seven Ṛishis, and similarly the year 69." And elsewhere sometimes the full figures are found, sometimes the abbreviated ones; thus, while a manuscript written in A.D. 1648 is dated in " the year 24 " (for 4724), another, written in A.D. 1224 is dated in " the year 4300." But,

as in the *Râjataraṁgiṇî*, so also in inscriptions, which range from A.D. 1204 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshi reckoning is a centennial reckoning, by suppressed or omitted hundreds, with its earlier centuries commencing in 3076, 2976 B.C., and so on, and its later centuries commencing in A.D. 25, 125, 225, &c.,; on precisely the same lines with those according to which we may use, *e.g.* 98 to mean A.D. 1798, and 57 to mean A.D. 1857, and 9 to mean A.D. 1909. And the practical difficulties attending the use of such a system for chronological purposes are obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhaṇa recorded his own date in the Saka era as well as in this reckoning, and gave full historical details which enable us to determine unmistakeably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail, to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kasmir and at sometimes about A.D. 800; the first recorded date in it is one of "the year 89," meaning 3889,=A.D. 813—814, given by Kalhaṇa. It was introduced into India between A.D. 925 and 1025. (Encyclopedia Britanirica, Eleventh Edition, Vol. 13, pp. 499-500).

"The beginning of the Saptarshi era is placed by the Kaśmirians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which Kalhaṇa wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Śaka era is ...	3,154
The distance between Saka saṁvat 1 and Kalhaṇ's time	1,070
Hence results a total of Saptarshi years	4,224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayârâm Jotsî gave me the subjoined verse, the origin of which he did not know:—

Kaler gataiḥ sâyakanetravarshaiḥ saptarshivaryâs tridivaṁ prayâtâḥ.
Lokehi saṁvatsarapattrikâyâṁ saptarshimânam pravadanti santaḥ.

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (i. e. the five and the two, or, as Indian dates have to be read backwards, 25) had elapsed, the most excellent Seven Rishis ascended to heaven. For in the calendar (used) in the world* the virtuous declare the computation of the Saptarshi, (years to begin from that point)."

Pandit Dâmodar explained the verse as I have done in the above translation, and added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the châudra and saura mânas.

The correctness of his statement is confirmed by a passage in P. Sâhebrâm's Râjataranginîsaṁgraha (No. 176), where the author says that the Saka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika saṁvat 4940.† One of the copyists, too, who copied the Dhvanyâloka (No. 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dâmodar's statement regarding the beginning of the

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* The word loke, 'in the world,' alludes to the appellation Lokakâla, Laukika saṁvatsara.

† Râjataranginîsaṁgraha, fol. 4b, 1, 7: tatrâdya śâke 1786 kaligate 4965 saptarshichârânumatena saṁvat 4940.

Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhaṇa's time, because his equation 44=1078 agrees with it.‡ It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." Dr. Buhler's Kasmir Report pp. 59 and 60.

Note.—Mr. Pargiter, reads "saptarṣayâs tadâ Puṣye Pratipe rajñi vai samam" and he translates it thus:—The Great Bear was situated equally with regard to the lunar constellation Puṣyâ while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself."

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (conjoined with) each in turn." (40), (*according to Pargiter.*)

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. (41*a*). (*Pargiter.*)

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky.—42-43. (*Pargiter*).

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghâs in Parikṣit's time 100 years.—44. (Pargiter).

The Brâhmaṇas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras Pargiter.—45.

Note.—The 24th constellation from Maghâ counting retrograde is Chitrâ. According to this calculation the interval between Prikṣit and the termination of Andhras is 2400 years. Subtracting 836, we get 1564, or the interval between Nanda and Pariksit. Or in round number the Great War took place 1500 years before Nanda's time.

If, however, the 24th No. in the order of reckoning the nakṣatras be taken, then the line of the Saptariṣis will be in Śatabhiṣa or 1,400 years. Deducting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the *termination* of the Andhras. If however we read Andhrâinśo instead of Andhrânto, and this is the reading of Brahmâṇḍa then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval

‡ The use of the Saptarshi era in Kaśmir and the adjacent hill states, which continues even in the present day, has first been pointed out by General Cunningham.

between Nanda and the commencement of the Andhras was 836—460=376 years. Deducting 376 (instead of 836) from 1,400 we get 1,024 years, the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

The Evils of the Kali Age (Resumed.)

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The religion of Śrutis and Smṛitis will become very lax, and so also will be destroyed the orders and castes.—46.

The people will be of mixed origin, weak in body and will be led astray and deluded. Brâhmaṇas will sacrifice for Śûdras (or will study under Śûdras) and Sûdras will take to teaching Mantras.—47.

Those Brâhmaṇas will adore such Śûdras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing a man from his own caste.—48.

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction.—49*a*.

The duration of Kali.

On that very day and in that very moment when Kriṣṇa went to heaven, the Kali Yuga arrived on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years—50.

Together with four times eight (32) thousand years according to human calculation (*i.e.*, 400,000+32,000=432,000). Or in other words its duration is 1000 divine years together with the twilights (*i.e.*, 1000+200=1200 divine years=1200 × 360=432,000).—51.

When the Kali Yuga comes to an end the Kṛita Yuga will again come.—52*a*.

The Aila and the Ikṣvâku dynasties have been described along with their branches. The dynasty of the Ikṣvâkus (the Sûryavaṃsa) is remembered to have come to an end with *Sumitra* when Ikṣvâku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra-vaṁśa) were contemporary with these (or the last of the Ailâ Kṣatriyas was *Kṣemaka.*—Vâyu,) so the knowers of the Somavaṁśa understand it.—53.

Note:—The text in verse 53 b is :

ऐलश्चेक्ष्वाकुवंशश्च सहदेवः प्रकीर्तितः ॥

It apparently gives no meaning. The translation follows the reading of the Vâyu :—

ऐलश्चेक्ष्वाकुवंशश्च सह भेदैः प्रकीर्तितौ ॥

All these are declared to be the glorious descendants of Vivasvat those who are passed, those who exist now and those who will be in the future.—54.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Śûdras are remembered to exist in this Vaivasvata manvantara i.e., all are sons of Vâivasvata Manu). Thus ends the genealogy of dynasties.—55.

A Prophecy.

Devâpi the Paurava king, and Maru, a king of Ikṣvâku dynasty, are both existing in the village, Kalâpa, through the force of their great Yoga.—56.

In the 29th Mahâyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas the son of Manu (Mara?) will be the founder of the (future) Aikṣvâku line.—57.

In the 29th Mahâyuga he will be the first founder of that dynasty. Similarly Satya, the son of Devâpi, will be the (first) king (and the founder) of the Aila dynasty.—58.

These two (Devâpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahâyuga. Thus should be understood the characteristics of the dynasties in all the Yugas.—59.

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛita Yuga, then will incarnate in the middle of the (future) Tretâ Yuga. They will take birth in order to be the seeds of Brâhmanas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating children in every Yuga. Thus the Brâhmaṇas know the close relationship of the Kṣatriyas with the Brâhmaṇas (and how several Kṣatriya dynasties had Brâhman paternity).—62.

Thus at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brâhmaṇas, who cross over from one Yuga to another (in their full consciousness), are called Santânas in the Śruti or founders of future human races. They become the origins of (the future) Brâhmaṇas and Kṣatriyas.—63.

The Seven Sages know thus the rise, and fall, and the longevity of these founders of dynasties, as well as the decline and rise of the dynasties.—64.

Thus in their due order the Ailâ and the Iksvâku kings take their birth in the Tretâ and come to an end in the Kali age.—65.

Note:—Thus in the Kṛita or Satya Yuga and upto the middle of Tretâ there exists no four-fold caste, or only one caste that of the fighters or warriors (Kṣatriyas who are the pioneers of emigration and open up new lands. It takes 4,000+1,500=5,500 years to settle fully and completly for a new race. After that the four-fold division takes place.

These kings will follow in due succession (through Tretâ and Dvâpara and Kali according to the characteristics of the age till the Manvantara comes to an end.)—66*a*.

When Paraśurâma, the son of Jamadagni, annihilated the Kṣatriyas, then the whole world became destitute of Kṣatriya-born world-rulers. They all belonged to mixed dynasties (Brâhman and Ksatriyas or Ilâ-and —Ikṣvaku kings.) All the kings owed their origin to double paternity, Brâhmanas and Kṣatriyas. I shall declare that now the cause of double dynastic paternity. Hear it from me.—67.

The dynasties of Aila and Aikṣvâku are said to be the origin of all kings who belonged to a certain class (who ruled in dynastic succession), as well as other Kṣatriyas on earth who were not rulers.—68.

The descendants of the Aila family were numerous, not so however the kings of the Aikṣvâku dynasty. They gave rise to full 100 famous dynasties.—69.

Similarly the extent of the Bhoja dynasty was double that of the above, and double of the Bhojas were the other Kṣatriya dynasties, who spread on all quarters, and the Bhoja clan became divided into four branches.—70.

Now those who are past and those who were their contemporaries together with their names I shall declare. Listen to me.—71*a*.

There will be 100 kings of the dynasty of Prativindhyas, 100 Nagas, 100 Hayas, 101 Dhârtarastras and 80 Janamejayas. 100 in the family of Brahmadattas and 100 hero kings in the Kaurava family (or 100 Siri and Viri kings or Siri and Karna kings).—72.

Then 100 were Pânchâla kings, 100 Kâśi-kuśa kings, then 2000 Nipas and Śaśavindus.—73.

All these were performers of sacrifices and all of them were givers of myriads of gold coins in feasts to the Brâhmanas. Thus hundreds and thousands of royal Ṛisi kings have passed away. They belonged to the family of Lord Vaivasvata Manu and they exist in the present day also. Their births and deaths are for the sake of the maintenance of the world.—74-75.

Even in one hundred years I cannot finish the recital of the descendants of these kings and the mutual co-relationship to each other.—76.

In the Vaivasvata Manvantara 27 Mahâyugas have passed away and the current one is the 28th Mahâyuga. Those Siṣṭas (the Holy Seeds) along with the Devas who are their companions are now to be declared. Listen to that.—77.

In the remaining portion of the Mahâyuga of the Vaivasvatamanvantara there will be (or there are existing) 43 Mahâtmâs.—78.

Thus have I declared to you fully and briefly the whole history and I cannot repeat it in its entirety on account of its being too large.—79.

I have declared all the Râjarṣis who have passed away along with the passing away of the Yugas, as well as the kings belonging to the dynasty of Yayâti and those belonging to the dynasties of the Lord of the Viśas.—80.

All these illustrious ones have been declared to you. He who hears the recital of this history obtains all the five worldly-blessings, so difficult of attainment here.—81.

He gets long life, fame, wealth, heaven and progeny. By hearing and committing to memory this genealogy of kings, one verily goes to the highest heaven.—82.

Here ends Chapter 273 dealing with the chronology of future kings.

NOTE.

Brahmanda III.—74, *Verses* 225, *et seq.*

When the moon and the sun and the (constellation) Tiṣya and Brihaspati shall come together in the same zodaical sign, then may the Kṛita age be.—225.

This is the entire series of dynasties which has been declared to you in due order—the dynasties which have passed away, and those which exist now, and those which are in future.—226.

From the birth of Parikṣit up to the end of the inauguration of Mahânanda—this period is to be known as 1050 years.—227.

Similarly to speak of the duration which (elapsed) after Mahâpadma, eight hundred and thirty six years are remembered to be the interval.—228.

This future interval of time is declared to be the year beginning with the end of the Andhras, and enumerated in the Bhaviṣya, by the Śrutarṣi (versed in the Vedas) knowers of the Purâṇas.—229.

Note.—836 years is therefore the interval beginning from the end of the Andhras to Mahâpadma reckoning backward.

(At the time of the birth) of Parikṣit the Seven Risis had obtained (entered) them (into the beginning of) the hundred years in the constellation sacred to the Pitris (*i.e.*, Maghâ). (And after finishing their cycle) by 2700 years with the end of the Andhras,

they (the Seven Risis) commence again their future revolution.—230.

In the entire circle consisting of the 27 lunar constellations, the Seven Seers remain for 100 years in each in turn.—231.

This is the Cycle of the Seven Seers (consisting of 2700 human years). And reckoned in the terms of Divine years (360 human years equal to 1 Divine year), this period is equal to 6 divine months together with 7 divine years (i.e., 2700 divided by 360 equal to 15 divided by 2 equal to 7½).—232.

According to those (constellations) Divine time proceeds by means of the Seven Seers.—233a.

The two front stars of the Seven Seers, which are seen in the northern region, the lunar constellation which is seen situated equally between them in the sky, the Seven Seers are to be known as conjoined with that constellation 100 years in the sky.—233b-234.

This is the length of the period of enjoyment of the (Seven) Seers with each lunar constellation.—235a.

The Seven Seers then yet disunited, after enjoying for 100 years in the epoch of Parikṣit, (and moving on) they will be for hundred years in the 24th (lunar constellation) at the beginning of the epoch of the Andhras.—235b-236a.

Note.—The Andhra epoch commenced when the line of the Great Bear was in the 24th Nakṣatra or Śatabhiṣâ.

Bhâgavata Purâṇa, XII., II., 26-32.

"From your birth (Parikṣit is addressed by Suka) to the inauguration of Nanda, 1115 years will elapse.

Of the Seven Riṣis two are first perceived rising in the sky, and the asterism which is observed to be, at night, even with the middle of those two stars is that with which the Riṣis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghâ.

When the splendour of Viṣṇu, named Kriṣṇa departed for heaven, then did the Kali age during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet, so long the Kali age was unable to subdue the world.

When the Seven Riṣis were in Maghâ, the Kali age, comprising 1200 (divine) years (432,000 common years), began, and, when, from Maghâ, they shall reach Pûrvâṣâḍhâ, then will this Kali age attain its growth, under Nanda and his successors."

Viṣṇu Purâṇa, Book IV., Chap. XXIV.

As it is said :—"When the sun and moon, and (the lunar asterism) Tiṣya, and the planet Jupiter are in one mansion, the Krita age shall return."

Thus, most excellent Muni, the kings who are past, who are present, and who are to be, have been enumerated. From the birth of Parikṣit to the coronation of Nanda it is to be known that 1015 years have elapsed. When the two first stars of the seven Risis (the great Bear) rise in heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Risis continue stationary, in that conjunction, for a hundred years of men. At the birth of Parikṣit, they were in Maghâ, and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Viṣṇu (that had been born from Vâsudeva) returned to heaven, then the Kali age commenced. As long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation of the eternal Visnu had departed, the son of Dharma, Yudhiṣṭhira,—with his brethren,

abdicated the sovereignty. Observing unpropitious portents, consequent upon Kṛiṣṇa's disappearance, he placed Parikṣit upon the throne. When the seven Riṣis are in Pûrvâṣâḍhâ, then Nanda will begin to reign, and thenceforward the influence of the Kali will augment.

The day that Kṛiṣṇa shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear : it will continue for 360,000 years of mortals. After twelve hundred divine years shall have elapsed, the Kṛita age shall be renewed.

Note.—Interval between the Birth of Pariksit and the Accession of Nanda.

We have mentioned above that this impotant period the interval between Parikṣit and Nanda is absolutely necessary to determine accurately the chronology of Indian History. The Purâṇas are not absolutely unanimous on this point. They, the most of them mention that this interval was 1015 years or 1050 years, and the Visnu-Bhâgavata says that it was 1115 years. But most of these Puranas give also the aggregate periods of reigns of the dynasties. But the sum of these aggregates does not generally coincide with the figures given above. Thus the Viṣṇu Purâṇa, Bk. IV., Ch. 24., verse 32, says that from the birth of Parikṣit to the coronation of Nanda 1015 years have elapsed. Yet according to the duration of the different intermediate dynasties as enumerated by it in Chs. 23 and and 24 the duration comes to 1500 years, namely.

Magadha kings	...	...	..	...	1000 years
Pradyota, &c.	...	...	...	...	138 years
Śiśunâga, &c.	...	...	...	...	362 years
					1500 years.

Similarly though the Bhâgavata in Bk. 12 Ch. 2, verse 26, says that this interval is 1115 years, yet in the dynasties given by it the total comes up to a larger figure. This point struck the commentator, Śridharsvâmî, and he says :—"Vastutas-tu Parikṣin-Nandayor-antaram dvâbhyâm nyûnam varṣâṇâm sârdha-sahasram bhavati. Yatah Parîkṣit samakâlam Mâgadham Mârjârim-ârabhya Ripunjayântâ vimśati râjânah sahasrasamvatsaram bhokṣyanti-ityuktam Navamaskandhe. Ye Barhadrathabhûpâlâ bhâvyâh sahasravatsaram-iti. Tataḥ param pañcha Pradyotanâ aṣṭatrimsottara Śatam. Śiśunâgâś-cha ṣaṣṭhuyttara-śata-trayam bhyokṣyanti pṛithivîm-iti atra-eva-uktatvât."

As a matter of fact the interval between Parikṣit and Nanda is 1500 years less 2 years, that is, 1498 years. Because beginning with Marjari, king of Magadha, who was contemporary of Parikṣit, up to the end of Ripunjaya 20 kings will enjoy the earth for 1000 years has already been mentioned in the Purana in its 9th Book in the following verses :—" These Bahradratha kings of the future will endure for 1000 years, and after them the five Pradyotas will enjoy the earth for 138 years after whom the Sisunagas will enjoy it for 360 years."

Thus we have then the authority of Śridharasvâmin for holding that 1500 years, or more accurately, 1498 years is the interval between Parikṣit and Nanda. The great war therefore took place 1498 plus 422 years in all 1920 years B. C. according to Śrîdharasvâmin

APPENDIX VI.

TABLE No. 1.

THE SŪRYA VAMŚA or THE SOLAR DYNASTY.

(Pre-Mahâbhârata War).

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1. Kaśyapa=Aditi.
2. Sûrya (Vivasvat).
3. Vaivasvata Manu.
4. **Iksvaku**
5. Vikukṣi (Śaśâda).
6. Kakutstha.
7. Suyodhana (Anenas).
8. Pṛithu.
9. Viśvaga (Âśva).
10. Indu (Ârdra).
11. Juvanâśva I.
12. Śrâvasta.
13. Bṛihadaśva.
14. Kuvalâśva (Dhundhumâra).

Sons of 14: Dṛidhaśva. — Daṇḍa. — Kapilâśva.

15. Dṛidhaśva.
16. Pramoda.
17. Haryaśva.
18. Nikumbha.
19. Samhatâśva.

Sons of 19: Akṛitâśva (Kṛiśâśva). — Raṇâśva.

20. Akṛitâśva (Kṛiśâśva).   Raṇâśva.
21. Yuvanâśva II. (married Gauri of the Paurava family).
22. Mândhâtṛi.

Sons of 22: Purukutsa. — Dharmasena. — Muchukunda. — Śatrujit.

23. Purukutsa.
24. Vasuda (Trasadasyu).
25. Sambhuti.

26. Tridhanvan.
27. Trayyâruṇa.
28. Satyavrata.
29. Satyâratha (Triśaṅku).
30. Hariśchandra.
31. Rohita.
32. Vṛika.
33. Bâhu.
34. Sagara two wives Bhânumati and Prabhâ (d. of Yadu ?) Prabhâ produced 60,000 sons.

34. Sagara=Bhânumati.
35. Asamañjas
36. Aṃśumat.
38. Dilîpa I.
39. **Bhagiratha.**
40. Nâbhâga.
41. Ambariṣa.
42. Sindhudvîpa.
43. Ayutâyus.
44. Rituparṇa.
45. Kalmâṣapâda.
45. Sarvakarman.
46. Anaraṇya.
47. Nighna.

48. Anamitra.

48. **Raghu.**
50. Dilîpa II.
51. Aja—(ka).
52. Dîrghabâhu.
52. Ajapâla.
53. Daśaratha.
54. **Sri Rama Chandra.**

56. Kuṣa.
57. Atithi.
58. Niṣadha.

Lava.

59. Nala.

60. Nabhas.

61. Puṇḍarika.

62. Kṣemadhanvan.

63. Devânika.

64. Ahinagu.

65. Sahasrâśva.

66. Chandrâvaloka.

67. Târâpîḍa.

68. Chandragiri.

69. Bhânuśchandra.

70. Śrutâyu (killed in the Bhârata War).

(several generations omitted by the Matsya).

75. Brihadbala.
(killed in the Bhârata War according to some).

TABLE No. II.

THE CHANDRA VAMSA or THE LUNAR DYNASTY—Matsya, Chap. 24.

(Pre Mahâbhârata War).

1. Dakṣa
2. Kâśyapa—Aditi
3. Vivasvat—Saṃjña
4. Vaivasvata Manu
5. Ilâ-Budha (son of Chandra by Târâ, wife of Bṛihaspati
6. Pururavas-Urvaśî

7. (1) Ayus, (2) Dṛiḍhâyus, (3) Aśvâyus, (4) Dhanâyus, (5) Dhṛitimat, (6) Vasu, (7) Suchividya, (8) Śatâyus

Sons of Ayus:

8. (1) Nahuṣa, (2) Vṛiddhaśarman, (3) Raji, (4) Dambha, (5) Vipâpman

Raji: 100 sons, became followers of *Jina* and latterly destroyed by Indra.

Sons of Nahuṣa:

9. (1) Yati, became ascetic in youth, (2) Yayâti (*Married*), (3) Samyâti, (4) Udbhava, (5) Pâchi, (6) Saryâti, (7) Meghayâti

Yayâti married (2) Sarmiṣṭhâ (d. of Vriṣaparvan) and (1) Devayâni (d. of Sukrâchârya

Sons of Sarmiṣṭhâ: (3) Druhyu, (4) Anu, (5) 10. Puru= Kauśalyâ

Sons of Devayâni: (1) 10. Yadu, (2) Turvasu

11. Janamêjaya=Anantâ, d. of Madhu
12. Prachitvat=Anmâkî of the Yadu family
13. Manasyu (Samyâti=Varâṅgî, d. of Dṛisadvata),
14. Pîtâyudha (Vâtayudha or Ahamyâti)=Bhânumatî, d. of Kṛitavîrya).
15. Dhundhu (Sârvabhauma)=Sunandâ (of Kêkaya family)
16. Samyâti (Samprati or Jayatsêna)=Suśruvâ (of Vidêha)
17. Rahamavarohas (Avâchîna)=Maryâdâ (of Vidêha)
18. Bhadrâśva (*Married*)

Jvalanâ (d. of Takṣaka) — Ghṛitâchî

- **19.** Antinâra (*Married*)
  - =Ilina (d. of Yama)
    - **20.** Aiļinâ
  - =Manasvinî
    - (1) Amûrtarayas
    - (2) Trivanam
    - (3) Gaurî, mother of Mandhâtri
  - Sons of Aiļinâ:
    - **21.** (1) Riṣyanta
    - (2) Duṣyanta (*Married*) Sakuntalâ (d. of Visvâmitra)
      - **22.** **Bharata**
        - Sons died through a curse.
    - (3) Pravîra
    - (4) Anagha

Sons of Ghṛitâchî: (1) Ancheyu (2) Hriseyu (3) Kakṣeyu (4) Saneyu (5) Dhṛiteyu (6) Vineyu (7) Saleyu (8) Dharmeyu (9) Samnateyu (10) Punyeyu

22. **Bharata.**

- (Adopted son) Bhâradvâja (son of Bṛihaspati, named subsequently)
  - **23.** Vitatha
    - **24.** Bhuvamanyu
      - **25.** (1) Brihatkṣatra
        - **26.** Hastin
          - **27.** (1) Ajamîḍha (four wives)
            - (1) Dhuminî
              - **28.** Rikṣa, 100 others
                - **29.** Samvaraṇa
              - **28.** Yavînara
                - **29.** Dhṛitimat
                  - **30.** Satyadhṛiti
            - (2) Bhûminî
              - Bṛihadanu
                - **29.** Bṛihanta
                  - **30.** Bṛihanmanas
            - (3) Kesinî
              - **28.** Kaṇva
                - **29.** Medhâtithi
                  - **30.** Kânvâyana
            - (4) Nalinî
              - **28.** Nîla
                - **29.** Susânti
                  - **30.** Purujânu
          - (2) Dvimîḍha
          - (3) Purunâḍha.
      - (2) Mahâvîrya (or Âbarya)
        - **26.** Urukṣava =Visâlâ 26.
          - **27.** (1) Tryusana
          - (2) Puṣkari
          - (3) Kavi
      - (3) Nara
        - **26.** Sankriti
          - Mahâyasas= Satkriti
            - **28.** Gurundhi
            - **28.** Rantidêva
      - (4) Garga
        - **26.** Sivi

31. Dridhanêmi
32. Sudharman
33. Sârvabhauma
34. Mahâpaura-vanadana
35. Rukmaratha
36. Supârasva
37. Sumati
38. Samnatimat
39. ..rita
40. Ugrâyudha (Kârti)
41. Kṣema
42. Sunîtha
43. Nripanjaya
44. Viratha.

31. Bṛihaddhanus
32. Bṛihadiṣu
33. Jayadratha
34. Aśvajit. See page LX

Became Brâhmaṇas

31. Pṛithu See page LX

30. Kuru, the founder of Kurukṣetra

(1) 31. Sudhanvan
(2) 31. Jahnu
(3) Parikṣit
(4) Prajana

32. Suhôtra
33. Chyavana
34. Krimi (Kṛiti from Rikṣa)
35. Vasu (Chaidyoparichara= Girikâ.

(1) 36. Mahâratha or Brihadratha (founder of Magadha line)
(2) Pratyaśravas
(3) Kuśa
(4) Harivâhana
(5) Yaju
(6) Matsya
(7) Kâli (d.)

37. Kuśâgra.

(The line of Jahnu.)

31. Jahnu.
32. Suratha.
33. Viduratha.
34. Sârvabhauma.
35. Jatyatsêna.

TABLE No. II.

36. Ruchira.
37. Bhauma.
38. Tvaritayu.
39. Akrôdhana.
40. Devatithi.
41. Dakṣa.
42. Bhîmasêna (Bhimatejas).
43. Dilîpa.
44. Pratîpa.

- (1) **45. Devapi** (passed over).
- (2) Śântanu. (*married*)
  - (*a*) Jâhnavî.
    - 46. Devavrata (Bhiṣma)
  - (*b*) Kâli, d. of Dâśa,
    - 46. Vichitravîrya.
      - 47. Dhritarâṣṭra =Gândhâri
        - 48. Duryô-dhana.
        - 99 brothers.
      - 47. Kunti Paṇḍu.=Mâdrî.
        - (Mâdrî) 48. Nakula.
        - (Mâdrî) Sahadeva.
        - (Kunti) 48. Yudhiṣṭhira =Draupadî.
        - (Kunti) 48. Bhîma =Draupadî.
        - (Kunti) Arjuna.
      - Vidura.
- (3) Bâhlika,

---

48. Yudhiṣṭhira.
- 1st *wife* Draupadi.
  - 49. Prativindhya.
- 2nd *wife* No name.
  - Yaudheya.

48. Bîmasena.
- Draupadî.
  - Srutasêna.
- 3rd wife.
  - Sarvaya.
- Hiḍimbâ.
  - Ghaṭotkacha.

48. Arjuna.
- *wife* Draupadî.
  - 49. Śrutakîrti.
- *wife* Subhadrâ.
  - 49. Abhi-manyu (=Utharâ).
    - **50. Parîkṣit.**

48. Nakula.
- Draupadî.
  - 49. Śatânika.
- 2nd wife.
  - 49. Niramitra

48. Sahadeva.
- Draupadî.
  - 49. Śruta-karman.
- 2nd wife.
  - 49. Suhotra.

BARHADRATHAS.

36. Mahâratha (**Brihadratha** of Magadha).
37. Kuśâgra.

38. Vrisabha.
39. Punyavat.
40. Punya.
41. Satyadhriti.
42. Dhanusa.
43. Sarva.
44. Sambhava.
45. Brihadratha II.
46. Jarâsandha.
47. **Sahadeva** (killed in the Mahâbhârata War). 1920 B.C.
48. Sômavit (Somâdhi).
49. Śrutaśravas.

THE LINE OF ASVAJIT.

34. Aśvajit.
35. Senajit.

- (1) 36. Ruchirâśva.
  - 37. Prithusêna.
  - 38. Paura.
  - 39. Nîpa.
  - (100 Nîpas).
  - Śrîmat.
- (2) 36. Kâvya.
  - 37. Samara.
    - (1) 38. Pâra.
      - 39. Prithu.
      - 40. Sukrita.
      - 41. Vibhrâja.
      - 42. Anuha (*married* Kritvi, daughter of Śuka).
      - 43. Brahmadatta.
      - 44. Yogadatta or Visvaksêna (Vibhrâja).
      - 45. Udaksena.
      - 46. Bhallâta.
      - 47. Janamêjaya.
    - (2) Sampâra.
    - (3) Sadaśva.
- (3) Dridharatha.
- (4) Vatsa.

THE LINE OF PRITHU.

31. Prithu.
32. Bhadrâśva (five sons, founders of Pañchâla line).

33\. (1) Mudgala. — (2) Jaya. — (3) Brihadiṣu. — (4) Jabinara. — (5) Kapila.

Mudgala → Maudgalâyanas, became Brâhmaṇas.

34\. Brahmiṣṭha or Vasiṣṭha.

35\. Indrasèna.

36\. Bindhyaśva (*married* Menakâ).

37\. (1) Divodâsa. — (2) d. Ahalyâ=Śâradvata (Gautama). Founders of Gautama clan of Brâhmaṇas.

Ahalyâ → Satânanda (a Riṣi).

Satyadhṛiti.

Two twins (adopted by Śantu).

38\. Mitrâyu (*married* Maitrâyanâ.)

39\. Maitreya (founder of Bhârgava Brâhmaṇas).

40\. Chaidyavara.

41\. Sudâsa.

[42. Śahadeva].

43\. Sômaka.

44\. Jantu.

LINE OF YÂDAVAS.

10\. Yadu (son of Yayâti).

11\. Sahasraji. — Kroṣṭu. — Nila. — Antika. — Laghu.

12\. Śataji.

13\. Haihaya. — Haya. — Venuha.

14\. Dharmanetra.

15\. Kunti.

16\. Sambata.

17\. Mahiṣmat.

18\. Rudraśreṇya.

19\. Durdama.

20\. Kanaka.

21\. Kritavîrya. — Kṛitâgni. — Kṛitavarman. — Kritaujas.

22\. Arjuna.

23\. Śûrasena. — Śura. — Kroṣṭu. — Jayadhvaja. — Avantî and 95 others.

24. Vrijinivat. 24. Tâlajangha.

25. Svâha.

25. Vîtihotras. 25. Bhojas. 25. Kuṇḍikeras.

26. Anarta.

27. (Durjeya) Amitra Karśana.

26. Uṣângu.

27. Chitraratha.

28. Śaśavindu.

29. Prithu-śravas. Prithu-yaśas. Prithudhar-man. Prithuñ-jaya. Prithu-kîrti. Prithumanas and 94 others.

30. Suyajña.

31. Uśanas.

32. Titikṣu.

33. Marutta.

34. Kambalabarhiṣa.

35. Rukmakavacha.

36. Rukmeṣu. Prithurukma. Jyâmagha-Chaitrâ. Parigha. Hari.

(Parigha and Hari:) Established in Videha and founded the Videha line.

37. Vidarbha.

38. Kratha. Kaiśika. Lomapâda.

39. Chedi. 39. Manu.

39. Kunti. 40. Chaidyas.

40. Dhriṣta.

41. Nirvriti.

42. Vidûratha.

43. Dasârha.

44. Byoma.

45. Jîmûta.

46. Vimala.

47. Bhîmaratha.

48. Navaratha.

49. Dṛiḍharatha.

50. Śakuni.

51. Karambha.

52. Devarâtha.

53. Devakṣatra.

54. Madhu.

55. Puravasa.

56. Purudvat=Bhadrasenî of Vidarbha.

57. Jantu=Ikṣvâkî.

58. Sâtvata=Kauśalyâ.

59. Bhaji (?). Bhajamana. Devâvṛidha. Andhaka. Vṛiṣṇi.

60. Babhru. Kukura. 60. Bhajmâna. Śaśa. Kambala-barhiṣa.

61. Vṛiṣṇi. 61. Vidûratha. Sons to continue.

62. Dhṛiti. 62. Adhideva.

63. Kapota-român. 63. Sonâsva. Sveta-bâhana.

64. Taittiri. 64. Samin. Deva-śarman. Nikun-ta. Śakra. Satru-jit.

65. Samin.

66. Pratikṣatra.

67. Bhoja.

68. Hrîdika.

68. Krita-varman. Śata-dhanvan. Devâr-ha. Nâ-bha. Bhiṣa-ṇa. Mahâ-bala. Ajâ-ta. Bana-jâta. Kanî-yaka. Karam-bhaka.

69. Kambalabarhiṣa.

70. Asâmanjas.

71. Ajâta.

72. Sudaṃṣṭra. Sunâbha. Kriṣna.

65. Nala.

66. Punarvasu.

67. Âhuka=d. of Kâśya. Âhukî (d.)=King of Avantî.

68. Devaka. — 68. Ugrasena.

69. Devavat. Upadeva. Sudeva. Devarakṣita Devakî. Śrutadevî.

70. **Sri Krisna.**

Mitradevî. Yaśodharâ. Sudevî. Satyadevî. Sutapâ.

69. **Kamsa.** Nyagrodha. Sunâman. Kaṇka. Saṃku. Ajabhû. Râṣtrapâla.

Yudhamuṣṭi. Sumuṣṭida. Kamsâ. Kamsavatî. Sunantû. Râṣṭrapâli. Kaṃkâ.

Post Mahabharata.

TABLE No. III.

Post-Mahâbhârata Aikṣvâkus Matsya Purâṇa (*Ch.* 271. *v.* 4-17.)

(*a*) Brihadbala (killed in the Great Battle in 1920 B.C.)

1. Brihatkṣaya.
2. Urukṣaya.
3. Vatsadroha (or Vatsavyûha).
4. Prativyoma.
5. Divâkara (contemporary of Adhisîma Kriṣṇa of Pauravas, and of Senâjit of Magadha, 1640 B.C. to 1590 B.C.)
6. Sahadeva.
7. Dhruvâśva (or Brihadâśva).
8. Bhânuratha.
9. Pratîtâśva or Pratîpâśva.
10. Supratîpa.
11. Marudeva or Sahadeva.
12. Sunakṣatra.
13. Kinnarâśva or Puṣkara.
14. Antarikṣa.
15. Susena (Suparṇa or Suvarṇa or Sutapas).
16. Sumitra (or Amitrajit).
17. Bṛihadrâja (bhrâja, or Bharadvâja).
18. Dharma (or Vîryavân).
19. Kritañjaya.

    19a Vrâta.

20. Raṇeñjaya (Dhanastraya).
21. Sañjaya.
22. Śâkya.
23. Śudhaudana (Kruddhodana).
24. Siddhârtha.
25. Râhula (or Râtula, Bâhula, Lângala, Puṣkala).
26. Prasenajit (or Senajit).
27. Kṣudraka.
28. Kulaka (Kṣulika, Kuṇḍaka, Kuḍava, Ranaka).
29. Suratha.
30. Sumitra.

Note.—The last king apparently killed in the Great Revolution of Mahâpadma Nanda in 422 B.C. The Purâṇa says there were 24 Aikṣvakus ch. 272, (verse 15), but it enumerates 30.

TABLE IV.

Post-Mahâbharata Pauravas Matsya Purâṇa (*Ch.* 50 *v.* 57, 65, 66, 78-89).
(Abhimanyu, son of Arjuna killed in the Great Battle in 1920 B.C.)

Yudhiṣṭhira: 1920 B C.—1884 B.C. (36 yrs.)

1. Parikṣit, son of Abhimanyu 1884 B.C.—1860 B.C. (24 yrs. Died at the age of 60).
2. Janamejaya.
3. Śatânîka (II).
4. Aśvamedhadatta.
5. Adhisomakriṣna or Asimakriṣṇa: (In whose reign the Purâṇa was recited. Contemporary of Senajit 1640 B.C. to 1590 B.C.
6. Nichakṣu (or) Vivakṣu (Va. Nirvaktra. Bh Nemichakra).
7. (Uṣṇa or) Bhûri.
8. Chitraratha.
9. Śuchidratha or " rava (or Bh Kaviratha).
10. Vṛiṣṇimat (or Vṛistimat. Dhṛitimat).
11. Suṣeṇa.
12. Sunîtha (or Sutîrtha).
13. Rucha Not in Mt.
14. Nṛichakṣus (or Trichakṣa)
15. Sukhîbala (or Vs Sukhabala. Sukhinala).
16. (Pariplava or Paripluta or) Pariṣṇava.
17. (Sunaya or) Sutapas.
18. Medhâvin.
19. (Nṛipañjaya) Purañjaya.
20. (Durva or) Urva. (Mridu. Hari).
21. Tigmâtman.
22. Bṛihadratha.
23. (Vasudâna) Vasudâman. (Sudânaka. Sudâsa).
24. Śatânîka III.
25. Udayana (or Udana. Durdamana.)
26. Vahînara (or Mahinara. Ahinara).
27. Daṇḍapâni (or Khaṇḍapâni).
28. Niramitra (or Naramitra).
29. Kṣemaka.

Note.—The last king, Kṣemaka, was probably killed in the great revolution of Mahâpadma Nanda in 422 B.C. The Purâṇas give the number as 25 Kings, but they are here 29.

TABLE No. V.

Post-Mahâbhârata Magadha Kings.

I. **Barhadratha Dynasty** (1920 B.C. to 920 B.C.). Sahadeva killed in the Great Battle in 1920 B.C.

1. Somâdhi (Mârjâri) 58. d. 1862 B.C.
2. Śrutaśravas 67 d. 1795.
3. Apratipin (Ayutâyus) 36 d. 1759 B.C.
4. Niramitra, 40 d. 1719 B.C.
5. Surakṣa (Sukṣattra) 56. d. 1663 B.C.
6. Brihatkarman (Brihatsena), 23. d. 1640 B.C.

Total six kings, 280 years.

7. Senâjit, 50 d. 1590 B.C. In his reign the Purâṇa was recited. Contemporary of Divâkara and Adhiśomakṛiṣṇa.
8. Śrutañjaya, 40, d. 1550 B.C.
9. Vibhu (Vipra) 28, d. 1522 B. C.
10. Śuchi, 58. d. 1464 B.C.
11. Kṣema, 28. d. 1436 B.C.
12. Anuvrata (Suvrata), 64. d. 1372 B.C.
13. Sunetra (or, Dharmanetra 5), 35, d. 1337 B.C.
14. Nirvritti, 58. d. 1279 B.C.
15. Trinetra (or Suśrama) 38, d. 1241 B.C.
16. Dyumatsena (Dṛiḍhasena), 48, d. 1193 B.C.
17. Mahinetra (or, Sumati) 33. d. 1160 B.C.
18. Achala (Suchala), 32, d. 1128 B.C.
19. Sunetra (Sunîtha) 40. d. 1038 B.C.
20. Satyajit, 83, d. 1005 B.C.
21. Viśvajit (or, Virajit), 35, d. 970 B.C.
22. Ripuñjaya (Ariñjaya or Iṣuñjaya), 50. d. 920 B.C.

Note:—The last 16 kings ruled for 720 years. Or, the entire 22 kings, 1000 years. The dynasty ended in 920 B.C. The reading in one text of Mt. is that the reign of these sixteen kings lasted for 720 years:—

"Vayovimś-âdhi kam teṣâm râjyam cha śata-saptakam", which means—(These 16 kings are to be known as the future Bārhadrathas) and their kingdom will last 720 years.

We take the reading 'vayo' instead of trayo, as suggested by Mr. Pargiter, because the aggregate period of the reigns, from Senâjit to Ripuñjaya, comes up to 720 years, and thus corroborates this reading. Thus there is no reason to change वयो the reading given in Mss. J. to त्रयो ॥ The manuscript appears to be correct. The reign did not last 723

years, but 720 years only. The periods of reign, where they differ from Matsya, are taken from other Purâṇas or Mss. as in Mr. Pargiter's Book "The Kings of Kali age."

II. **Pradyota Dynasty.** Began in 920 B. C. when Pradyota killed Ripuñjaya in that year and ended in 782 B. C.

1. Pradyota 23. d. 897 B. C.
2. Pâlaka 24 : d. 73 B. C.
3. Viśâkhâyûpa 50 : d. 823 B. C.
4. Ajaka (or Bh. Rajaka or Vs. Janaka. Or Mt. Suryaka) 21 : d. 802 B. C.
5. Nandivardhana (or Va. Vartivardhana) 20 : d. 782. B. C.

Note.—5 kings. Total reign 138 years. Ended in 782 B. C.

III. **Sisunaga Dynasty** (782 B. C.—422 B. C).

1. Śiśunâga 40. d. 742 B. C.
2. Kakavarna or V. Sakavarna 36 d. 706 B. C.
3. Kṣemadharman 36 d. 670 B. C.
4. Kṣatraujas (or Bh. Kṣetrajna. Or Mt. Kṣemajit) 40: d. 630 B. C.
5. Vimbisara : Bd. 38. d. 592 B. C.
6. Ajâtaśatru : Mt, 27. d. 565 B. C.
7. Darśaka (or Bd, Vs, Bh Darbhaka, or Vaṁśaka). 25. d. 540 B. C.
8. Udayin (or Vs. Udayaśva. Or Mt, Udâsin. Or Bh. Ajaya) 33. Founder of Kusumpura : d. 507 B. C.
9. Nandivardhana Va, 42. d. 465 B. C.
10. Mahânandin (Bd. Sahanandi) 43. d. 422 B. C.

Note.—10 Śiśunâgas 360 years, or 362, according to Vâyu and Viṣṇu. This dynasty ended in 422 B. C., when Mahâpadma Nanda killed Mahânandin that year.

		Years.
Bârhadrathas	... ...	1,000
Pradyotas	... ...	138
Śiśunâgas	... ...	360
	The grand total ...	1,498

Nanda's abhiṣeka or inauguration took place in 1,498 or roughly 1,500 years after the birth of Parikṣit.

Post-NANDA *Magadha Dynasties.*

I. **Nanda Dynasty** commenced in 422 B. C.

1. Mahâpadma Nanda 88 (28) d. 334 B. C.
2. Sukalpa (Sahalya or, Vs. Sumatya, or, Bh. Sumalya and 7 others) 12. d. 322 B. C.

Note.—9 Nandas 100 years. Exterminated by Chandragupta Maurya in 322 B. C.

(1) **Maurya Dynasty** (according to Vâyu).

1. Chandragupta 24. Ascended 322 B. C. d. 298 B. C.
2. Vindusâra 25. asc. 298 B. C. died 273 B. C.
3. Aśoka 36 (26). asc. 273 B. C. died 247 B. C.
4. Kunâla (or Daśaratha Vs. Suyaas) 8.
5. Bandhupâlita (or Sangata) 8 (Va. B. d. 10).
6. Daśona 7 (10).
7. Daśaratha 8.
8. Samprati 9.
9. Śaliśuka 13.
10. Devadharman 7.
11. Satadhanvan or (e Va. Śatamdhanus) Mt. 6, 8.
12. Brihadratha e Va. 87 70. (B. d. 7).

Note.—10 Mauryas 137 years. Ended in 185 B. C. But the regnal periods added together are 160.

The Maurya Dynasty.

Note.—The Matsya Purâṇa gives a very mutilated list of this family, as shown below :—

1. Śatadhanvan, 6.
2. Brihadratha, 7.
3. Aśoka, 36.
4. His grandson, 70.
5. Daśaratha, 8.
6. Samprati or Saptati, 9.

Then it adds : "These ten Mauryas will enjoy the earth for 137 years." It names only 6 kings, and the total of their reigns comes to only 136.

(2) The Vâyu, Bibliotheca Indica Edition, gives, however, the following list in Ch. 37, v. 425 et seq :—

1. Chandragupta, 24 years.
2. Bhadrasâra, 25 years.
3. Aśoka, 26 years.
4. Kunâla, 8 years.
5. Bandhupâlita, 8 years.
6. Indrapâlita, 10 years.
7. Devavarmâ, 7 years.
8. Śatadhara, 8 years.
9. Brihadâśva, 7 years.

Then it adds "these *nine* kings should enjoy the earth for full 137 years," but the total comes to 123.

Mr. Vincent Smith, in his chronological table of the Maurya dynasty, gives the same list, and then adds, "The names of the successors of Aśoka are taken from the Viṣṇu Purâṇa, omitting Suyaśas, for the reasons given in the text. Other names are given in Jain books and the Buddhist Aśokavadâna. The Vâyu, which is one of the oldest of the Purâṇas, gives only nine names for the dynasty, as in brackets, and also states the duration of each reign. The approximate dates given are assigned accordingly, on the assumption that the reign of Aśoka lasted for about forty or forty-one years. Its duration, according to the Vâyu Purâṇa, was thirty-six, and, according to the Mahâvamsa, thirty-seven, years, both of which periods probably should be reckoned from the coronation. The Purâṇas agree in assigning 137 years to the Maurya dynasty, but the total of the lengths of reigns according to the Vâyu Purâṇa, is only 133. The difference of four years may be accounted for by the interval between the accession and coronation of Aśoka. For further details see Pargiter, "Dynasties of the Kali Age." The variant readings are numerous."

The Matsya Purâṇa, however, is incomplete and, moreover, it has misplaced verse 23, which ought to come after verse 24 and not before it. Therefore the Matsya list should stand thus:—

1. Aśoka.
2. His grandson.
3. Dasaratha.
4. Samprati.
5. Śatadhanvâ.
6. Brihadratha.

The names in the Viṣṇu Purâṇa are:—

1. Chandragupta 24 years.
2. Vindusâra 25. „
3. Aśokavardhana 26 „
4. Suyaśas (Kunâla) 8 „
5. Daśaratha (Bandhupâlita) 8 years.
6. Sangata (Indrapâlita) 10 „
7. Śâliśuka 13 „
8. Somaśarman (Devavarman) 7 „
9. Śatadhanvan (Śatadhara) 8 „
10. Brihadratha (or Brihadaśva) 7 „

The names within brackets and the regnal periods given above are taken from the Vâyu P. The Viṣṇu Purâṇa ends by saying "these ten

Mauryas will reign for 137 years." It is the only Purana that gives the correct ten names neither more nor less. The total of reigns (taken from Vâyu), comes up to 136 years.

Comparative Table of Maurya Kings.

	Visnu		Brahmânda		Vâyu Mss. marked *e.*		Vâyu generally	
1	Chandragupta	...	Chandragupta	24	Chandragupta	24	Chandragupta	24
2	Bindusâra	...	Bhadrasâras	25	Nandasâra	25	Bhadrasâra	25
3	Aśokavardhana	...	Aśoka	36	Aśoka	36	Aśoka	26
4	Suyaśas	...	Kunâla	8	Kulâla	8	Kunâla	8
5	Daśaratha	...	Bandhupâlitas of Kunâla	8	Daśaratha	8	Bandhupâlita	8
6	Sangata	...	Indrapâlita	10	Sampratîp	9	Indrapâlita	10
7	Śâliśûka	...	...		Śâliśuka	13		
8	Somaśarmâ	...	Devavarman	7	Devadharma	7	Devavarma	7
9	Śatadhanva	...	Śatadhanus	8	Śatamdhanu	8	Śatadhara	8
10	Bṛhadratha	...	Bṛihadratha	7	Bṛihadratha	7	Bṛihadaśva	7
	Total 10 Kings 137		9 Kings 137 actual 133 years		9 Kings 137 actual total 145 years.		9 Kings 137 actual total 123 yrs.	

The above comparative table requires a little explanation. The Viṣṇu Purâṇa gives the names of ten kings, but not their separate regnal periods. It gives the total as ten kings, who ruled for 137 years. The Bhâgavata Purâṇa agrees with the Visṇu, generally, but omits Dasaratha. It says at the end that there were 10 kings who ruled for 137 years. As it is exactly like Viṣṇu it has not been shown in the above table. Brahmâṇḍa gives 9 kings, omitting Śâliśuka. It says at the end that these 9 kings ruled for 137 years. But the aggregate of the actual regnal periods comes up to 133 years. The Vâyu E names all the 10 kings, with two more, as given by Mr. Pargiter, but which are really misreadings. It gives the last king Bṛihadratha's reign as 87 years, which is evidently a mistake for 7 years. The table is given with these emendations. It also says at the end that these 9 kings reigned for 137 years, though the actual total comes up to 145 years. The "Vâyu generally" requires no explanation. The actual total here is 123 years.

Now, all the Purâṇas agree in giving 137 years as the total period of this dynasty. They agree also in giving the same regnal periods for the first three kings and the last three kings. It is only with regard to

the middle three or four kings, that there is a difference of opinion among them. To reconcile this is not very easy. One may take it, however, as a fact that Aśoka really reigned for 40 years and not 36. The difference is due to the fact that the 4 years between his coronation and accession have been omitted. Or, it may be explained on another ground, that Kunâla or Suyâśas, the son of Aśoka, never actually reigned on account of his blindness. If 8 years of his alleged reign be deducted from 145 years, then the text of the Vâyu becomes harmonized, and then the revised list would stand as follows :—

1. Chandragupta 24 years (322-298 B.C.)
2. Bindusâra 25 years (298-273 B.C.)
3. Aśoka 36 years (273-237 B.C.)
4. Daśaratha (Bandhupâlita) 8 years (237-229 B.C.)
5. Sampratîpa (Sangata or Indrapâlita) 9 years (229-220 B.C.)
6. Śaliśuka 13 years (220-207 B.C.)
7. Devadharma (Devavarma or Somaśarma) 7 years (207-200 B.C.)
8. Śatadhanva 8 years (200-192 B.C.)
9. Bṛihadratha 7 years (192-185 B.C.)

This last king was killed by Puṣyamitra, who ascended the throne in 185 B. C.

Sunga Dynasty.

1. Puṣyamitra 36 yrs. (Va., Bd., 60) (185 B.C.-149 B.C.)
2. (Agnimitra 8 years.)
3. Vasujyeṣṭha (or Va. Bd., Vs., Bh., Sujyeṣṭha) 7 years (149 B.C.-142 B C.)
4. Vasumitra 10 years (142 B.C.-132 B.C.)
5. Andhraka (Antaka), or Bd., Bh., Bhadraka or Vs. Ardraka) 2 years (132 BC.-130 B.C.)
6. Pulindaka 3 years (127 B.C.-124 B.C.)
7. Ghoṣa (or Ghoṣavasu, or Mt. crp Yomegha) 3 years.
8. Vajramitra 9 years (Bd., 7 years) 124 B.C.-115 B.C.)
9. Samabhâga or Bhâgavata Mt. 32 years (115 B.C.-83 B.C.)
10. Devabhûmi (or Va Kṣemabhûmi) 10 years (83 B.C.-73 B.C.)

Note.—10 Sungas for 112 years. Ended in 73 B.C.

Kanvayana (Sungabhritya) Dynasty.

1. Vasudeva 9 years (Bd. 5) (73 B.C.-64 B.C.)
2. Bhumimitra 14 years (Va., Bd., 5 years) (64 B.C.-50 B.C.)
3. Nârâyaṇa 12 years (50 B.C.-38 B.C.)
4. Suśarman 10 years (Bd., 5 years) (38 B.C.-28 B.C.)

Note.—4 Kings for 45 years, from 73 B.C. to 28 B.C.

Andhras.

1. Siśuka, or Simuka, (Va, Bd Sindhuka Vs Sipraka), 23.
2. Krisna, 10 (Mt, 18).
3. Śrî-Śâtakarṇi, 10.
4. Pûrṇotsanga, 18.
5. Skandhastambhi, 18.
6. Śatakarṇi, 56.
7. Lambôdara, 18.
8. Apîlaka, 12.
9. Meghasvâti, 18.
10. Svâti (or Ati), 18 (or 12).
11. Skandasvâti, 7.
12. Mrigendra Svâtikarṇa, 3.
13. Kuntala Svâtikarṇa, 8.
14. Svâtivarṇa, 1.
15. Pulomâvi, 36 (Va, Bd, 24).
16. Ariṣṭakarṇa, 25.
17. Hâla, 5 (Va, Bd, 1).
18. Mantalaka (or Pattalaka, Bh Talaka, Va Saptaka), 5.
19. Puriksena (Mt Purindrasena), 21.
20. Sundara Śatakarṇi, 1.
21. Chakôra Śatkararṇi, 6 mo.
22. Śivasvâti, 28.
23. King Gautamîputra, 21.
24. Pulomâ (Pulomavi), 28.
25. (Śatakarṇi, 29).
26. Śivaśrî Puloma, 7.
27. Śivaskandha Śatakarṇi, 3.
28. Yajñaśrî Śatakarṇika, 29 (Va, Bd, 19).
29. Vijaya, 6.
30. Chandaśri Śatakarṇi (Va, Bd Dandasri), 10 (3).
31. Pulomâvi, 7.

Note.—These thirty Andhra kings will enjoy the earth 460 years (Bd, 456). Or from 28 B.C. to 432 A.D.

It may be mentioned here that the Purâṇa states that Śiśuka (Simuka) was the first Andhra king, who was the slayer of Suśarman, the last of the Kanvas, in 28 B.C. But from the evidence of coins it appears that Simuka reigned long before that period, not of course in Magadha, but in Andhra. The slayer of the last Kanva was very likely one of the three kings, nos. 11, 12, or 13 in the list of the Andhras. The reasons for differing from the Paurâṇic accounts may be found in Mr. Vincent Smith's *The Early History of India*, 3rd edition, pp. 206-208.

We make only this short extract from page 207—" The Udayagiri or Hathigumpha inscription of Kharvela, the Jain king of Kalinga, has been the subject of much discussion, and archaeologists used to believe erroneously that it was dated in the year 165 of the Maurya era. The latest and most authoritative account of the mutilated document is the abstract translation published by Prof. Luders in Ep. Ind., vol. x, App., p. 160. We learn that Kharvela, surnamed Maha Meghavahana, the third of the Cheta dynasty of Kalinga, was anointed as Maharaj when twenty-four years of age, having been already Crown Prince (Yuvaraja) for nine years. In his second year he defied Satakarni, by sending an army to the west. In his fifth year he repaired an aqueduct which had not been used for 103 years from the time of king Nanda, and in the same year harassed the king of Râjagriha i. e , of Magadha. In his twelfth year he watered his elephants in the Ganges, and compelled the king of Magadha to bow at his feet. In his thirteenth year he erected certain pillars.

" The reference to king Nanda gives the approximate date. The latest date for the last Nanda king, according to my chronology, is 322 B.C. Deducting 103 we get 219 B.C. for the fifth year of Kharvela, and consequently 223 B.C. for his accession, some nine years after the close of Asoka's reign. The Andhra king alluded to can only be Sri Satakarni, No. 3 of the Puranic list, who is commemorated by a defaced, but happily inscribed, relief image at Nanaghat, a pass leading from the Konkan to the ancient town of Junnar in the Poona District, Bombay (A. S. W. I., vol. v, p. 59).

" The synchronism of Satakarni I with Kharvela proves conclusively that the Andhra dynasty cannot have begun with the death of the last Kanva king. The date assigned to Satakarni I is in full accord with the script of the Nanaghat inscriptions, which include similar records of the first and second Andhra kings, Simuka and Krisna (Luders, op. cit., Nos. 11 13, 1114, 1144). The king of Magadha whom Kharvela defeated was one of the later Mauryas, probably Salisuka (c. 223-211), in or about 212 B.C."

ŚRÎSA CHANDRA VIDYARṆAVA.
LALIT MOHAN KÂVYATÎRTHA, M.A., B.L.

APPENDIX VII.

(Pre Mahabharata War Kings. (Extract from Mr. Pargiter's paper in J.R.A.S. January 1910).

	I. YADAVAS.	II. HAIHAYAS.	III. PAURAVAS.	V. KANYAKUBJA.	
1	Manu		Manu		
2	Ilā		Ilā		
3	Purūravas		Purūravas		
4	Ayus		Ayus	Amāvasu	
5	Nahuṣa		Nahuṣa		
6	*Yayāti**		*Yayāti**		
7	Yadu		Pūru		
8	Kroṣṭu	Sahasrajit	Janamejaya I	Bhīma	
9			Prāchinvat		
10	Vṛijinīvat	Śatajit	Pravīra		
11			Manasyu		
12		Haihaya	Abhayada		
13	Svāhi		Sudhanvan	Kāñchanapra-	
14			Bahugava	bha	
15		Dharma	Samyāti		
16	Ruśadgu		Ahamyāti		
17		Dharmanetra	Raudrāśva		
18			Richeyu	Suhotra	
19	Chitraratha	Kunti			
20			*Matināra*		
21	*Śaśavindu**	Sāhañji	Tamsu		
22	Pṛithuyaśas				
23	Pṛithukarman		...	*Jahnu*	
24	Pṛithujaya	Mahiṣmat		Sumantu	
25	Pṛithukīrtti		...	Ajaka	
26	Pṛithudāna			Balākāśva	
27	Pṛithuśravas	*Bhadraśreṇya*	...	Kuśa	BHARGAVA
28	Pṛithusattama			Kuśāśva	BRAHMANS.
29		*Durdama*	...	*Kuśika*	
30	Antara	Kanaka		*Gādhi*	
31	Suyajña	Kṛitavīrya	...		*Richīka*
32	Uśanas	*Arjuna**		*Viśvāmitra*	*Jamadagni*
33	Sineyu	Jayadhvaja	...		
34	Marutta	*Tālajaṅgha*		Aṣṭaka	*Rāma*
35	Kambalabarhis	Vītihotra	...	Parāvasu	
36	Rukmakavacha	Vṛiṣa			
37	Parāvṛit	Madhu	...		
38	*Jyāmagha*	Vṛiṣṇi			
39			...		
40	*Vidarbha*	...			
41	Kratha		Ailina		
42	Kunti				
43	Dhṛiṣṭi		*Duṣyanta*		
44	Nirvṛiti		*Bharata**		
45	Vidūratha				
46	*Daśārha*		*Vitatha*		
47	Vyoman		*Bhūmanyu*		
48	Jīmūta		Bṛihatkṣatra		
49	Vikṛiti		Suhotra		
50	*Bhīmaratha*		Hastin		

VI.	VII.	VIII.	IX.	X.	
KASI LINE.	SOLAR LINE.	VIDEHA LINE.	DISTA'S LINE.	ANU'S LINE.	
Manu	Manu		Manu	Manu	1
Ilā	Ikṣvāku		*Diṣṭa*	Ilā	2
Purūravas				Purūravas	3
Ayus	Śaśāda	Nimi	Nābhāga	Ayus	4
Nahuṣa	*Kakutstha*			Nahuṣa	5
Kṣatravṛdha	Anenas		Bhalandana	*Yayāti**	6
	Pṛithu	Mithi-Janaka		Anu	7
Su(na)hotra	Viśvagaśva				8
	Ardra		Vatsaprī	Sabhānara	9
Kāśa	Yuvanāśva I	Udāvasu			10
	Srāvasta			Kālānala	11
Kāśipa	Bṛihadaśva		Prāṁśu		12
	Kuvalāśva	Nandivardhana			13
Dīrghatapas	Dṛidhāśva			Sṛñjaya	14
	Pramoda		Prajāni		15
	Haryaśva I	Suketu			16
Dhanva	Nikumbha			Purañjaya	17
	Saṁhatāśva		Khanitra		18
Dhanvantari	Kṛiśāśva	Devarāta			19
	Prasenajit			Janamejaya	20
	Yuvanāśva II		Kṣupa		22
Ketumat	*Māndhātṛ**	Bṛihaduktha		Mahāśāla	21
	Purukutsa				23
	Trasadasyu		Viṁśa		24
	Sambhūta	Mahāvīrya		Mahāmanas	25
Bhīmaratha	Anaraṇya				26
	Pṛiṣadaśva		Viviṁśa	Uśīnara	27
Divodāsa I	Haryaśva II	Sudhṛiti		Titikṣu	28
(Aṣṭāratha)	Vasumanas		Khaninetra	*Śivi**	29
	Tridhanvan			*Kekaya*	30
...	Trayyāruṇa	Dhṛiṣṭaketu	*Karandhama*	Ruśadratha	31
	Triśaṅku				32
...	*Harischandra*		*Avīkṣit*		33
	Rohita	Haryaśva	*Marutta**	Hema	34
...	Harita				35
(Haryaśva)	Chañchu		Nariṣyanta		36
	Vijaya	Maru	Dama		37
(Sudeva)	Ruruka			Sutapas	38
	Vṛika		Rājyavardhana		39
Divodāsa II	*Bāhu*	Pratīndhaka	Sudhṛiti		40
Pratardana	*Sagara**				41
Vatsa	Asamañjas		Nara	*Bali*	42
Alarka	Aṁśumat	Kṛitiratha	Kevala		43
	Dilīpa I			*Aṅga*	44
Sannati	Bhagīratha*		Bandhumat		45
	Sruta	Devamīḍha	Vegavat		46
Sunītha	Nābhāga				47
	Ambarīṣa*		Budha	Dadhivāhana	48
Kṣema	Sindhudvīpa	Vibudha	*Tṛiṇavindu*		49
	Ayutāyus				50

	I. YADAVAS.	II. DVIMIDHAS.	III. PAURAVAS.	IV. N. PANCALA.	V. S. PANCALA.
51	Navaratha		Vikuṇṭhana ?		
52	Daśaratha	Dvimīḍha	Ajamīḍha		
53	Śakuni	Yavīnara	...	Nīla	Bṛihadiṣu
54	Karambha			Śānti	
55	Devarāta	Dhṛitimat	...	Suśānti	Bṛihadvasu
56	Devakṣatra			Purujāti	
57	Madhu	Satyadhṛiti	...	Arka	Bṛihaddhanus
58	Kuruvaśa			Bhṛimyaśva	
59	Anu	Dṛiḍhanemi	...	Mudgala	...
60	Purudvat			Brahmiṣṭha	
61	Puruhotra	Sudhanvan	...	Vadhryaśva	Bṛihatkarman
62	Amśu		*Ṛikṣa I*	*Divodāsa*	
63				Mitrayu	Jayadratha
64	Satvat	Sārvabhauma	...	(Devavāta)	
65	*Sātvata*			*Sṛiñjaya*	Viśvajit
66		...	...		
67	*Andhaka*			Chyavana	Senajit
68		...	...	Somadatta	
69	Kukura			(Pijavana)	Ruchirāśva
70		...	...	*Sudāsa*	
71	Vṛṣṇi		*Saṁvaraṇa*	Sahadeva	Pṛithuṣeṇa
72		...		*Somaka*	
73	Dhṛti		*Kuru*	Jantu	Pāra I
74		...	Parikṣit I		
75	Kapotaroman	Mahat Paurava	*Janamejaya II*	...	Nīpa
76			Suratha		
77	Viloman	Rukmaratha	Vidūratha	...	Samara
78			Sārvabhauma		
79	Tittiri	Supārśva	Jayatsena	...	Pāra II
80	Taittiri		Ārādhi		
81		Sumati	Mahāsattva	...	Pṛithu
82	Nala		Ayutāyus		
83		Sannati	Akrodhana	...	Sukṛiti
84	...		Devātithi		
85		*Kṛita*	Ṛikṣa II	...	Vibhrāja
86	Abhijit		Bhīmasena		
87		...	Dilīpa	...	Anuha
88	Punarvasu		*Pratīpa*		*Brahmadatta*
89		...		...	Viṣvaksena
90	Āhuka		(Riṣṭiṣeṇa)	*Nīpa (Nīla)*	Udaksena
91		...	*Śantanu*		Bhallāṭa
92	...	*Ugrāyudha*	*[Bhīṣma]*	*Pṛiṣata*	*Janamejaya*
93	*Ugrasena*	Kṣemya	Vichitravīrya		
94	*Kaṁsa*	Suvīra	*Dhṛitarāṣṭra*	*Drupada*	
95	*Kṛṣṇa*	Nṛipañjaya	*Pāṇḍavas*	*Dhṛiṣṭadyumna*	
96		Bahuratha	*Abhimanyu*	*Dhṛiṣṭaketu*	
			THE	BATTLE	BETWEEN THE
			Parikṣit II		
			Janamejaya III		
			etc.		

VI. KASI LINE.	VII. SOLAR LINE.	VIII. VIDEHA LINE.	IX. DISTA'S LINE.	X. ANU'S LINE.	
Ketumat	*Ṛituparṇa*		Viśāla	Anapāna	51
	Sarvakāma	Mahādhṛti	Hemachandra		52
Suketu	Sudāsa				53
	Kalmāṣapāda		Suchandra	Diviratha	54
Dharmaketu	Aśmaka	Kṛtirāta	Dhūmrāśva		55
	Mūlaka				56
Satyaketu	Sataratha		Sṛiñjaya	...	57
	Vṛiddhaśarman	Mahāroman	Sahadeva		58
Vibhu	Viśvasaha I				59
	Dilīpa II*	Svarṇaroman	Kṛiśāśva	Chitraratha	60
Suvibhu	Dīrghabāhu		Somadatta		61
	Raghu	Hrasvaroman			62
Sukumāra	Aja		Janamejaya		63
	Daśaratha	*Sīradhvaja*	*Pramati*	*Lomapāda*	64
Dhṛiṣṭaketu	*Rāma**	Bhānumat			65
Veṇuhotra		Śatadyumna		Chaturaṅga	66
Bharga	*Kuśa*	Suchi			67
	Atithi	Urjavaha		Pṛithulākṣa	68
	Niṣadha	Sanadvāja			69
	Nala	Kuni		Champa	70
MAGADHA LINE	Nabhas	Añjana			71
	Puṇḍarika	Kulajit		Haryaṅga	72
Kuru	Kṣemadhanvan	Ariṣṭanemi			73
Sudhanvan	Devānīka	Śrutāyus		Bhadraratha	74
Suhotra	Ahīnagu	Supārśva			75
Chyavana	Pāripātra	Sañjaya		Bṛihatkarman	76
	Dala	Kṣemāri			77
Kṛita	Sala	Anenas		Bṛihadratha	78
Vasu Chaidya	Uktha	Samaratha			79
	Vajranābha	Satyaratha		Bṛihadbhānu	80
Bṛihadratha	Śaṅkhana	Sātyarathi			81
	Vyuṣitāśva	Upaguru		Bṛihanmanas	82
Kuśāgra	Viśvasaha II	Upagupta			83
Ṛiṣabha	*Hiraṇyanābha*	Svāgata		Jayadratha	84
	Puṣya	Svanara			85
Puṣpavat	Dhruvasandhi	Suvarchas		Vijaya	86
Satyahita	Sudarśana	Subhāsa			87
	Agnivarṇa	Suśruta		Dhṛiti	88
Urja	Śīghra	Jaya			89
Jahnu	Maru	Vijaya		Dhṛitavrata	90
	Prasuśruta	Ṛita			91
Sambhava	Susandhi	Śunaya		Satyakarman	92
Jarāsandha	Amarṣa	Vitahavya		Adhiratha	93
	Mahasvat	Dhṛiti			94
Sahadeva	Viśrutavat	Bahulāśva		*Karṇa*	95
	Bṛhadbala	Kṛiti			96
PAṆḌVAS AND	KAURAVAS.				
Somādhi	Bṛhatkṣaṇa				
Śrutaśravas	Urukṣepa				
etc.	etc.				

APPENDIX VIII.

PAURÂṆIK CHRONOLOGY.

It is said that Indians have no history, and that they do not possess any historical instinct. This erroneous opinion about the Hindus, owes its origin to the fact, that the first literature to which the West came in contact was either the poetical or sacerdotal literature of India, in which one would not naturally expect much of historical knowledge. Though the Purâṇas were also before the public, yet, owing to their popular character, they never attracted much attention to the historical treasures buried in them. The literature of the Brâhmaṇas was always supplemented from the earliest times by the literature of the Kṣatriya Kings or the Court literature. Every prince, worth the name, had his court bard or Sûta or Mâgadha, to commemorate the events of his reign and of his ancestors. These were compiled in Vaṃśâbalis, which were popular with the public, though not of much interest to the sacerdotal class. The existence of these Vaṃśâbalis or chronicles is proved, beyond doubt, by Kalhana in his Introduction to Râjataraṅgini, wherein he says that he drew his materials from the Vaṃśâbalis of Kâśmirian Kings extending over a period of 3,000 years. Now, where historic periods were of such great lengths as thousands of years, it was necessary to fix an epoch in which calculation would proceed not by years or decades, but by centuries. One such fixed epoch was already in existence in the astronomical era, called the beginning of the Kali age, which was fixed on astronomical grounds at a point 3,100 years B. C. It was, however, not convenient for historical purposes, as it was used mostly by astronomers and by sacerdotal classes. Moreover, it was not an historical era, because its starting point was not any memorable historical event. Its epoch depended on an event which took place in the heaven, in the conjunction of certain planets observable only by the initiates in astronomy. It was, therefore, necessary to fix the popular epoch in some historical event, which was well-known to the public and even to the ignorant masses, and which was preserved in legends and traditions of all Hindu nations throughout India. That memorable event was the battle of Mahâbhârata, between the Kauravas and Pâṇḍavas which lasted for eighteen days After the end of this battle, which was short but sharp, Yudhiṣṭhira was annointed as King. And, it was during this battle, that, Uttarâ, the wife of Abhimanyu, son of Arjuna, gave birth to a still-born child after six months'

gestation, owing to the shock she received on hearing the sad news of her husband's death who had been killed by foul means, by the combination of seven chiefs against him. This tragic death of Abhimanyu was the subject of popular legend with the Hindus. Thus, these two important events—the still-born birth of Parikṣit—who was resusciated by the divine powers of Śrî Kṛiṣṇa, and the coronation of Yudhiṣṭhira, were naturally most appropriate for fixing the starting point of the historical epoch. This epoch, is, therefore, called the Laukika or the secûlar epoch, to distinguish it from the religious or astronomical epoch. This starting point is, indifferently, called the epoch of the birth of Parikṣit, or the epoch of the coronation of Yudhiṣṭhira.

When was this epoch really started, it is not easy to determine; and Varâhamihira, who flourished in the sixth century, A. D., in his Bṛihat Saṃhitâ says, that this Saptarṣi or Laukika era was noted by an astronomer before him, called Garga. This conventional era supposed that Saptarṣis were in the Maghâ asterism, on the date of the coronation of Yudhiṣṭhira which coincided with the birth of Parikṣit. The theory is that the Saptarṣis slowly move through the asterisms at the rate of 8 minutes of the arc of a circle in one year, thus completing one asterism in a century, or, the total circle of the 27 asterisms in 2,700 years. Thus, in this conventional method, was started a convenient mode of indicating large times. The asterisms being 27 in number—each 27th part of a circle represented a century. Thus, $\frac{360^\circ}{27}$, or, $\frac{40^\circ}{3}$, degrees, or, $\frac{40}{3} \times 60$ minutes$=800$ minutes. An asterism being equal to a hundred years, thus, a part of a circle measuring 8 minutes becomes equal to one year. This was a brief and convenient method of indicating years in an abbreviated way. Each hundredth part of an asterism, called an aṃśa, or a part, represented a year. So, if one said, 24th aṃśa of Purva Phâlguni, it would mean that the full asterism of Maghâ was passed, and 24th year in Pûrva Phâlguni was the time indicated; or, in other words, 124 S. E. (Saptarṣi or secular era). Similarly, 24th aṃśa of Revatî, will mean 1,724 secular era. This Saptarṣi era is the historical era of the Hindus. The commentator of Varâhamihira, named, Bhaṭṭotpala, quoting Garga, gives the following rule for converting any Śâka era into Saptarṣi era. He says:—

"Add 2,526 to the Śâka era, and divide it by 100, the quotient will represent the number of asterisms fully crossed by the Saptarṣis, and the remainder will be the number of years spent in the asterism in that century. This remainder, deducting from 100, will represent the number of years still remaining up to the end of the century."

A want of knowledge of this rule led to curious interpretation of the following verse of the Vâyu Purâṇa :—

सप्तर्षयो मघायुक्ताः काले पारीक्षिते शतं ।
अन्ध्रांशे स चतुर्विंशे भविष्यन्ति मते मम ॥

(Bibliotheca Indica Series Vol. II, Ch. 37 V. 417.)

One such curious explanation is, that it means that in the 24th year of the century, in the commencement of which the Andhra dynasty was found reigning, that dynasty will come to an end, and, after finishing that century, a new cycle of 2,700 years will commence. Remembering that the Saptarṣi cycle begins with the first point or Aṃśa of Aśvini and ends with the last point or Aṃśa of Revatî, which is the last of the 27th asterisms, for Abhijit is never counted, it means that the Andhra dynasty came to an end when the line of the Saptarṣis was in the 24th Aṃśa of Revatî. Therefore, from the date of the coronation of Yudhiṣṭira or the birth of Parikṣit, both referring to the same epoch or time, upto the end of the Andhra reign, the Saptarṣis travelled through the following asterisms in their due order. Maghâ, Pûrva Phâlguni, Uttara Phâlguni, &c., up to Revatî, 24 points or Aṃśas, or 1,724 years, after the birth of Parikṣit, which we have previously fixed at 1,920 B. C. This Saptarṣi calculation, therefore, is a check on that calculation, for, according to it, 1,724 years elapsed after Parikṣit's birth. According to our calculation, the Andhra dynasty came to an end in 414 A. D. or 1920+414=2,334 years after Parikṣit's birth. The difference, between these two calculations, is, therefore, a very large one. How is this to be reconciled ?

This can be done by applying the rule given above. The Andhra dynasty came to an end in 414 A. D., corresponding to 414—78=336 Śâka Era. Add to this 2,526, and we get 2,862, which means that one complete circle of 27 asterisms was made, and the first asterism, namely, Aśvini, was also crossed, and the Saptarṣis were in the second asterism, where they had passed 62 years already ; for 2,862 means one full revolution of 2,700 years, and 162 years over and above it. The correct interpretation of this verse, therefore, is that at the time of the end of the Andhra dynasty, the line of the Saptarṣis was in the 24th asterism calcuculated from Maghâ. In other words, that 24 centuries had elapsed between the birth of Parikṣit and the end of the Andhras in 414 A. D. This would thus give the date of the birth of Parikṣit as 19 centuries before Christ.

Kaṣtriyas, the progenitors of the Brâhmanas.—Another startling statement made by the Matsya Purâṇa (Ch. 273. V. 57 *et seq.*) is that in the next cycle (Mahâyuga) the progenitors of the human race will be the two great yogis—both Kṣatriyas—named Devâpi and Maru, who are still existing in their physical bodies in the village, Kalâpa. From them will arise the future Solar and Lunar dynasties. Throughout the Satya Yuga, all the people of the earth will be Kṣatriyas, (or fighters and warriors). In other words, the beginning of every new race, is with Kṣatriyas who go to a new country, colonise it, and, settling there, start a new civilization. It is in the middle of the Tretâ Yuga, that the seven Riṣis take their birth in these Kṣatriya families, and start the Brâhmana class, when, theocracy begins. Something like this happened in the present cycle also. The history of the Pauravas, given in this Purâṇa, as well as in others, shows clearly that many Brâhmaṇa clans had Kṣatriya origin. This will appear clear from the genealogical table of the Pauravas given in a separate appendix. The Matsya Purâṇa uses the term Brahma—Kṣatriya generally in this sense of Brahmaṇas having a Kṣatriya origin; and not that of Brahmaṇas who have become Kṣatriyas as given by Mr. V. Smith in his history 3rd Ed., pages 419—420.

As a matter of fact, most of the Brâhmaṇas are the spiritual descendants of Kṣatriyas. They learnt the Brahma Vidyâ (Theosophy) from the Kṣatriyas, as the Upaniṣads distinctly declare it. The daily prayer which they recite—the noble Gâyatri—owes its enunciation to the Kṣatriya prince, Viśvâmitra. The Matsya Purâṇa, therefore, states a natural law of the growth of civilization, namely, that new races begin with warriors, and that the intellectuals, that is Brâhmaṇas, come after the age of the warriors, namely, in the middle of the Tretâ. It is hinted in the Mâṅḍukya Upaniṣad II 1., also that the Brâhmaṇism arose in the Tretâ Yuga.

In this connection, it should be remembered that the four Yugas, for historical purposes, should not be confounded with the astronomical Yugas. The four historical Yugas are :—

1. The Kṣatriya Yuga, or the Warrior age.
2. The Brâhmaṇa Yuga, or the Intellectual age.
3. The Vaiśya Yuga, or the Commercial or the Capitalist's age.
4. The Śûdra Yuga, or the age of Laborers.

These distinct ages may have definite periods during which they flourish, but about the length of which we have found no distinct statement in the Purâṇas. As the astronomical ages are based upon divine

years, one year being equal to 360 human years, so, by analogy, we may come to the following periods :—

1. The Labour Age, 1,200 years.
2. The Capitalist's Age 2,400 years.
3. The Intellectual Age, 3,600 years.
4. The Military Age, 4,800 years.

Total life of a race, 12,000 years.

If this surmise of ours be correct, the Aryan civilization will come to an end after it has flourished on Earth for twelve thousand years, and the post-Aryan civilization, the seed of which has already been sown, will last the same number of years.

That the four ages were not always astronomical, even in our Hindu books, will be found borne out from the statement as quoted by Mr. Bentley in the Asiatic Researches, and as is reproduced in this Appendix, and which shows considerably smaller number of years for each Yuga, than the astronomical figure 4,32,000 and its multiples.

Manus and Manvantaras.

Constant Reference is made in the Purâṇas to Manus and Manvantaras. It is desirable, therefore, to have a general idea about Indian cosmic chronology. A universe comes to an existence by the birth of a Brahmâ, from the cosmic egg, called Brahmâṇḍa. Our present universe came into existence from our Brahmâ, called the Chaturmukha, or the four-faced. There are other universes which owe their life to other Brahmâs, having larger number of faces. The life of a Brahmâ consists of a hundred years. 50 such years of his life have passed. We are in the 1st day of his fifty-first year. The year consists of 360 days or 12 months. Each month consists of 30 days. Each day is called a Kalpa. Thus a month consists of 30 Kalpas. A different name is given for every one of these 30 Kalpas, or days of a month of Brahmâ. They are given below :—

1. Śveta kalpa.
2. Nilalohita.
3. Vâmadeva.
4. Rathantara.
5. Raurava.
6. Prâṇa or Deva.
7. Bṛihat kalpa.
8. Kandarpa.
9. Sadya.
10. Iśâna.
11. Tamah or Vyâna.
12. Sârasvata.
13. Udâna.
14. Gâruda.
15. Kaurma.
16. Nârasimha.
17. Samâna.
18. Âgneyah.
19. Sôma.
20. Mânava.
21. Pumâna.
22. Vaikuṇṭha.
23. Lakṣmî.
24. Sâvitrî.
25. Ghora.
26. Varâh.
27. Vairâja.
28. Gauri.
29. Mâheśvara.
30. Pitṛi kalpa.

Each Kalpa consists of 1,000 chaturyugas or Mahâyugas, and each Mahâyuga consists of 4 minor yugas, called—

1. Kṛita or Satya yuga consisting of 4n.
2. Tretâ. " " 3n.
3. Dvâpara. " " 2n.
4. Kali. 1n.

Total 10n—

where n is equal to 432,000 human years. Thus a Mahâyuga consists of the following human years :—

1. Satya yuga	...	...	...	...	1,728,000.
2. Tretâ yuga	...	...	...	...	1,296,000.
3. Dvâpara yuga	...	...	...	...	864,000.
4. Kali yuga	...	...	...	...	432,000.
Total	...	...	...	...	4,320,000, Or 432 × 100.

A kalpa has 1000 such Mahâyugas, or 432 × 100.

A kalpa is also divided into 14 Manvantaras. Each Manvantara, therefore, consists of 1000 divided by 14 Mahâyugas. Each Manvantara therefore has 713 Mahâyugas.

The names of these 14 Manus are :—

1. Svayambhu.
2. Svarochisa.
3. Auttamiya.
4. Tamasa.
5. Raivat.
6. Chaksusa.
7. Vaivasvata.
8. Savarnya.
9. Rauchaya.
10. Bhantya.
11. Merusavarnya.
12. Rita.
13. Ritadhâma.
14. Visvakosna.

We are in the 7th or Vaivasvata Manvantara. Of the 71 odd Mahâyugas, of which each Manvantara consists, we are in the 28th Mahâyuga. We are, therefore, in the 28th Kaliyuga. When this Kaliyuga will expire, the 29th Mahâyuga of Vaivasvata Manvantara will commence. A different system of yugas prevailed before this as mentioned by Mr. Bentley, as given below.

The Ten Avatâras. See also p. 126 of the of English tranlation of the Matsya Purâṇa.

The Matsya Purâṇa gives a different list of the ten Avatâras. See p. 138. Each Avatâra or king is always accompanied by the Avatâra of a priest. The king and his priest are thus the two founders of

a race and the rulers of the world. This is shown in a tabular form below:—

	The King or the Avatâra.	*The Priest or the Teacher.*
Avataras in deva evolution.	(1) Dharma.	(1) Brahmâ.
	(2) Nṛisihma.	(2) Rudra.
	(3) Vâmana.	(3) Dharma.
Avataras in human evolution.	(4) Dattâtreya.	(4) Mârkaṇḍeya.
	(5) Mândhâtri.	(5) Uttânga.
	(6) Parasu Râma.	(5) Visvâmitra.
	(7) Srî Râma Chandra.	(7) Vasiṣṭha.
	(8) Veda Vyâsa.	(8) Jâtukarṇya.
	(9) Buddha.	(9) Dvaipâyana Vyâsa.
	(10) Kalki.	(10) Pârâsarya (Maitrêya ?).

In addition to these, there were others, as at page 126, *viz.*, (1,) Varâha, (2) Indra, (3) again Indra, (4) Śiva, (5) Śiva, (6) Vritrâri, etc.,

We have mentioned above that a kalpa or a day of Brahmâ consists of 1,000 Mahâyugas. We are in the Varâha Kalpa, which is the 26th day of the month of Brahmâ. In this Varâha Kalpa, six Manvantaras have already passed away and seven more are in future, when this Kalpa will come to an end, and the next Kalpa called, Vairâja, will commence. In chapter 9, verse 37 of the Matsya Purâna we find that 994 yugas have already elapsed.

Two ancient systems of Yugas. Asiatic Researches Vol. VIII (*Bentley*)

Most of the *Eastern* nations, and the *Hindus* in particular, appear to have employed, from time immemorial, artificial systems, not only in astronomy, but also for chronological purposes. Therefore, to form a just idea of the *Hindu* history and its antiquity, a knowledge of these systems, and of the various changes that have taken place from time to time, is absolutely necessary.

Two of the most ancient *Hindu* systems now known, and which in early times were applied to the purposes of chronology, are contained in an astronomical work entitled the *Graha Munjari*. This work is extremely valuable, as it enables us to fix, with precision, the real periods of *Hindu* history, with their respective durations; and to shew from thence the alterations that have since taken place by the introduction of new systems.

The first system mentioned in this work consisted of 2400000 years, which was called the *Kalpa.*—This period was divided into *Manwantaras* and *Yugas**, as follows:

A Satya Yuga consisted of ...	960	years.
A Trêtâ, ...	720	
A Dwâpara, ...	480	
A Kali, ...	240	
A Mahâ Yuga, ...	2400	
71 Mahâ Yugas, ...	170400	
with a Satya Yuga ...	960	
A Manwantara, ...	171360	
14 Manwantaras, ...	2399040	
which, with a Satya at beginning, ...	960	
Form the whole Kalpa, ...	2400000	

* The Kalpa is also divided into 1000 Mahâ Yugas, of 2400 years each.

The years expired of the above system, at the era of Vikramâditya, were 1190627; which being reduced into Manwantaras and Yugs, we shall have

A Satya at the beginning, ... =	960
6 Manwantaras complete, ...	1028160
67 Mahâ Yugs of the 7th Manwantara, ...	160800
Thence to the era of Vikramâditya	707
Total years expired, ...	1190627*

Hence it appears that the Kali Yuga, of the 67th Mahâ Yuga, of the 7th Manwantara of this system, ended 707 years before the era of Vikramâditya, or 764 years before Christ—Therefore.

The Satya Yuga, or golden age, began B. C.	3164
The Trêtâ Yuga, or silver age, ...	2204
The Dwâpar Yuga, or brazen age, ...	1484
The Kali Yuga, or iron age, ...	1004
And ended, ...	764

Making in all 2400 years.

During the first period of 960 years, called the golden age, the Hindus have no real history; the whole being fabulous, except what relates to the flood, which is allegorically represented by the fish incarnation.

With the second period, or silver age, the Hindu empire commences, under the Solar and Lunar dynasties; and from Budha, the son of Sôma, the first of the Lunar line, they reckon about fifty reigns down to the end of the Dwâpara, which make, at an average, twenty-four years to a reign*.

Towards the close of the fourth period, this system appears to have been laid aside, as the repeating the same names over again, would, in time, cause a confusion in history.

The next system mentioned in the Graha Munjari, consisted of 387600000 years, which was called the term of Brahmâ's life. This period is divided and subdivided in the following manner:

A Kalpa is called a day of Brahmâ, which in this system contains,...	5000 years.
And his night is of the same length, ...	5000
A day and night therefore, ... =	10000
30 of such days and nights make a month, ... =	300000
And 12 such months a year, ... =	3600000
And 107 such years and eight months make the full period of Brahmâ's life, ... =	38760000

The Kalpa, or day of Brahmâ, is divided into Manwantaras and Yugas, in the following manner: †

	Years.	Months.
A Satya contains, ...	2	0
A Trêtâ, ...	1	6
A Dwâpara, ...	1	0
A Kali, ...	0	6
A Mahâ Yuga, ...	[illegible]	0*
71 Mahâ Yugas, ...	355 years	
With a Satya of, ...	2	
Make a Manwantara of, ...	357	

* The Trêtâ and Dwâpara together make 1200 years, which, divided by 50, give 24 years to a reign. It is somewhat remarkable, that the principal Eastern nations date the commencement of their empires from nearly the same time. Thus we find the Chinese empire began under the dynasty of Hia, according to Playfair, ... B. C. 2207

The kingdom of Egypt, ...	—— 2207
The kingdom of Assyria, ...	—— 2221
The empire of India under the solar and lunar lines, ...	—— 2204

† This Yuga of five years is to be met with in many books.

14 such Manwantaras, ...	... 4998
Which with a Satya at the beginning, ...	... 2
Make a Kalpa, or day of Brahmâ, ...	... 5000 years

The years expired of this system, at the beginning of the Satya, or golden age of the former system, were, ... 212560000

Add thence to the Christian era	3164
Total years expired at the Christian era, ...	... 212563164

After 193799286 years had been expired of Brahmâ's life, he, for the first time, created the Earth, and ordained that, at the end of every Kalpa, or 5000 years, it should be destroyed, and again reproduced.

Therefore, from the years elapsed, ...	... 212563164
Take the years at the first creation, ...	= 193799286
Remain, ...	... 18763878

The years from the first creation to the Christian era— which being divided by 5000, the quotient will be the number of times the world has been destroyed and created, and the remainder will shew the years expired since the last creation.

Thus $\frac{18763878}{5000}$=3752 times destroyed and created, and 3878 years from the last creation to the Christian era.—Now since there are 357 years in each Manwantara, we have the date of the commencement of each as follow :

The first Manwantara	B. C.	3878	years.
The second	"	3521	"
The third, ...	"	3164	"
The fourth, ...	"	2807	"
The fifth, ...	"	2450	"
The sixth, ...	"	2093	"
The seventh, ...	"	1736	"
The eighth, ...	"	1379	"
The ninth, ...	"	1022	"
The tenth, ...	"	665	"
The eleventh, ...	"	308	"
The twelfth, ...	A. C.	49	"
The thirteenth, ...	"	406	"
The fourteenth, ...	"	763	"
and ended, ...	"	1120	"

Making in all about 5000 years, with the *Sandhi* of two years.

Having thus exhibited the periods of ancient history, according to both systems, the annexed table will now shew, at one view, the commencement of each period, by which the corresponding times in each system may be more easily seen and understood.

By this table it will appear, that the *Satya*, or golden age, as we may call it, of the first system, began on the same year that the third *Manwantara* of the second system did; that is, the year before CHRIST 3164. And that the ninth *Manwantara*, of the second system, began the year B. C. 1022, only eighteen years after the commencement of the *Kali*, or iron age, of the first system.

The Saptarṣi-Era (Colebrooke, As Re., Vol. IX)

I have purposely reserved for separate consideration the seven *Riṣi*, who give name to seven stars in Ursa Major; not only because their positions are not stated by Brahmagupta, Bhâskara, and the Sûryasiddhânta but also because the authors, who give their positions, ascribe to them a particular motion, or variation of longitude,

different from other stars, and apparently unconnected with the procession of the equinoxes.

Varâha Mihira has a chapter in the Vârâhisanhitâ expressly on the subject of this supposed motion of the Riṣis. He begins by announcing the intention of stating their revolution conformably with the doctrine of Vridd'ha Garga, and proceeds as follows : "when king Yudhiṣṭhira ruled the earth, the Munis were in Maghâ, and the period of the era of that king is 2526 years. They remain for a hundred years in each asterism, being connected with that particular Nakṣatra, to which, when it rises in the east, the line of their rising is directed.*"

The commentator, Bhattôtpala, supports the text of his author by quotations from Vridd'ha Garga and Kâśyapa. "At the junction of the Kali and Dwâpara" ages, says Garga, "the virtuous sages, who delight in protecting the people, stood at the asterism, over which the Pitris preside." That is at Maghâ. "The mighty sages," says Kásyapa, "abide during a hundred years in each asterism, attended by the virtuous Arund'hatî."

The author next states the relative situation of the seven Riṣis, with Arund'hati near her husband, Vasiṣṭha : and the remainder of the Chapter is devoted to astrology.

The revolution of the seven Riṣis, and its periods, are noticed in Purânas. The following passage is from the Sri Bhâgavata :†

"From your birth (Parikṣit is addressed by Sûka) to the inauguration of Nanda, 1115 years will elapse.

"Of the seven Riṣis, two are first perceived, rising in the sky; and the asterism, which is observed to be at night even with the middle of those stars, is that, with which the Riṣhis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghâ.

"When the splendour of Viṣṇu, named Kṛiṣna, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet; so long the Kali age was unable to subdue the world.

"When the seven Riṣis were in Maghâ, the Kali age, comprising 1200 [divine] years‡ began ; and when, from Maghâ, they shall reach Purvâshâd'ha, then will this Kali age attain its growth under Nanda and his successors."

The commentator Srîd'hara Swâmi remarks, that the constellation, consisting of seven stars, is in the form of a wheeled carriage. Marîchi, he observes, is at the extremity ; and next to him, Vasiṣt'ha, in the arched part of the yoke ; and beyond him Angiras : next to whom are four stars in a quadrangle : Atri at the northeast corner ; south of him, Pulastya ; next to whom is Pulaha ; and Kratu is north of the last. Such being their relative position, the two stars, which rise first, are Pulaha and Kratu ; and whichever asterism, is in a line south from the middle of those stars, is that with which the seven Riṣis are united ; and they so remain for 100 years.

* आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ॥
षड्द्विकपंचद्वियुतः शककालस्तस्य राज्यस्य ॥
एकैकस्मिन् ऋक्षे शतं शतं ते चरन्ति वर्षाणाम् ॥
प्रागुदयतोऽस्तविवराहजूदयतत्र सयुक्ताः

According to a different reading noticed by the commentator, the concluding hemistich signifies "they constantly rise in the north-east; together with Arund'hatî."

प्रागुत्तरतश्चैते सदोदयंतेससाध्वीकाः ।

† Book 12. C.2.

‡ 482000 common years.

A similar passage is found in the Viṣṇu Puranâ,* and a similar exposition of it is given by the commentator, Ratnagarbha: but the period, there stated to elapse between the birth of Parikṣit and the inauguration of Nanda, is 1015 years only.

The Matsya Puranâ contains a passage to the like effect; but allows 1050 years from the birth of Parikṣit to the inauguration of Mahâpadma; and the seven Rishis are stated as being in a line with the constellation sacred to fire (that is Krittika). 836 years later, in the time of the Andhra kings.

In the Brahma sidd'hânta of Sâkalya, denominated from its reputed author, Sâkalya sauhitâ, the supposed motion of the seven Riṣis is thus noticed †: "At the commencement of the yuga, Kratu was near the star sacred to Viṣṇu (Sravanâ), at the beginning of the asterism. Three degrees east of him, was Pulaha; and Pulastya, at ten degrees from this; Atri followed at three degrees from the last; and Angiras, at eight degrees from him; next came Vasiṣṭ'ha, at the distance of seven degrees; and lastly Marichi at ten. Their motion is eight liptas (minutes) in a year. Their distances from the ecliptic, north, were respectively 55°, 50°, 50°, 56°, 57°, 60° and 60°. For, moving in the north into different positions, the sages employ 2700 years in revolving through the assemblage of asterisms: and hence their positions may be easily known at any particular time."

Lalla, cited by Munîśwara in his gloss on the Siromani, says: "If the number of years of the Kali age, less fourteen, be divided by 100, the quotient, as the wise declare, shows the asterisms traversed by Marichi and other celestial sages, beginning from the asterism of Virinchi (Brahmâ).

Here Lalla is generally understood to mean Rohini, which is sacred to Prajâpati (or Brahmâ). But Munîswara has remarked, in another place, that Lalla may intend Abhijit which is sacred to Vid'hi or Brahma; and consequently may mean Śravanâ, of which Abhijit forms a part: and thus Lalla and Sâkalya may be reconciled.

Most of the commentators on the Surya sidd'hânta and Siromani are silent on the subject of the seven Riṣis. But Nrisinha, in his Vârtika to the Vâsanâ Bhâṣya, or gloss on the Siromani, quotes and expounds the Sâkalya Sanhitâ, and rejects Varâha's rule of computation, as disagreeing with Purânas. Muniswara, in his commentary on the Siromani, cites some of the passages above noticed, and remarks, that Bhâskara has omitted this topic on account of contradictory opinions concerning it, and because it is of no great use.

The same author, in his own compilation entitled Sidd'hanta Sârvabhauma, has entered more fully into this subject. He observes, that the seven Riṣis are not, like other stars, attached by spikes to the solid ring of the eclipticK, but revolve in small circles round the northern pole of the ecliptic, moving by their own power in the etherial sphere above Saturn, but below the sphere of the stars. He places the Riṣis in the same relative positions, which Sâkâlya had assigned to them; states in other terms the same distances from the ecliptic, and the same annual motion; and directs their place to be computed by deducting 600 from the years of the Kali age, doubling the remainder and dividing by fifteen: the quotient, in degrees, is divided by 30, to reduce it into signs. Munîswara supports this mode of calculation on the authority of Sâkalya, against Varâhamihira and Lalla; and affirms, that it agrees with the phenomena, as observable at the period of his compilation. It appears, however, to be a correction of Sâkalya's rule.

Kamalâkara, in the Tatwaviveka, notices the opinion delivered in the Sidd'hanta Sarvabhauma; but observes, that no such motion of the stars is perceptible. Remarking,

* Part 4. Ch. 23. v. 32. &c.

† Prasna 2. ch. 2.

however, that the authority of the Purânas and Sanhitas, which affirm their revolution, is incontrovertible, he reconciles faith and experience by saying, that the stars themselves are fixed; but the seven Rishis are invisible deities, who perform the stated revolution in the period specified.

If Camalâkara's notion be adopted, no difficulty remains: yet it can hardly be supposed, that Varâhamihira and Lalla intended to describe revolutions of invisible beings. If then it be allowed, that they have attributed to the stars themselves an imaginary revolution grounded on an erroneous theory, a probable inference may be thence drawn as to the period when those authors lived, provided one position be conceded: namely, that the rules, stated by them, gave a result not grossly wrong at the respective periods when they wrote. Indeed, it can scarcely be supposed, that authors, who, like the celebrated astronomers in question, were not mere compilers and transcribers, should have exhibited rules of computation, which did not approach to the truth, at the very period when they were proposed.

If this reasoning be admitted, it would follow, that Varâhamihira composed the Varahi sanhita about 2800 years after the period assigned by him to the commencement of the reign of Yud'hiṣṭ'hira, or near the close of the third century after the expiration of Yud'hiṣṭ'hira's era, as defined by him. For the circle of declination passing between Kratu and Pulaha (the two first of the seven Rishis), and cutting the ecliptic only 2° short of the beginning of Maghâ, was the solstitial colure, when the equinox was near the beginning of, Krittikâ; and such probably was the reason of that line being noticed by ancient Hindu astronomers. It agrees with the solistitial colure on the sphere of Eudoxus, as described by Hipparchus.* A similar circle of declination, passing between the same stars, intersected the ecliptic at the beginning of Magha when the solstitial colure was at the middle of Asleṣâ; and a like circle passed through the next asterism, when the equinox corresponded with the first point of Magha. An astronomer of that period, if he were apprized of the position assigned to the same stars by Garga reputed to have been the priest of Kṛiṣṇa and the Pandus, might conclude with Varâhamihira, that one revolution had been completed, and that the stars had passed through one Nakṣatra of the second revolution. In corroboration of this inference respecting the age of Varâhamihira's astrological treatise, it may be added, that he is cited by name in the Panchatantra, the original of the fables of Pilpay, which were translated for Nushirvân more than 1200 years ago.†

The theory being wholly unfounded, Varâhmihira's rule of computation soon ceased to agree with the phenomena, and other rules have been successively introduced by different authors, as Lalla, Sâkalya and, lastly, Munîswara; whose rule, devised less than two hundred years ago, does not yet grossly betray its insufficiency.

This pretended revolution of the stars of Ursa Major is connected with two remarkable epochs in Indian chronology: the commencement of the Kali yuga, or sinful,

* Hipparchus tells us, that Eudoxus drew the colure of the solstices, through the middle of the Great Bear; and the middle of Cancer; and the neck of Hydrus; and the star between the poop and mast of Argo; and the tail of the South Fish; and through the middle of Capricorn, and of Sagitta; and through the neck and right-wing of the Swan; and the left-hand of Cepheus: and that he drew the equinoctial colure through the left-hand of Arctophylax; and along the middle of his body; and cross the middle of Cholæ; and through the right-hand and fore-knee of the Centaur; and through the flexure of Eridanus and head of Cetus; and the back of Aries across, and through the head and right hand of Perseus." Sir I. Newton's Chronology, §. 29. Hipparch. ad Phlnom in Petavi Uranologia, pp. 207, 208. Bailly, Ast. Anc. p. 506. Costard, p. 136.

† Preface to the Sanscrit edition of the *Hitopadesa*, p. xi.

age, in the reign of Yud'hisṭ'hira; and its provalence, on the failure of the succession of Kshatria princes, and establishment of a different dynasty, 1015 years after the birth of Paricshit, according to the Viṣṇu Purana; or 1115 years, according to the Bhâgvata; but 1498 years, if a correction, which has been proposed by Srid'hara Swâmi and some other commentators, be admitted. The subject has been already noticed by Capt. Wilford in his essay on Vikramâditya; and it is, therefore, unnecessary to enlarge upon it in this place.

ŚRIŚÂ CHANDRA VIDYÂRṆAVA.

APPENDIX IX.

PAURÂNIK GEOGRAPHY.

Another subject, which the present part treats of, is about geography and cosmography or Bhuvanakośa. The last few chapters of this part treat exclusively of this subject. If the literal sense of the verses be taken, the whole subject is open to the strictures passed upon it by unfriendly critics of Hindu scriptures. There are certainly no seas of " *milk* " or of " *honey* " and " *wine* " on this earth, as explored by the labours of the geographers. No more are there lions and eagles, bears and porpoises, chairs and tables in the starry firmament, as revealed by the telescope. But astronomers are never confounded with mythologists when they speak of the constellations of the ram and the bull, the crab and the goat, of the fish and the water-jar. May not therefore the Hindu Pauraniks be credited with common-sense, when they speak of the seas of milk and honey, of sugar and wine. May not these be merely technical names of certain seas and oceans, like the Red Sea and Black Sea of the modern geographers? The latter are certainly not flowing with blood or with ink. Taking this rational view of the Pauranik geography, Col. Wilford tried to identify the seas and rivers, more than a hundred years ago. No doubt some of his identifications may appear to be fanciful, but a large mass of them were based upon traditions preserved by the Pandits of Benares, who communicated them to him. Some of his maps published in the volumes of the Asiatic Researches are reproduced here.

It may be objected, and rightly objected, that the figures dealing with the size of the earth are prepostrous. The Hindu astronomers certianly knew the true size of the earth, and its diurnal motion on its axis, and on its being suspended in space by its own force and that it does not rest on some mythological tortoise or elephants of quarters, as will appear from the extract from Mr. Colebrooke's essays given elsewhere.

But are these figures really prepostrous? Does the word " Earth " really mean this earth only, or is it not a symbol for the whole solar system, and do not the vast figures given in the Purâṇas represent the distances between the earth and the other planets? or, may it not be that the seven dvîpas mentioned in the Purâṇas are, what the Modern Mystics profess to have seen, the seven spheres which surround this earth as a nucleus? One such sphere we know, namely, the atmosphere. The other spheres consist of still more rarified matters, represented by the words " milk "

and " honey " " sugar " and " wine," &c. The spiritualists and mystics affirm the existence of such spheres surrounding our earth, in which dwell beings of different orders of existence, than those on earth. These beings are certainly not incarnate, like terrestrial beings ; but their existence cannot now be denied, after the researches of the Psychical Society, and the writings of scientific men like Crookes and Lodge. Man passes a very large portion of his disincarnate life in these spheres or dvîpas, before his re-birth on earth.

Whenever the Purâṇas speak of the earth in general terms, it is not always to be taken as co-extensive with the physical earth. The latter they always denoted by the word Bhâratavarsa or the region of gravity (" Bhârata " the same word etymologically as the English word burthen or weight). The other Varṣas are spiritual and beyond the region of Bhârata of gravity. It is only Bhâratavarṣa where souls do acquire good or bad karma, and therefore it is called *karmabhumi* or the land of responsible actions. The other " *lands* " are not karmabhûmi but bhogabhumi or the land of enjoyment and suffering, where the soul, after death, as a general rule, reaps the fruits of its actions done on earth, and where it does not generate any new karmas. When the force of the accumulated karmas is exhausted, the soul falls down from the higher regions to gather a fresh store of karmas on earth. In this mystic view, the śvetadvîpa or the White Island is the highest sphere, or the seventh heaven, where the Lord himself dwells, and which the purest souls only can reach.

As regards the ordinary Bhâratavarṣa, it certainly means India, and its mountains and rivers, as given in the Purâṇas have been ably identified, to a very large extent, in his edition of the Markaṇḍeya Purâṇa, by Mr. Pargiter to whom the Hindu community is deeply indebted for his sympathetic treatment of the Purâṇas.

The attention of the readers may also be drawn to the Theory of Great Men as expounded by the Purâṇas and Hindu law-books as Yâjnavalkya Smṛiti. The modern view is that great men and geniuses are products of their age ; but opposed to this is the Pauranic theory that these are the creators of their age. All great men have been divided by the Purâṇas into two great classes, men of actions and men of contemplation, grihamedhins and urddharetas, men who look upon their family life as a sacred duty done for the sake of humanity, and the celibates who devote the whole of their physical life to the uplift of humanity in different sphere of activity. The number of these souls, whether householders or celibates, is limited. They are 88,000 in number in each class. They

ordinarily dwell in higher planes, but a stream of them, without any break, flows down on this earth and incarnates as kings, warriors, statesmen, poets, artists, sages and saints. When the first class of soul comes down on earth, they act like ordinary men, with all human weaknesses and frailities, but with extraordinary powers in some particular department of human activity. The second class of souls, the celibate souls are born as great spiritual teachers, the Bhaktas and the Bhâgavatas. The same idea is expressed in the verses 186 *et seq* of the Yâjñavalka, Prâyaschitta Adhyâya, with the commentary of Vijñânesvara which elucidate the somewhat brief account of these two classes of souls, as given in the Matsya Ch. 124.

EXPLANATION OF FIGURES 1 TO 10.*

Colonel Wilford published in the Asiatic Researches a series of papers on the Sacred Isles in the West. These were illustrated with maps which are reproduced on the plate facing this page. Regarding the map-making of the Hindus, he wrote :—

"Besides geographical tracts, the *Hindus* have also maps of the world, both according to the system of the *Pauraniks*, and of the astronomers: the latter are very common. They have also maps of *India*, and of particular districts, in which latitudes and longitudes are entirely out of question, and they never make use of a scale of equal parts. The sea shores, rivers, and ranges of mountains, are represented in general by straight lines, The best map of this sort I ever saw, was one of the kingdom of *Nepal*, presented to Mr. HASTINGS. It was about four feet long, and two and a half broad, of paste board, and the mountains raised about an inch above the surface, with trees painted all round. The roads were represented by a red line, and the rivers with a blue one. The various ranges were very distinct, with the narrow passes through them: in short, it wanted but a *a scale*. The valley of *Nepal* was accurately delineated : but toward the borders of the map, everyt hing was crowded, and in confusion."

Colonel Wilford's explanation of the figures on the plate is reproduced below.

No. 1, represents the worldly *Lotos*, floating upon the waters of the Ocean, which is surrounded, and its waters prevented from falling into the *vacuum* by the *Suvarna-bhûmi*, or land of gold, and the mountains of *Lokâlokas*.

* *N.B.*—In these figures, the letter C should be pronounced as K.

No. 2, represents the globe of the Earth, according to the *Hindu* astronomers. It is projected upon the plane of the equator, and the Southern hemisphere expanded in such a manner, that the South pole, instead of a point, becomes the largest circle of this projection. They also represent the two hemispheres, separately upon the plane of the equator.

No. 3, represents the same, projected upon the plane of a meridian. These two projections are against the tenor of the context of the *Purâṇas*: a Southern hemisphere being then absolutely unknown.

Here I have placed the three ranges of mountains, according to the documents of *Hindu* astronomers: but not according to their usual delineations: for, accordining to these, the three ranges should be represented by three concentric half circles, parallel to the meridians of the projection. It is acknowledged, that these ranges are in the direction of as many parallels of latitude. In that case the outermost ranges must be the longest: and this is the opinion of the *Jainas*, as I observed before, in the sixth paragraph of the first chapter of *an Essay on the Sacred Isles in the West* in the Asiatic Researches, Vol. VIII.

No. 4, exhibits the old Continent, projected upon an imaginary circle passing through the North pole, and just grazing the equator in the South. Instead of a circle, it should be an oval, with the longest diameter East and West. But as the tracing of an oval would be attended with some difficulty, the indolent *Paurâniks* have adopted the circle in its room; and seldom use the other. As such a delineation would be useless, I have, of course, omitted it.

The chasm in the North-West, through the mountains surrounding the world, was made by KRISNA, when he went to see his prototype VISNU, or the great spirit, the *Paramâtmá* of the world, whose abode is among waters, in the land of darkness. Several heroes have passed since through this chasm.

No. 5, explains the true system of the known world, according to the *Purâṇas*, and the *Jainas*, reconciled with that of the astronomers of *India*.

Here the *Mêru* of the *Paurâniks* is brought back to its proper place, whilst the *Meru* of the astronomers remains under the North pole. The zones between *Jambu* or *India*, and the *Mêru* of the astronomers, are obviously our seven climates; and the points where the astronomical zones intersect the zones of the *Paurâniks* round their respective centres equally called *Mêru*, shew the true situation of the *dwípas* or countries, from which these zones, according to the system either of the astronomers

or of the *Paurâniks*, are equally denominated, whether they are reckoned relatively to the North pole, or to a centrical point in the elevated plains of *Tartary*.

No. 6, is a delineation of the country of *Bhârata*, in the fullest acceptation of that denomination. Its nine divisions with *Kuru*, or *Siberia*, and the Northern parts of *Europe*, making in all ten districts, were all destroyed by a violent storm, and inundation, except one. Thus the ten divisions of the *Atlantis* were all destroyed by a flood, except one, called *Gades*, which probably included *Spain*.

Some also are of opinion, that, out of the seven *dwîpas*, six were likewise overwhelmed by a flood. This circumstance is also noticed in the third volume of the *Ayîni-Akbari*. But I believe that this notion originated with the *Paurâniks*, who. unable to point out these wonderful countries, described in so extravagant a manner in their sacred books, found that the best way was to swear, that they had disappeared.

In the figures 7, 8 and 9, the map of *Jambu* is represented under three different projections. The first is according to the ideas of the *Paurâṇiks*, in which one half of the equator is obviously combined with another half of the meridian, on the plain of which the map is projected. I have marked the degrees of longitude upon the equator, and the degrees of latitude north, upon an arch of the first meridian. No notice is ever taken of these particulars by the *Paurâṇiks*; but a little reflection will show the original design of this diagram, though the projection be ever so disfigured.

The true projection of it should be in the shape of what the ancients called the bottom part of a sling; and this was admitted by Dionysius Periegetes. Posidonius before him admitted of it also: but he insisted; that the greatest length of this projection was in a north and south direction. This sort of projection is represented in the figure 9. Number 8 represents the same portion of the globe, that is to say, the northern part of the old continent, as projected in the usual form, upon the plain of the first meridian.

In the seventh and eighth numbers, the two *Tri-kûtâdris*, or islands, abounding with *Kiraṇa* or resplendence, are represented diametrically opposite, with all due symmetrical arrangement in every part, to which the *Hindus* will always sacrifice truth. There are, however, some general outlines, which are strictly true. There are really three islands, or *dwîpas* in the south east and as many in the north west quarter of the old continent, corresponding exactly, or nearly so, to each other; and they have also the same names. The rest of the superstructure owes its origin to the fertile

and inventive genius of the *Hindus*. The idea, however, is by no means a modern one; nor was it confined to *India*: for ancient writers in the west acknowledged two islands, called *Cerne*, one in the east, and the other in the west: the latter, called also *Cyrene*, was placed near the straits of *Hercules*; and was said to consist equally of three islands. The eastern *Cerne*, it is true, was said to be near the eastern shores of *Africa*. This mistaken notion arose, through the information of the *Hindus*, who will have it that the *dwîpa* of *Lankâ* really joins the shores of *Sankha*, *Zeng*, or *Africa*. The *Nubian* geographer adopted this idea, as well as *Arabian* writers in general.

In explaining the figure 10, Colonel Wilford quoted the following from the *Hari Vaṃsa* :—

"Viṣṇu for the good of mankind, having assumed the shape of a boar, rescued the earth from the waters, and secured it on all sides. Upon it he made *Meru* of solid gold: towards the east he placed the *Udaya* mountain, with others. He then went towards the south, and there framed beautiful mountains of gold and silver: these are the gold and silver peaks or islands of *Lanka*, *Malaya*, and *Sumatra*. In the west he made a mountain 100 *yôjanas* high, quite beautiful, with large and variegated peaks, abounding with gold; with golden caves, with trees beautiful and resplendent like the sun (that is to say, they were of gold:) there are the *Tri-Vêdika*, or the three mountains, with seats for the three gods. There, in the west, is *Varâha-dwîpa*: there *Varâha*, or the Boar, made 60,000 mountains, like *Mêru*, of gold, and dreadful to behold. Among them is another *Mêru*, from which flow a thousand streams. There are all sorts of *Tîrthas*, or holy places. This mountain, called *Varâha*, is 60 *yôjanas*, long and high, or about 300 miles; and it is like Varâha himself. He made also *Vaidurya* (*Scotland*), *Rajata* (*England*), *Kânchana* (*Ireland*), high and divine mountains. He then made the *Chakravân*, or *Chakramân*, a very high mountain: (this is *Puṣkara*, or *Iceland*, like a *ring*, or *quoit*, as implied by the appellation of *Chakra*). Like a shell, and abounding with shells, with a thousand peaks, is *Rajata*, or the silver peak; hence it is called *Sankha-parvata*, or the mountain of shells. The trees there are all white: the juice of the *Pârijâta* tree is like liquid gold. There is the *Ghrîtadharâ* river: its waters ar like clarified butter. Prabhu, or Viṣṇu, made many rivers, called *Varâhasarita*, or the streams of the boar; and these are most holy. Thus he made a mountain, the name of which is omitted, but it is obviously *Śweta*, with a thousand peaks, abounding with jewels; the *Tâmra*, or *Vaidurya*, peak of copper; and a mountain of gold, *Kânchana*, according to rule. Thus in the north he made the

Saumya-giri (*Sôma* or *Chandra*), towering to the skies: the mountain of gold, *Kânchana*, has a thousand peaks, with many places of worship. Thus he made the *Triṣkâram*, or mountain with three peaks, and the *Puṣkara* mountain, with many rivers, producing everything good and desirable." The north quarter is again omitted, because, as my learned friends inform me, the north pole is inaccessible, and by no means a place of delight. The word, *north*, mentioned in this legend, relates to the situation of *Soma-giri*, or the *White Island*, in the northern parts of the *White Sea*: an expression very common in the *Purâṇas*: every legend relating to the *White Island*, and adjacent parts, generally beginning thus, *Kṣîrôdé-uttara-tîramé*, in the north of the *White Sea*, &c."

MAHISMATI.

In ancient India Mâhiṣmati was said to have been an important town and so its identification has taxed the ingenuity of many Sanskrit scholars and Indian antiquarians. The first European to study the Paurâṇik history and geography was Colonel Wilford. According to him, it was to be identified with Chauli Maheśwara* on the Narmada (Asiatic Researches Vol. IX p. 105.)

General Cunningham, in his Ancient Geography of India (pp. 488-489) is inclined to identify it with Mahesmatipura on the Upper Narbada.

Mr. Pargiter (Introduction to his translation of the Mârkaṇḍeya Purâṇa, p. IX.) writes:—

"The modern town of Mahesar, some fifty miles lower down the river, claims to be the ancient Mâhiṣmatî, but does not satisfy the allusions. Mâhismati was situated on an island in the river and the palace looked out on the rushing stream (Raghu. V. vi. 43). This description agrees only with Mândhâtâ."

There would have been little difficulty experienced by scholars and antiquarians in identifying this place, had they turned their attention to the description of Mâhismatî as given in the Matsya Purâṇa, Chapter XLIII. verses 26-36 (see the translation pp. 113-114). There it is stated that Kârtavîrya Arjuna "founded the city of Mâhiṣmatî after conquering the Nâga King, son of Karkotaka. *That city was laved by the waves of the*

* Dr. Fitz Edward Hall says that he "ascertained on the spot, that the place is now invariably called Maheswar simply." (Wilson's translation of the Viṣṇu Purâṇa, Vol. II. p. 167).

ocean during the rains wherein the king played in the waves, as it ebbed and flowed in the beach. * * *

" He alone, with his thousand arms, swelled it (the river Narmadâ) by putting the water of the sea into it and increased it, as it increases in the monsoon; and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet."

From the above description, there can be little doubt that the ancient Mâhismati was the modern town of Broach, where Arjuna built dockyards and by establishing his sea-power, was enabled to subdue Râvana, the ruler of Lankâ and made his influence felt in the Pâtâla (antipodes) which some consider to be Australia.

The ancient name of Broach is Bhrigu-kachchha. This may be explained by the legend mentioned in the same Purâṇa as Paraśu Râma, the descendant of Bhrigu defeating Arjuna and capturing his dominions. He seems to have changed the name of Mâhismati to Bhrigu-Kachchha to glorify his ancestry.

ŚRIŚA CHANDRA VIDYÂRNAVA.

APPENDIX X.

THE DATE OF THE MATSYA PURÂṆA.

The Sacrificial Session.

THE Great War had come to an end and the militarism of India, too, came to a close with it. The legends say that out of the eighteen akṣauhinis or army corps, engaged in this internecine war, ten chieftains only survived—seven on one side and three on the other. The flower of Indian manhood perished in this war. Though the militarism was crushed for the time being, and the Kṣatriya lay prostrate at the feet of the Brâhmaṇa, another militarism, and that not of India, but of outsiders (bahiścharas) or foreigners, soon made its appearance. India lay open to them as an easy prey. Barbarians, like Âbhiras and others, overran the country, and the Brâhmaṇas who had expected, that with the downfall of Kṣatriyadom, intellectual classes would come to the front, were disappointed, and the servile Sûdras and the hated Mlechchhas were in power on all sides; the intellectual Brâhmaṇas retired from the courts of the Rajas and started a long sacrificial session in the holy places of India. After Yudhiṣṭhira had abdicated his throne, to which he had ascended through the sanguinary war, Parikṣit, the grandson of his brother, Arjuna, became king. He lost his life at the hands of the barbarian invaders of the Nâga race led by their chief, called Takṣaka, and the central power of the Pauravas at Hastinapura really passed to these Takṣaka-led Nâgas, and the kings of Delhi were merely nominal sovereigns, as were the Moghul emperors after Shah Alam. Long before Parikṣit had ascended the throne, Yudhiṣṭhira, in his lifetime, had the mortification to see his famous brother, Arjuna, defeated by the outsiders, Âbhiras; and to witness the delicately brought up ladies of the household of Kṛiṣṇa taken away in captivity by these Âbhiras. The weak son of Parikṣit, Janamejaya, tried to stem the tide of the Takṣaka invasion, whose totem was a snake. He killed many of them, but he had not the diplomacy or the wisdom to please the Brâhmaṇas. He quarelled with the hereditary priest of his family, Vaiśampâyana, and favoured a stranger, in the person of Yâjña-valkya—a person who posed as a reformer and said that he had got a revelation from the Sun, and who promulgated a new recension of the Yajur Veda called the Vâjasanêyi Saṁhita. Seeing Janamêjaya taking sides with this new reformer (Yâjṇavalkya), Vaiśampâyana, with other Brâhmaṇas, left his court. But Janamejaya was not allowed to live in peace. Whether

it was through the fresh inroads of the Nâgas, helped by the intrigues of the Brâhmaṇas, or whether Janamejaya was disgusted with his kingdom, he, like his great grandfather, Yudhiṣṭhira, abdicated his throne in favour of his son, Satânika, and went to the forest. It was in the reign of his grandson, Adhisimakriṣṇa, that Brâhmaṇas started the great sacrificial congress, which was moving about from one seat of pilgrimage to another. Three years of the session of this congress were passed at Puṣkara, near Ujjain. Two sessions of this congress were held at Naimiṣâranya, in Sitâpur district. It was at the fifth or sixth of this session, when the Brâhmaṇas had finished the labours of their deliberations in the long drawn sacrifice, that they relaxed their starin and asked the bard, Sûta, to rehearse the stories of the past kings. It was then that the original Purâṇa was recited which expanded into 18 Puraṇas, amongst which the Matsya Purâṇa is not the least.

The original Purâṇa.—The original Purâṇa is one which exists in the Devaloka, and contains ten millions of stanzas, as mentioned in Chapter III. A portion of it is revealed from time to time, as necessity arises. In other words, the real Purâṇa, which would contain a full account of the cosmogony of the universe, and a history of all the rulers of the world, must be a very concisely written work to be finished within the scope of ten millions of stanzas. But we have not to deal with the history of the universe, but only of India and of Vaivasvata Manu; hence our Purâṇas are smaller in bulk.

What is a Purâṇa?—In the beginning, there was only one Purâṇa, which may be called the original Purâṇa. It treated of five subjects, *viz.*:

(i) Sarga, or Creation, or Evolution of the world, or Flux.
(ii) Pratisarga, or Destruction, or Involution of the world, or Reflux.
(iii) Vaṃśa, or Genealogy of Devas, patriarchs and kings.
(iv) Manvantaras, or cosmic chronology, or history of Manus.
(v) Vaṃśânucharita, or the chronicles of dynasties of rulers.

The Revealer of the Matsya Purâṇa.—This Purâṇa was revealed by the Lord Viṣṇu himself to Vaivaswata Manu. A great deluge was to destroy the whole creation, and the Lord wanted to save Manu for the future race. He assumed the form of a fish, and the story of the deluge—the original account of which is to be found in the Śâtapatha Brâhmaṇa given below—is made the opening thesis of this Purâṇa.

"In the beginning, they brought to Manu water for washing, as men are in the habit of bringing it to wash with the hands. As he was thus washing, a fish came into his hands (which spake to him), 'Preserve me;

I shall save thee.' (Manu enquired) 'From what wilt thou save?' (The fish replied) 'A flood shall sweep away all these creatures; from it will I rescue thee.' (Manu asked) 'How (shall) thy preservation be effected?' The fish said: 'So long as we are small, we are in great peril, for fish devours fish; thou shalt preserve me first in a jar. When I grow too large for the jar, then thou shalt dig a trench, and preserve me in that. When I grow too large for the trench, then thou shalt carry me away to the Ocean. I shall then be beyond the reach of danger.' Straightway he became a large fish; for he waxes to the utmost. (He said): 'Now in such and such a year, then the flood will come; thou shalt therefore, construct a ship, and resort to me; thou shalt embark in the ship when the flood rises, and I shall deliver thee from it.' Having thus preserved the fish, Manu carried him away to the sea. Then in the same year which the fish had enjoined, he constructed a ship, and resorted to him. When the flood rose, Manu embarked in the ship. The fish swam towards him. He fastened the cable of the ship to the fish's horn. By this means he passed over this northern mountain. The fish said, 'I have delivered thee; fasten the ship to a tree. But lest the water should cut thee off whilst thou art on the mountain, as much as the water subsides, so much shalt thou descend after it.' He accordingly descended after it as much (as it subsided). Wherefore also this, *viz.*, 'Manu's descent' is (the name) of the northern mountain. Now the flood had swept away all these creatures; so Manu alone was left here. Desirous of offspring, he lived worshipping and toiling in arduous religious rites. Among these he also sacrified with the *páka* offering. He cast clarified butter, thickened milk, whey and curds, as an oblation into the waters. Thence in a year a woman was produced."

The Chronological Periods.—The chronology of the Purâṇas may be conveniently studied under the following heads:—

1. The period from Vaivasvata Manu up to the Mahâbhârata War.
2. The period from the Mahâbhârata War up to the inauguration of Mahâpadma Nanda, *i.e.*, 422 B. C.
3. From Mahâpadma Nanda up to the end of the Andhra dynasty, 836 years.
4. The modern period, from the end of Andhra dynasty to the present age.

The Matsya Purâṇa does not give a list of kings after the Andhra dynasty, and, therefore, it may be safely inferred that this Purâṇa, in its present form, could not have been composed after the Andhra dynasty.

In this Purâṇa, the express statement made is that it was recited

by Sûta in Naimiṣâraṇya, in the reign of king Adhiśimakṛiṣṇa of Magadha, who was contemporary of Divâkara. That was the original Purâṇa. The present Purâṇa was composed much later. Very probably it was composed in the reign of king Yajñaaśri of Andhra dynasty, in about 193 A. D. We quote from the introduction, p. XIII of Mr. Pargiter's valuable book. "The Dynasties of the Kali Age":—"There is an apparent indication that a compilation was begun in the latter part of the 2nd century in the Andhra king, Yajñaśrî's reign, for 5 MSS of the Matsya (of which three appear to be independent, namely, b, c, and l) speak of him as reigning in his ninth or tenth year." In chapter 273, verse 14, there is found the following reading of the text, instead of the ordinary reading found in printed books. In Mt. bceln, the line reads:—"nava varsâṇî Yajñaśriḥ *kurute* Śâtakarṇikaḥ," which means "Yajñaśrî *is reigning* for nine years." While the ordinary reading is "nava-vimśati varṣâṇi Yajñaśriḥ Śatakarṇikaḥ," which means "Yajñaśrî reigned for 29 years." The Andhra kingdom fell about A. D. 236, and it may be said that the Matsya account brings the historical narrative down to about the middle of the third century A. D. and no further." Yajñaśrî's reign commenced in 184 A. D., according to Mr. V. Smith, and the first compilation of the dynastic account was made in 193 A. D., though it was carried up to the end of the Andhra Dynasty up to 236 A. D., or 43 years further. The Matsya makes no mention of the Guptas.

As the chronology of the Matsya Purâṇa does not go beyond the Andhra dynasty, so, in its present form, it cannot be posterior to the year 225 A. D., if that date be taken as the termination of the Andhra, according to Mr. V. Smith. It would be 432 A. D., according to the Matsya Purana. It is, therefore, one of the oldest, if *not the oldest*, of the Purâṇas. The Vâyu, the Viṣṇu and other Purâṇas mention the Gupta and other dynasties, that came into existence after the Andhras, and so they, in their present form, are later than the Matsya.

Albiruni saw a manuscript copy of the Matsya Purâṇa in his time, so it must have existed then.

The date of the recital.—All Purâṇas (except the Viṣṇu) are said to have been recited by Sûta at the great sacrificial session, held by the priests and sages in the forest of Naimiṣa, during the reign of Adhisimakṛisṇa of Magadha, who was a contemporary of Divâkara and Sênajit. By calculating the date of the reign of Sênajit, from the figures given before, it would appear that he flourished 277 years after the Great War.

Therefore, this Purâṇa, in its original form, was recited on or about 1160 B. C. According to the Viṣṇu Purâṇa, it was in the reign of Parikṣit

that the Purâṇas were recited, and the *future* kings are taken from that date.

Regarding the Matsya Purâṇa, Professor H. H. Wilson writes :—

Matsya Purâṇa. "That in which, for the sake of promulgating the Vedas, Vishṇu, in the beginning of a Kalpa, related to Manu the story of Narasimha and the events of seven Kalpas ; that, O sages, know to be the Matsya Purâṇa, containing twenty thousand stanzas."[1]

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct ; and yet, as regards the number of verses, there seems to be a misstatement. Three very good copies—one in my possession, one in the Company's library, and one in the Radcliffe library—concur in all respects, and in containing more than between fourteen and fifteen thousand stanzas. In this case the Bhâgavata is nearer the truth, when it assigns to it fourteen thousand.

The first subject (in the Purâṇa) is the creation, which is that of Brahmâ and the patriarchs. Some of the details are the usual ones ; others are peculiar, especially those relating to the Pitṛis or progenitors. The regal dynasties are next described ; and then follow chapters on the duties of different orders. It is in relating those of the householder, in which the duty of making gifts to Brahmanas is comprehended, that we have the specification of the extent and subjects of the Purâṇas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus, it is said, of the Matsya : " Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth ; " that is, he reaps a like reward, in his next migration. Special duties of the householder—Vratas or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Śaiva legends ensue : as the destruction of Tripurâsurâ ; the war of the gods with Târaka and the Daityas, and the consequent birth of Kârttikeya, with the various circumstances of Umâ's birth and marriage, the burning of Kâmadeva, and other events involved in that narrative ; the destruction of the Asuras Maya and Andhaka ; the origin of the Mâtris, and the like ; interspersed with the Vaiṣṇava legends of the Avatâras. Some Mâhâtmyas are also introduced ; one of which, the Narmadâ Mâhâtmya, contains some interesting particulars. There are various chapters on law and morals, and one which furnishes directions for building houses and making images. We then have an account of the kings of future periods ; and the Purâṇa concludes with a chapter on gifts.

The Matsya Purâṇa, it will be seen, even from this brief sketch of its contents, is a miscellaneous compilation, but including, in its contents the elements of a genuine Purâṇa. At the same time, it is of too mixed a character to be considered as a genuine work of the Paurâṇik class ; and, upon examining it carefully, it may be suspected that it is indebted to various works, not only for its matter, but for its words.

Although a Śaiva work, it is not exclusively so ; and it has not such sectarial absurdities as the Kûrma and Liṅga. It is a composition of considerable interest ; but, if it has extracted its materials from the Padma,—which it also quotes on one occasion, the specification of the Upapurâṇas,—it is subsequent to that work, and, therefore, not very ancient.

But modern scholars consider this Purâṇa as one of the oldest,* in fact, the Padma Purâṇa seems to have borrowed from the Matsya and not the reverse.

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* *Vide* Vincent Smith's Early History of India, 3rd Edition pp. 11, 21-23.